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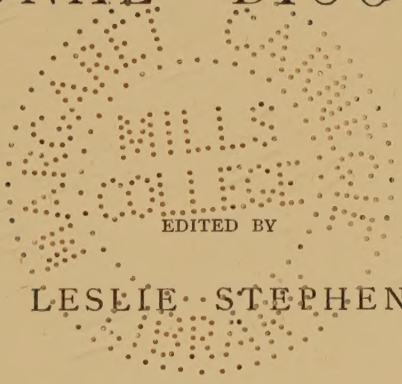

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VOL. XII.

CONDER——CRAIGIE

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1887

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CONDER, JAMES (1763–1823), numismatist, was the youngest son of John Conder, D.D. [q. v.], pastor of the congregational meeting of protestant dissenters on the Pavement, Moorfields, London, and divinity professor in the dissenting academy at Homerton. He was born at Mile End and educated in the dissenters' school at Ware. For many years he was a haberdasher at Ipswich, where he died on 22 March 1823.

Conder possessed an extensive numismatic collection, and his series of provincial coins was probably unique. He long meditated the publication of a 'History of the Dissenting Establishments in Suffolk,' but this design was not executed. His name is honourably recorded for assistance received in the prefaces to Wilson's 'Dissenting Churches' and Brook's 'Lives of the Puritans.' He published a work of great utility to the provincial jeton collector, entitled 'An Arrangement of Provincial Coins, Tokens, and Medalets, issued in Great Britain, Ireland, and the Colonies, within the last twenty years, from the farthing to the penny size,' 2 vols. Ipswich, 1798, 4to, also printed on one side of the paper only, 2 vols. 1798–9, and on both sides in 1 vol. 1799, 8vo. In the British Museum there is a copy of the first edition, interleaved, with engraved specimens and copious manuscript notes by W. Young.

[Suffolk Biography, by J. F.; Cat. of Printed Books in Brit. Mus.; Gent. Mag. xciii. (i.), 648–50; Davy's Athenæ Suffolcienses, iii. 129; Clarke's Ipswich, p. 458; Biog. Dict. of Living Authors (1816); Nichols's Illustr. of Lit. vi. 331–4.] T. C.

CONDER, JOHN, D.D. (1714–1781), congregationalist minister and tutor, was born 3 June 1714, at Wimpole, Cambridgeshire, and came of an old nonconformist stock in that county. On leaving school he was taken up by the 'King's Head Society,' instituted in aid of the education of dissenting ministers, and studied first in the academy of which he ultimately became the head; afterwards in another London academy, for the benefit of the instructions of John Eames, F.R.S., described by Isaac Watts as 'the most learned man I ever knew.' Conder began his ministry at Cambridge, being invited to the congregational church, Hog Hill, on 23 Nov. 1738, and ordained there on 27 Sept. 1739. He restored harmony in a congregation which had been unhappy in its pastors, and remained at Cambridge till 13 Oct. 1754, when he removed to London to fill the place of Zephaniah Marryat, D.D. (*d.* September 1754), as theological tutor in the academy which had previously been conducted at Plasterers' Hall. It was moved to Mile End in 1755, and in 1772 to Homerton. Conder continued at the head of the academy until his death. He was elected one of the preachers at the Merchants' lecture in Pinners' Hall on 3 Oct. 1759. On 21 May 1760 he became assistant to the venerable Thomas Hall, minister at Little Moorfields, afterwards the Pavement, whose funeral sermon he preached in 1762. Succeeding Hall as pastor, Conder enjoyed marked repute in the pulpit as well as in the theological chair. William Bennet was his assistant at the Pavement from 1778. Conder was disabled by a paralytic stroke, which he survived but a few weeks, dying at Homerton on 30 May 1781. He was buried at Bunhill Fields; his epitaph, composed by himself, concludes thus: 'Peccavi. Resipui. Confidi. Amavi. Requiesco. Resurgam. Et ex gratia Christi, ut ut indignus, regnabo.' He married in 1744 a daughter of John Flindel of Ipswich, by whom he had James [q. v.] and six elder sons. He published

'A Serious Address . . . on the important subject of a Gospel Ministry,' 1753, 8vo (anon.); and eight single sermons, including 'Exhortation' at ordination of R. Winter (1759, 8vo), funeral sermons for John Guyse, D.D. (1761, 8vo), and T. Hall (1762, 8vo), and sermon at ordination of T. Saunders at Cambridge (1768, 8vo).. He prefixed a preface to 'Living Christianity delineated in the Diaries of . . . Hugh Bryan and Mary Hutson,' &c., 1760, 8vo; and a recommendation to W. Cooper's 'Predestination explained,' 1765, 12mo. He edited S. Harrison's 'Songs in the Night,' 1781, 8vo.

Some catalogue-makers have confounded him with John Conder of Hare Court, who at the Salters' Hall conference in 1719 'sign'd on both sides.'

[Funeral Sermon by James Webb, 1781; Middleton's Biographia Evangelica, 1786, iv. 488 (gives list of Conder's works, and biographical particulars from a manuscript by his son, T. Conder); Monthly Repos. 1810, p. 626 (account of Cambridgeshire dissent by Robert Robinson and Josiah Thompson); Bogue and Bennett's Hist. of Dissenters, 2nd ed. 1833, ii. 222, 517.] A. G.

CONDER, JOSIAH (1789–1855), bookseller and author, was born in Falcon Street, Aldersgate, London, on 17 Sept. 1789. His father, Thomas Conder, a map engraver and bookseller, died in June 1831, aged 84. Josiah in 1795 was attacked by small-pox, and the severity of the disease entirely destroyed his right eye. He was educated under the Rev. Mr. Palmer at Hackney, and at the early age of ten contributed essays to the 'Monthly Preceptor,' and was rewarded with two silver medals for his papers. At thirteen he left school, and entered the bookselling business of his father, at 30 Bucklersbury, city of London, where in his leisure he carried out a system of self-education. To the eleventh number of the 'Athenæum' (1806), edited by Dr. Aikin, he contributed some lines entitled 'The Withered Oak,' and about this time he formed the acquaintance of James Montgomery and of Miss Ann Taylor. His poetical contributions to various periodicals being well received, he in 1810 published an anonymous volume, entitled 'The Associate Minstrels,' to which Ann and Jane Taylor and others contributed. It reached a second edition within three years. In the autumn of 1811 his father's health obliged him to retire from the business, to which the son then succeeded. On 8 Feb. 1815 he married Joan Elizabeth, second daughter of Roger Thomas of Southgate, Middlesex, and granddaughter on her mother's side of Louis François Roubillac, the sculptor. He brought his bride home to his new shop at 18 St. Paul's Churchyard, and here he resided until 1819, when he disposed of the business to B. J. Holdsworth. He had become proprietor of the 'Eclectic Review' in 1814, and he retained the management of this periodical until 1837, when he transferred it to Dr. Thomas Price, having during his editorship rendered much service to the dissenting interest. He was a great letter writer, and kept up a correspondence with James Montgomery, Robert Southey, Rev. Robert Hall, Rev. John Foster, and other literary men of the day. In 1818 he brought out a work 'On Protestant Nonconformity,' in two volumes, of which a second edition appeared in 1822. In 1824 he entered into an engagement with James Duncan of Paternoster Row to edit the afterwards well-known series of the 'Modern Traveller,' undertaking in the first instance to furnish the volume on Palestine only. Ultimately he compiled the whole set, having assistance in but one or two volumes. This work is comprised in thirty volumes (1825–9), and, although written by a person who never left his native land, constitutes one of the most accurate, faithful, and laborious compilations ever published respecting nearly all parts of the world. On the establishment of the 'Patriot' newspaper in 1832, to represent the principles of evangelical nonconformity, Conder was induced to become the editor, an office which he held with honour for twenty-three years. The labours of his pen were uninterrupted until 9 Nov. 1855, when he had an attack of jaundice, from which he never recovered. He died at his residence, 28 Belsize Road, St. John's Wood, London, on 27 Dec. 1855, and was buried in Abney Park cemetery on 3 Jan. 1856. He was one of the most industrious of men. Throughout his life he had daily to work long hours for the support of himself and his family, yet he found time to act as a preacher, and to keep up an extensive correspondence on religious and literary topics. Besides the works already mentioned, he was the author, editor, or compiler of the following: 1. 'Gloria in Excelsis Deo,' a poem, 1812. 2. 'The Village Lecturer,' 1821. 3. 'Thomas Johnson's Reasons for Dissent,' 1821. 4. 'Memoirs of Pious Women, by Gibbons and Burder,' 1823. 5. 'The Star in the East,' with other poems, 1824. 6. 'Remarks on the Controversy respecting the Apocrypha,' 1825. 7. 'The Law of the Sabbath,' 1830, new edit. 1852. 8. 'Italy,' 1831, 3 vols. 9. 'Wages or the Whip,' an essay on free and slave labour, 1833. 10. 'A Dictionary of Geography,' 1834. 11. 'The Epistle to the Hebrews, a new translation, with notes,' 1834. 12. 'The Evangelical Almanac,' 1834.

13. 'The Congregational Hymn-book,' 1834, another edit. 1836. 14. 'Narrative of a Residence in South Africa, by T. Pringle, with a sketch of the author,' 1835. 15. 'Illustrations of the Pilgrim's Progress, with a Sketch of the Author,' 1836. 16. 'The Choir and the Oratory, or Praise and Prayer,' 1837. 17. 'The Pilgrim's Progress, with a Life of the Author,' 1838. 18. 'An Analytical Sketch of all Religions,' 1838. 19. 'The Literary History of the New Testament,' 1845. 20. 'The Harmony of History with Prophecy, an Explanation of the Apocalypse,' 1849. 21. 'The Psalms of David imitated by I. Watts, revised by J. Conder,' 1851. 22. 'The Poet of the Sanctuary, I. Watts,' 1851. 23. 'Hymns of Prayer and Praise, by J. Conder, edited by Eustace R. Conder,' 1856.

[E. R. Conder's Josiah Conder, a memoir, 1857; The Divine Net, a Discourse on the Death of J. Conder, by J. Harris, D.D., 1856; Gent. Mag. February 1856, pp. 205–6; Eclectic Review, September 1857, p. 244.] G. C. B.

CONDLAED OF KILDARE (*d.* 520), bishop and saint, according to the pedigree in the 'Book of Leinster' and other authorities, was descended from Cucorb, king of Leinster, and through him from Ugaine Mor, monarch of Ireland, who was also the ancestor of St. Brigid [q. v.] in another line. His original name was Ronchend, and he is first heard of as a 'solitary adorned with every virtue' who dwelt in the south of the plain of the Liffey. At this time Brigid had determined to erect here the famous monastery of Kildare. This establishment comprehended both sexes, and Brigid thought it necessary to have 'a high priest to consecrate churches and to settle the ecclesiastical degrees (i.e. to ordain clergy) in them.' Sending for her relative Condlaed from his 'desert,' as the abodes of those hermit saints were called, she engaged him to 'govern the church with her in episcopal dignity that nothing of sacerdotal order might be wanting in her churches.' He had the episcopal chair, she the virginal chair (*cathedra puellaris*), and he was pre-eminent among the bishops of all Ireland as she was among the abbesses of the Scots, in 'happy succession and perpetual order.' It is in vain that Colgan and Lanigan endeavour to bring these facts into harmony with the ecclesiastical usages of later times. Condlaed was, in fact, a monastic bishop under the orders of the head of the establishment, who might be a presbyter, as in the Columbian monasteries, or a woman as here. In the life of St. Brigid by Cogitosus, from which these facts are taken, Condlaed is termed 'archbishop of the Irish bishops.' There were no archbishops at that time, but Dr. Todd has shown that the writers of both the lives in which it occurs were Irish, and used the term as the nearest translation of '*ard-epscop*,' the vernacular word used by the scholiast on the 'Hymn of Fiacc.' Its real meaning is 'eminent bishop,' and it refers only to his personal distinction, and conveys no idea of jurisdiction. Condlaed once, at least, had travelled abroad, visiting a country called 'Leatha.' Colgan and others took this to mean Italy, while Dr. O'Donovan supposed it to mean Armorica. It appears that the name was applied to both, but in its earliest sense meant Armorica (ZIMMER). This fact, and the known connection of the Irish church with that of Gaul, make it probable that Armorica is its meaning here. In his absence in Leatha, Brigid impulsively gave away to the poor 'certain transmarine and foreign vestments' belonging to him which he only used on great festivals. According to Broccán's 'Hymn,' a miracle was wrought to avert the consequences. 'When there was danger to her, her Son [Christ] rendered the event propitious. He brought [like] raiment in a coffer of sealskin in a chariot of two wheels.'

On the last occasion of his setting out on his travels he wished to visit Rome, but Brigid, in the exercise of her authority, objected, and when he disregarded her wishes she prayed, according to a legend of later times, that he might come to a sudden death; and accordingly, before he had gone more than eleven or twelve miles from home, he was devoured by wolves at a place near Dunlavin in the county of Wicklow. His desire to visit Rome was perhaps not unconnected with his love of art, for he is described as 'Brigid's brazier,' or, according to the 'Calendar' of Œngus, her 'chief artist.' The word denotes a worker in gold, silver, or other metal, a maker of those bells, croziers, and shrines of which so many still exist. The only specimen of his art remaining is the crozier of St. Finbarr of Termonbarry in Connaught, now in the museum of the Royal Irish Academy in Dublin.

In the curious description given by Cogitosus of the church of Kildare, as it existed before A.D. 835, when it was ravaged by the Danes, he says: 'The bodies of Bishop Condlaed and the holy virgin St. Brigid are on the right and left of the decorated altar deposited in monuments adorned with various embellishments of gold and silver, and gems and precious stones, with crowns of gold and silver depending from above.' This has been thought improbable, but it derives confirmation from the independent authority of the

'Annals of Ulster,' where, at the year 799, the entry is: 'The placing of the relics of Condlaed in a shrine of gold and silver.'

In the 'Calendar' of Œngus his death is recorded thus: 'The death of Condlaed, a fair pillar,' and the scholiast understands the name to mean 'Ædh (or Hugh) the friendly.' In the third and fourth lives in Colgan his name appears as Conlianus, which is a latinised form of Condlaed. In these lives he is referred to as 'the bishop and prophet of God.' Nothing is recorded of any prophecies of his, and it seems highly probable that the latter term has reference rather to the expounding of the holy scriptures, in which sense it is used in the earliest Irish glosses. It was misunderstood in later times, like many other terms, and hence the many spurious prophecies attributed to famous Irish saints. Condlaed's day is 3 May.

[Colgan's Trias Thaumaturga; Book of Leinster, 351 *η*; Petrie's Round Towers of Ireland, p. 197; Goidelica, p. 146; Lanigan's Eccles. Hist. i. 409; Todd's St. Patrick, pp. 11-26; Zimmer's Keltische Studien, zweites Heft; Annals of the Four Masters, i. 171; Cal. of Œngus, p. lxxxiii; O'Curry's Manuscript Materials, p. 338.] T. O.

CONDUITT, JOHN (1688–1737), master of the mint, of Cranbury Park in Hampshire, nephew by marriage of Sir Isaac Newton, in all probability the son of Leonard and Sarah Conduitt, was baptised at St. Paul's, Covent Garden, 8 March 1688. He was admitted into Westminster School in June 1701, and in June 1705 was elected to Trinity College, Cambridge. After leaving the university he travelled for some time upon the continent. In 1711 he was judge-advocate with the British forces in Portugal, and in the following year was made captain in a regiment of dragoons serving in that country. In March 1715 he was elected member for Whitchurch, Hampshire, for which borough he continued to sit until, in 1734, he was returned for Southampton. On 26 Aug. 1717 he was married to Mrs. Katherine Barton, Newton's niece. The circumstances of this lady's acquaintance with Halifax belong more properly to the biography of the latter [see Montague, Charles, Earl Halifax]. They have been minutely investigated by Professor De Morgan in a special monograph (*Newton, his Friend and his Niece*, 1885). The marriage appears to have been a very happy one, and Conduitt manifested an exemplary affection and respect for his great relative. Upon Newton's death on 20 March 1727, Conduitt succeeded him as master of the mint, having already, according to Hutton, relieved his uncle of the more onerous duties of the post for several years. It had nevertheless been offered to Dr. Samuel Clarke, who refused it as incompatible with his clerical duties. Conduitt appears to have procured a place in the mint for a relation of Clarke's, but Whiston emphatically contradicts the rumour that he paid a portion of his salary to the latter as a compensation for waiving his claim. Conduitt's fitness for the office was shown by his 'Observations on the Present State of our Gold and Silver Coins,' an essay commended by Jevons as 'luminous, sound, and masterly.' It was written in 1730, and first published in 1774 from a manuscript copy formerly in the possession of Swift. The chief objects of the memoir, drawn up at a time when gold was falling in value and silver rising, were to advocate the coinage of the latter metal in preference to the former, and to recommend a reduction in the weight of the silver currency. It was also proposed to legalise the exportation of coin, on condition of the exporter having imported a corresponding quantity of bullion. The tract evinces great knowledge of the history of the currency, and much care in experimental assaying. Swift had no doubt procured a copy on account of his interest in Irish currency matters, then and long afterwards a fertile source of anxiety to government. Archbishop Boulter's letters make frequent mention of Conduitt, especially of his plan for remedying the dearth of small change in Ireland by a copper coinage. Next to his labours as a financier and economist, Conduitt's chief title to remembrance is his contribution to the biography of his illustrious uncle. Shortly after Newton's death Conduitt drew up a memorial sketch for the use of Fontenelle, whose duty it was to pronounce Newton's eulogium as an associate of the French Academy of Sciences. It is published in Turnor's 'Collections for the History of the Town and Soke of Grantham' (1806). The use made of it by Fontenelle was by no means satisfactory to Conduitt. 'I fear,' says he, 'he had neither abilities nor inclination to do justice to that great man, who has eclipsed the glory of their hero, Descartes.' He accordingly resolved to write Newton's life himself, and sent round a circular letter soliciting information, from which the above sentence is an extract. Eighteen months afterwards, however, he only says in a letter that he has some thoughts of writing Newton's biography. 'That he made the attempt,' says Sir David Brewster, 'appears from an indigested mass of manuscript which he has left behind him, and which does not lead us to regret much that he abandoned his design. The materials, however, which he obtained from Mrs. Conduitt and from the friends of Newton then alive are of great value.' They

are still in the possession of his descendants, the family of the Earl of Portsmouth, and were used by Brewster for his biography of Newton. We have to thank Conduitt among other things for having preserved Newton's famous comparison of himself to 'a boy playing on the sea-shore and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me.' Turnor's book also contains Conduitt's minute of a remarkable conversation with Newton on the exhaustion of the fuel of the sun, and its possible renovation by comets, which shows the interest he himself took in such questions. Conduitt died 23 May 1737, and was buried in Westminster Abbey on the right-hand side of Sir Isaac Newton. His only child, a daughter, married on 8 July 1740 Viscount Lymington, eldest son of the first Earl of Portsmouth. Their son succeeded as second Earl of Portsmouth.

[Brewster's Life of Newton; Chester's Registers of Westminster Abbey; Welch's Scholars of St. Peter's College, Westminster; Gent. Mag. vol. vii.; Turnor's Hist. of Grantham; Boulter's Letters to Ministers of State; Jevons's Investigations in Currency and Finance; De Morgan's Newton, his Friend and his Niece.] R. G.

CONDY or CUNDY, NICHOLAS (1793?–1857), painter, is supposed to have been born at Torpoint, in the parish of Antony East, Cornwall, in 1793, but no entry of his baptism is to be found in the register kept at Antony Church. He was gazetted to the 43rd regiment as an ensign on 9 May 1811, and served in the Peninsula; became lieutenant on 24 Feb. 1818, and was thenceforth on half-pay during the remainder of his life. From 1818 he devoted his attention to art, and became a professional painter at Plymouth. He chiefly produced small water-colours on tinted paper, about eight inches by five inches, which he sold at prices ranging from fifteen shillings to one guinea each. Between 1830 and 1845 he exhibited at the Royal Academy two landscapes, at the British Institution four, and at the Suffolk Street Gallery one. His best known painting is entitled 'The Old Hall at Cotehele on a Rent-day,' and is in the possession of the Earl of Mount-Edgcumbe at Mount-Edgcumbe. He brought out a work called 'Cotehele, on the Banks of the Tamar, the ancient seat of the Right Hon. the Earl of Mount-Edgcumbe, by N. Condy, with a descriptive account written by the Rev. F. V. J. Arundell, 17 plates, London, published by the author, at 17 Gate Street, Lincoln's Inn Fields.' He died at 10 Mount Pleasant Terrace, Plymouth, on 8 Jan. 1857, aged 64, and was buried in St. Andrew's churchyard. By his marriage with Ann Trevanion Pyll, who died on 18 Feb. 1866, aged 74, he was the father of NICHOLAS MATTHEWS CONDY, who has often been confused with him. He was born at Union Street, Plymouth, in 1818, and having been educated at Exeter was intended for the army or navy, but preferred becoming a professor of painting in his native town. He exhibited three sea-pieces at the Royal Academy from 1842 to 1845, which gave hopes of his becoming a distinguished artist; but he died suddenly and prematurely at the Grove, Plymouth, on 20 May 1851, when aged only thirty-three. He married Flora Ross, third daughter of Major John Lockhart Gallie, of the 28th regiment.

[Notes and Queries, 3 Jan. 1885, p. 17; Smith's Plymouth Almanac (1885); Redgrave's Dict. of Artists.] G. C. B.

CONEY, JOHN (1786–1833), draughtsman and engraver, was born in Ratcliff Highway, London, in 1786. He was apprenticed to an architect, but never followed the profession. Among his early studies were pencil drawings of the interior of Westminster Abbey; these he sold principally to dealers. In 1805 he exhibited at the Royal Academy a 'Perspective View of Lambeth Palace,' and resided at 39 Craven Street, Strand. Coney's first publication was a work entitled 'A Series of Views representing the Exterior and Interior of Warwick Castle . . . with an accurate plan and brief account of that . . . example of British Architecture,' London, fol., 1815. The plates were drawn and etched by himself. He was next employed for fourteen years by Harding to draw and engrave a series of exterior and interior views of the cathedrals and abbey churches of England, intended to illustrate the new edition of Sir William Dugdale's 'Monasticon,' edited by Sir Henry Ellis, &c., 8 vols., London, fol., 1846. In 1829 he commenced the engravings of the cathedrals, hôtels de ville, town halls, &c., in France, Holland, Germany, and Italy, with descriptions in four languages. These were published in an imperial folio, 32 plates, London, 1832. The next important work, also engraved and designed by himself, was 'The Beauties of Continental Architecture,' 28 plates and 50 vignettes, fol., London, 1843. Cockerell, the eminent architect [q. v.], employed Coney to engrave a large view of Rome, and he also engraved some drawings of the Law Courts, Westminster, for Sir John Soane. Coney died of an enlargement of the heart in Leicester Place, Camberwell, on 15 Aug. 1833.

In addition to the above-mentioned works he was the author of 'English Ecclesiastical

Edifices of the Olden Time,' 2 vols. large fol., London, 1842 (the plates in this book previously used in Dugdale's 'Monasticon'), and 'Original Drawings of London Churches,' London, 8vo, 1820. There is in the department of prints and drawings in the British Museum a fine set of Coney's etched and engraved works, besides several original drawings. He exhibited at the Royal Academy ten works between 1805 and 1821.

[Redgrave's Dictionary of Artists of the English School, 1878; manuscript notes in the British Museum.] L. F.

CONGALLUS I, CONALL, son of Domangart, son of Fergus Mor Mac Earc, king of the Scots of Dalriada (511–535 ?), according to the chronology of Father Innes and Mr. Skene, was the third king of this race who ruled in Argyll and the Isles, but is reckoned as the forty-fourth according to the fictitious chronology of the older historians, Fordun, Boece, and Buchanan, who date the origin of this kingdom from Fergus I, son of Ferchand, in the fourth century B.C.

[Robertson's Scotland under her Early Kings; Skene's Celtic Scotland; tables in Innes's Essay on Ancient Inhabitants of Scotland, vol. i.] Æ. M.

CONGALLUS II, CONALL, son of Congallus I, king of the Scots of Dalriada (557–574), according to the chronology of Innes and Skene, is redeemed from the obscurity of the early kings and brought within the pale of history by the brief notice of Tighernach, the Irish annalist, who states the year of his death, and adds that he gave the island of Iona to Columkille (St. Columba). Bede attributes the grant to Brude, the Pictish king, whom Columba visited and converted at his fort on Loch Ness, but the discrepancy is ingeniously, if not certainly, reconciled by the hypothesis of Dr. Reeves, that Conall gave and Brude confirmed the grant as a superior king, or perhaps because Iona lay on the confines of the Pictish territory. On the death of Conall, Columba ordained Aidan, the son of Gabran (the king who preceded Conall), as his successor, apparently in conformity with the law of tanistry. In the year of Conall's death a battle, recorded by Tighernach, had been fought at Delgin in Kintyre, in which Duncan, son of Conall, and many of the kin of Gabran were killed, probably by the Picts, who were endeavouring to crush the rise of the Dalriad kingdom.

[Reeves; Adamnan's Life of Columba; Robertson and Skene.] Æ. M.

CONGALLUS III, CONALL CRANDONNA, son of Eocha Buidhe, king of Scottish Dalriada (642–660), succeeded as king of Dalriada on the death of his brother, Donald Brec, who was killed in a battle on the Carron by Owen, a British king (*d.* 642 ?), and reigned till 660 (Tighernach), during part of the time in conjunction with another king, Donald, who is supposed to have belonged to another race and not to have been descended from Aidan. This is a period of great darkness in the annals of Dalriada, and Mr. Skene's explanation may be given as the best conjecture of the cause: 'During the remainder of this century we find no descendant of Aidan recorded bearing the title of king of Dalriada; and it is probable from Adamnan's remark, that "from that day, i.e. the death of Donald Brec, to this they have been trodden down by strangers," that the Britons now exercised a rule over them' (*Celtic Scotland*, i. 250).

[Robertson and Skene.] Æ. M.

CONGLETON, Lord. [See Parnell, Henry Brooke, 1776–1842.]

CONGREVE, WILLIAM (1670–1729), dramatist, was born at Bardsey, near Leeds, where he was baptised on 10 Feb. 1669–70—a fact first ascertained by Malone (*Life of Dryden*, i. 225). He was the son of William Congreve; his mother's maiden name was Browning. His grandfather, Richard Congreve, was a cavalier named for the order of the Royal Oak, whose wife was Anne Fitz-Herbert. The family had been long settled at Stretton in Staffordshire. Congreve's father was an officer, who soon after the son's birth was appointed to command the garrison at Youghal, where he also became agent for the estates of the Earl of Cork, and ultimately moved to Lismore. Congreve was educated at Kilkenny school, where he was a schoolfellow of Swift, his senior by two years. He was entered at Trinity College, Dublin, on 5 April 1685, where, like Swift, he was a pupil of St. George Ashe [q. v.] Swift, who took his B.A. on 13 Feb. 1686, resided at Dublin till the revolution. They were therefore contemporaries at college, and formed an enduring friendship.

Congreve, on leaving Dublin, entered the Middle Temple, but soon deserted law for literature. His first publication was a poor novel called 'Incognita, or Love and Duty reconciled,' by Cleophil, written 'in the idler hours of a fortnight's time.' His first play, the 'Old Bachelor,' was brought out in January 1692–3. It was written, as he says in the dedication, nearly four years previously, in order (reply to Collier) to 'amuse himself in a slow recovery from a fit of sickness.' Dryden pronounced it to be the best first play he had

ever seen; and the players, to whom he had at first read it so badly that they almost rejected it, soon changed their opinion. The manager granted him the 'privilege of the house' for six months before it was acted, a then unprecedented compliment. Its great success prompted him to produce the 'Double Dealer,' first performed in November 1693. This met with some opposition, and some ladies were scandalised. Queen Mary, however, came to see it, and was afterwards present at a new performance of the 'Old Bachelor,' when Congreve wrote a new prologue for the occasion. Dryden had generously welcomed Congreve, who helped him in the translation of Juvenal (1692), and to Congreve Dryden now addressed a famous epistle, in which he declares Congreve to be the equal of Shakespeare, and pathetically bequeaths his memory to the care of the 'dear friend' who is to succeed to his laurels, a bequest acknowledged by Congreve in his preface to Dryden's plays (1718). Dryden also acknowledges (in 1697) Congreve's services in revising the translation of Virgil, in which he was also helped by Addison and Walsh.

Betterton [q. v.] and other players revolted from Drury Lane, and obtained permission to open a new theatre at Lincoln's Inn Fields. It was opened on 30 April 1695, the first performance being Congreve's 'Love for Love.' The brilliant success of this comedy was acknowledged by a share in the house, on condition of Congreve's promise to produce a new play every year. On 12 July 1695 Congreve was appointed by Charles Montagu, afterwards earl of Halifax, 'commissioner for licensing hackney coaches,' a small office, which he held till 13 Oct. 1707. His next production was the 'Mourning Bride,' acted at Lincoln's Inn Fields, 'for thirteen days without interruption,' in 1697. The success saved the company, though the tragedy is generally regarded as an unlucky excursion into an uncongenial field. Johnson always maintained that the description of a cathedral in this play (act ii. sc. 1) was superior to anything in Shakespeare (Boswell, 16 Oct. 1769, and *Life of Congreve*). In the same year Congreve was attacked by Jeremy Collier [q. v.] in a 'View of the Immorality and Profaneness of the English Stage.' He replied in a pamphlet called 'Amendment of Mr. Collier's False and Imperfect Citations' (from his four plays). Although the critical principles laid down by Collier are not such as would be now admitted, he was generally thought to have the best both of the argument and of the wit. Nor can it be doubted that he was attacking a serious evil. Congreve felt the blow. His last play, the 'Way of the World,' was produced, again at Lincoln's Inn Fields, in 1700. Congreve declares in the dedication that he did not expect success, as he had not written to suit the prevailing taste. The play was coolly received, and it is said that Congreve told the audience to their faces that they need not take the trouble to disapprove, as he meant to write no more. The play succeeded better after a time; but Congreve abandoned his career. In 1705 a new theatre was built for the same company by Vanbrugh, and Congreve was for a time Vanbrugh's colleague in the management. He did nothing, however, beyond writing 'a prologue or so, and one or two miserable bits of operas' (Leigh Hunt) (the 'Judgment of Paris,' a masque, and 'Semele, an Opera,' neither performed).

From this time he lived at his ease. In 1710 he published the first collected edition of his works, in three vols. octavo. A promise of Tonson to pay him twenty guineas on publication is in the British Museum (*Addit. MS.* 28275, f. 12). He was commissioner of wine licenses from December 1705 till December 1714. At the last date he became secretary for Jamaica. According to the 'General Dictionary,' Lord Halifax gave him a 'place in the pipe-office,' a 'patent place in the customs of 600*l.* a year,' and the Jamaica secretaryship, worth 700*l.* a year. He is said to have been latterly in receipt of 1,200*l.* a year. Swift, in his verses on 'Dr. Delany and Dr. Carteret,' says that

> Congreve spent on writing plays
> And one poor office half his days.

But Swift when writing satire did not stick to prosaic accuracy. Congreve, at any rate, was universally flattered and admired. He is always spoken of by contemporaries as a leader of literature, and had the wisdom or the good feeling to keep on terms with rival authors. He never, it is said, hurt anybody's feelings in conversation. Swift, while at Sir W. Temple's in 1693, addressed a remarkable poem to his more prosperous friend, and always speaks of him with special kindliness. Many meetings are noticed in the 'Journal to Stella.' It is odd that Congreve was almost solitary in disliking the 'Tale of a Tub' (Monck Berkeley, *Literary Relics*, p. 340). Steele dedicated his miscellanies to him, and when assailed by Tickell in 1722 addressed his vindication (prefixed to the 'Drummer') to Congreve as the natural arbiter in a point of literary honour. Pope paid him a higher compliment, by concluding the translation of the 'Iliad' with a dedication to him. Pope was anxious to avoid committing himself to either party, and Congreve's fame was

sufficient to make him a worthy representative of national literature. Swift (letter to Pope, 10 Jan. 1721) repeats the famous reply of Harley to Halifax when Congreve was afraid of being turned out by the tories in 1711—

Non obtusa adeo gestamus pectora Pœni,
Nec tam aversus equos Tyriâ Sol jungit ab urbe.

Voltaire visited him in his last years, and was disgusted by his affectation of desiring to be regarded as a gentleman instead of an author, a sentiment which is susceptible of more than one explanation (*Lettres sur les Anglais*). Congreve was a member of the Kit-Cat Club (Spence, *Anecdotes*, p. 338), and according to Pope and Tonson, he, Garth, and Vanbrugh were the 'three most honest-hearted real good men' of the poetical members (*ib.* p. 46). Lady Mary W. Montagu addressed a poem to him of rather questionable delicacy.

Congreve was evidently a man of pleasure, and petted in good society. His relations to Mrs. Bracegirdle [q. v.], who always acted his heroines, and spoke a prologue or epilogue in his plays, were ambiguous, but in any case very intimate. He became in later years the special favourite of the second Duchess of Marlborough, and was constantly at her house. He had, according to Swift (to Pope, 13 Feb. 1729), 'squandered away a very good constitution in his younger days.' In 1710, as we learn from the 'Journal to Stella,' he was nearly blind from cataract, and he suffered much from gout. Probably his bad health helped to weaken his literary activity. Like Byron, he seems to have combined epicurean tastes with the 'good old gentlemanly vice,' avarice. An attack of gout in the stomach was nearly fatal in the summer of 1726 (Arbuthnot to Swift, 20 Sept. 1726). He had gone to drink the waters at Bath in the summer of 1728 with the Duchess of Marlborough and Gay. He there received some internal injury from the upsetting of his carriage, and died at his house, in Surrey Street, Strand, on 19 Jan. 1728–9.

The body lay in state in the Jerusalem Chamber and was buried with great pomp in Westminster Abbey. A monument was erected in the abbey by the Duchess of Marlborough, with an inscription of her own writing, and a hideous cenotaph was erected at Stowe by Lord Cobham. It was reported that the duchess afterwards had a figure of ivory or wax made in his likeness, which was placed at her table, addressed as if alive, served with food, and treated for 'an imaginary sore on its leg.' The story, if it has any foundation, would imply partial insanity. Congreve left 10,000*l.*, the bulk of his fortune, to the duchess, a legacy of 200*l.* to Mrs. Bracegirdle, and an annuity of 20*l.* to Anne Jellatt, besides a few small sums to his relations. Young says (Spence, p. 376) that the duchess showed him a diamond necklace which she had bought for 7,000*l.* from Congreve's bequest, and remarks that it would have been better if the money had been left to Mrs. Bracegirdle.

Besides his plays, Congreve wrote minor poems, congratulatory and facetious, which Johnson (followed by Leigh Hunt) declares to be generally 'despicable.' He wrote a letter upon humour in comedy, published in the works of Dennis, to whom it was first addressed. He contributed to the 'Tatler' the character of Lady Elizabeth Hastings (the famous phrase, 'To love her is a liberal education'—attributed to Congreve by Leigh Hunt—occurs in No. 49, by Steele). Congreve has been excellently criticised by Hazlitt, 'Lectures on the Comic Writers,' Charles Lamb, 'On the Artificial Comedy of the last Century,' and by Leigh Hunt, in whose essay the others are reprinted. Hazlitt's judgment that Congreve's is 'the highest model of comic dialogue' has been generally accepted, with the occasional deduction that the strain of his perpetual epigrams becomes tiresome. Hunt, a sympathetic and acute critic, admits that Lamb's famous defence of Congreve against the charge of immorality is more ingenious than sound. The characters, instead of being mere creations of fancy, are only too faithful portraits of the men (and women) of the town in his day. Congreve's defects are to be sought not so much in the external blemishes pointed out by Collier as in the absence of real refinement of feeling. His characters, as Voltaire observes, talk like men of fashion, while their actions are those of knaves. Lamb's audacious praise of him for excluding any pretensions to good feeling in his persons might be accepted if it implied (as he urges) a mere 'privation of moral light.' But, although a 'single gush of moral feeling' would, as Lamb says, be felt as a discord, a perpetual gush of cynical sentiment is quite in harmony. His wit is saturnine, and a perpetual exposition of the baser kind of what passes for worldly wisdom. The atmosphere of his plays is asphyxiating. There is consequently an absence of real gaiety from his scenes and of true charm in his characters, while the teasing intricacy of his plots makes it (as Hunt observes) impossible to remember them even though just read and noted for the purpose. It is therefore almost cruel to suggest a comparison between Congreve and Molière, the model of the true comic spirit. The faults are sufficient to account for the neglect of Congreve

by modern readers in spite of the exalted eulogies—not too exalted for the purely literary merits of his pointed and vigorous dialogue—bestowed upon him by the best judges of his own time and by some over-generous critics of the present day.

[Sam. Hayman's New Handbook for Youghal (1858), pp. 53, 55; Giles Jacob's Poetical Register (1719), pp. 41–8 (information acknowledged from Congreve); Memoirs by Charles Wilson (pseudonym for one of Curll's scribblers), 1730 (a catchpenny book which includes the early novel, the reply to Collier, and a few letters); Life in General Dictionary, vol. iv., with information from Southerne; Monck Berkeley's Literary Relics, 317–89 (letters to Joseph Kealey); Walter Moyle's Works (1727), pp. 227, 231; Letters to Moyle; Cibber's Lives, iv. 83–98; Cibber's Apology (1740), pp. 161, 224, 236, 262, 263; Davies's Dramatic Miscellanies, iii. 330–407; Johnson's Lives of the Poets; Genest's History of the Stage, vol. ii.; Leigh Hunt's Introduction to Dramatic Works of Congreve, &c., and Macaulay's Review, reprinted in his Essays. Leigh Hunt prints some original letters; Notes and Queries, 2nd ser. ix. 418, 3rd ser. v. 132, xi. 280.] L. S.

CONGREVE, Sir WILLIAM (1772–1828), the inventor of the Congreve rocket, was the eldest son of Sir William Congreve, lieutenant-general, colonel commandant of the royal artillery, comptroller of the Royal Laboratory at Woolwich, and superintendent of military machines, who was created a baronet on 7 Dec. 1812. He was born on 20 May 1772, and, after passing through the Royal Academy at Woolwich, entered the royal artillery as a second lieutenant in 1791. He was at once attached to the Royal Laboratory at Woolwich, of which his father was comptroller, and after many experiments there he succeeded in inventing the celebrated Congreve rocket in 1808. The war office and board of ordnance, influenced doubtless by his father's strong recommendations, determined to make use of this invention for military purposes, and highly applauded its inventor. The first trial of its efficacy was made at sea, in Lord Cochrane's attempt to burn the French fleet in the Basque roads in 1809. Its success was not so great as had been expected, but its value was perceived, and the ingenious inventor was largely recompensed and allowed to raise and organise two rocket companies in connection with the corps of royal artillery. He was chosen a fellow of the Royal Society, and elected M.P. for Gatton in 1812, and in the December of the same year his father was created a baronet. In the following year he was ordered with one of his rocket companies to the continent, and served at the battle of Leipzig. His rockets there did not do much actual damage to the enemy, but their noise and bright glare had a great effect in frightening the French and throwing them into confusion, and the czar of Russia showed his appreciation of the inventor by making him a knight of the order of St. Anne. They had the same negative effect in the passage of the Bidassoa, where, Napier remarks, they did little real damage, but caused terror by their novelty. In April 1814 he succeeded his father as second baronet, and also as comptroller of the Royal Laboratory and superintendent of military machines, a post which he held until his death. He was a great personal favourite with George IV, who on his accession to the throne made him one of his equerries, and also held a high position in scientific circles. He wrote many economical and scientific works, and sat as M.P. for Plymouth from 1820 until his death at Toulouse on 16 May 1828. The following is a list of Congreve's published works: 1. 'A Concise Account of the Origin and Progress of the Rocket System,' 1807. 2. 'Description of the Hydro-pneumatic Lock, invented by Colonel Congreve,' 1814. 3. 'Of the Impracticability of the Resumption of Cash Payments,' 1819. 4. 'Principles on which it appears that a more Perfect System of Currency may be formed either in the Precious or Non-Precious Metals,' 1819. 5. 'A Short Account of a Patent lately taken out by Sir William Congreve for a New Principle of Steam Engine,' 1819. 6. 'A Treatise on the General Principles, Powers, and Facility of Application of the Congreve Rocket System, as compared with Artillery,' 1827.

[Gent. Mag. July 1828; Duncan's History of the Royal Artillery, for the services of the rocket company at Leipzig; Congreve's pamphlets.] H. M. S.

CONINGHAM, JAMES (1670–1716), presbyterian divine, was born in 1670 in England and educated at Edinburgh, where he graduated M.A. on 27 Feb. 1694. The same year he became minister of the presbyterian congregation at Penrith. Here he employed himself in educating students for the ministry, probably with the concurrence of the 'provincial meeting' of Cumberland and Westmoreland. In 1700 he was chosen as colleague to John Chorlton [q. v.] at Cross Street Chapel, Manchester. He shared with Chorlton the tutorial work of the Manchester academy, and on Chorlton's death (1705) carried it on for seven years without assistance. His most distinguished pupils were Samuel Bourn the younger [q. v.] and John

Turner of Preston, famous for his warlike exertions against the rebel army in 1715. During the reign of Anne, Coningham was several times prosecuted for keeping an academy; and though a man who combined strict orthodoxy with a catholic spirit, he was not strong enough to cope with the divergences of theological opinion in his flock. He left Manchester for London in 1712, being called to succeed Richard Stretton, M.A. (*d.* 3 July 1712, aged 80), at Haberdashers' Hall. His health was broken, and he died on 1 Sept. 1716, leaving the remembrance of a graceful person and an amiable character.

Coningham published three sermons, 1705, 1714, and 1715, and wrote a preface to the second edition of Henry Pendlebury's 'Invisible Realities,' originally published 1696, 12mo.

[Wright's Funeral Sermon, 1716; Toulmin's Hist. View, 1814, p. 246; Calamy's Hist. Acc. of my own Life, 2nd ed. 1830, ii. 31 sq. 257, 523; Cat. of Edinburgh Graduates (Bannatyne Club), 1858; Baker's Mem. of a Diss. Chapel, 1884, pp. 19, 61, 140; Extracts from records of the Presbyterian Fund, per W. D. Jeremy.]

A. G.

CONINGSBURGH, EDMUND, LL.D. (*fl.* 1479), archbishop of Armagh, in all probability received his education at Cambridge, where he took the degrees of bachelor and doctor of laws. He became rector of St. Leonard, Foster Lane, London, 12 Jan. 1447–1448, vicar of South Weald, Essex, 13 Oct. 1450, and rector of Copford in the same county, 3 Nov. 1451 (Newcourt, *Repertorium*, i. 394, ii. 192, 645). In 1455 and frequently afterwards he was employed in university business at Cambridge. He was one of the syndics for building the philosophical and law schools in 1457. It appears that he was a proctor in the Bishop of Ely's court. If he were not originally a member of Benet (now Corpus Christi) College, he occupied chambers there as early as 1469, when he and Walter Buck, M.A., had a joint commission from Bishop Gray of Ely to visit, as that prelate's proxies, the holy see and 'limina apostolorum.' He became rector of St. James, Colchester, 1 Jan. 1469–70 (Newcourt, ii. 169). On 10 Aug. 1471 Edward IV addressed a letter of congratulation to Sixtus IV on his being elected pope, and sent his councillor, James Goldwell, bishop of Norwich, and Coningsburgh to Rome, to beseech his holiness to grant them certain things concerning his honour and dignity (*Calendar of State Papers*, Venetian, i. 130). In 1472 Coningsburgh styles himself president, that is, representative of the chancellor, of the university of Cambridge (*Cole's MSS.* xii. 168).

In 1477 he was promoted to the archbishopric of Armagh (Cotton, *Fasti Eccl. Hibern.* iii. 17, v. 196), and on 3 July in that year he obtained the custodium of all the temporalities of the see then in the king's hands. On 1 Jan. 1477-8 he and Alvared Connesburgh, esquire of the body to Edward IV, had a commission from the king to hear and determine all controversies, suits, and debates depending between any of the great men or peers of Ireland (Rymer, *Fœdera*, edit. 1711, xii. 44, 45, 58). But although the king had engaged to support him, and laid an injunction (2 May 1478) upon the lord deputy and all his subjects not to admit any other person to the see, yet the pope having been against his promotion, and being desirous of displacing him, appointed Octavian de Palatio administrator-general of the see, both in spirituals and temporals, on the pretence that the payment of the fees for the papal bulls had been neglected (Ware, *Bishops of Ireland*, ed. Harris, pp. 87, 88). This not only gave Coningsburgh much uneasiness, but kept him so poor that in 1479 he was glad to resign after having covenanted with the administrator, who was his successor, for the discharge of all the debts contracted at Rome, and for an annual pension of fifty marks during his life. Of his subsequent career nothing is known (Masters, *Corpus Christi College*, ii. 272; Cole, *Athenæ Cantab.* C. p. 230).

[Authorities cited above.] T. C.

CONINGSBY, Sir HARRY (*fl.* 1664), translator, was son of Thomas Coningsby of North Mimms, Hertfordshire. The family was descended from John, third son of Sir Humphrey Coningsby, a judge under Henry VIII [see Coningsby, Sir William]. John Coningsby married Elizabeth, daughter and coheiress of Henry Frowick of North Mimms. Sir Harry's grandfather was Sir Ralph, who was sheriff of Hertfordshire in 1596. His father, Thomas, born in 1591, was high sheriff of Hertfordshire in 1638 and in 1642; avowed himself a supporter of Charles I; was arrested by the parliamentarians at St. Albans early in 1643, while endeavouring to execute a commission of array; was imprisoned first in London House, and afterwards in the Tower; was deprived of most of his property; was released from the Tower after seven years' suffering in 1650; translated into English Justus Lipsius's 'Discourse on Constancy,' of which nothing has survived; and died on 1 Oct. 1654. Harry, Thomas's only son, sold the North Mimms estate to Sir Nicholas Hide in 1658, retired with his mother to Weild or Wold Hall, Shenley, Hertfordshire, married Hester Cambell, and was knighted

at the Restoration. He devoted his leisure to the compilation of an essay on his father's sad career, and to a free verse translation of Boethius's 'Consolation of Philosophy.' These works were printed together, apparently for private distribution, in 1664. The British Museum copy, which formerly belonged to the Rev. Thomas Corser, contains a manuscript letter addressed by Coningsby (30 March 1665) to Sir Thomas Hide, the son of the purchaser of North Mimms, requesting Sir Thomas to 'allow this little booke a little roome' in the house which was so nearly associated with the 'glorious and honest deportment of my most dear father.'

[Corser's Collectanea, iv. 427–31; Chauncy's Hertfordshire, 462–3; Clutterbuck's Hertfordshire, i. 444; Brit. Mus. Cat.; Preface to Coningsby's Consolation.] S. L. L.

CONINGSBY, Sir THOMAS (*d.* 1625), soldier, was son and heir of Humphrey Coningsby, esq., of Hampton Court, Herefordshire, by Anne, daughter of Sir Thomas Inglefield, judge of the common pleas. His father was gentleman-treasurer to Queen Elizabeth. Coningsby visited Italy with Sir Philip Sidney in 1573, and he was intimate with Sidney until Sir Philip's death, although their friendship was severely strained on their Italian journey by an unfounded charge of robbery brought by Sidney against Coningsby. Coningsby went to Normandy in attendance on the Earl of Essex in 1591, and took part in the siege of Rouen, fighting against the forces of the league. He acted as muster-master to the English detachment, was in frequent intercourse with Henri of Navarre before Rouen, and was knighted by Essex on 8 Oct. 1591 (*Harl. MS.* 6063, art. 26). Coningsby was M.P. for Hereford in 1593 and 1601, and sheriff of the county in 1598. On 12 Nov. 1617 he joined the council of Wales under the presidency of William, lord Compton. In 1614 Coningsby founded a hospital in the suburbs of Hereford for superannuated soldiers and servants called 'Coningsby's Company of Old Servitors,' and died on 30 May 1625. John Davies of Hereford addressed a sonnet to him. A portrait of him with his favourite dog is at Cashiobury House, Hertfordshire, in the possession of the Earl of Essex. He married Philippa, second daughter of Sir William Fitzwilliam of Melton, near Peterborough, and Sir Philip Sidney's cousin, by whom he had six sons and three daughters. All his sons except one, Fitzwilliam, died before him. Fitzwilliam married Cicely, daughter of Henry, seventh lord Abergavenny, and their son, Humphrey, was father of Thomas, earl Coningsby [q. v.] Of his daughters, Katharine married Francis Smallman of Kinnersley Castle, Herefordshire; Elizabeth married Sir Humphrey Baskerville of Erdesley Castle, Herefordshire, and Anne married Sir Richard Tracy of Hatfield, Hertfordshire.

Coningsby is the author of an interesting diary of the action of the English troops in France in 1591. It proceeds day by day through two periods, 13 Aug. to 6 Sept., and 3 Oct. to 24 Dec., when it abruptly terminates. The original manuscript is numbered 288 (ff. 253–79) among the 'Harleian MSS.' at the British Museum. It was first printed and carefully edited by Mr. J. G. Nichols in the first volume of the Camden Society's 'Miscellanies' (1847). Internal evidence alone gives the clue to the authorship.

[J. G. Nichols's Introduction to the Camd. Soc. Miscell. i. pt. ii.; Clutterbuck's Hertfordshire, i. 444; Duncumb's Collections for Herefordshire, i. 405; Price's Hist. Acc. of Hereford, 213; Fox-Bourne's Life of Sir Philip Sidney, pp. 69–70; John Davies's Works, ed. Grosart.] S. L. L.

CONINGSBY, THOMAS, Earl (1656?–1729), born about 1656, was great-grandson of Sir Thomas Coningsby [q. v.], and the son of Humphrey Coningsby, by Lettice, eldest daughter of Sir Arthur Loftus of Rathfarnham, Ireland. Ferdinando Gorges, of Eye in Herefordshire, a merchant from Barbados, contrived to possess himself of some of the Coningsby estates, and to marry his eldest daughter Barbara to Thomas Coningsby when a lad. The marriage license was applied for to the vicar-general of the Archbishop of Canterbury on 18 Feb. 1674–5, when Coningsby was described as aged about nineteen, and Barbara Gorges was stated to be about eighteen years old (*Marriage Licences*, 1558–1690, Harl. Soc. xxiii. 237). The misdeeds of Ferdinando, who is sometimes styled Captain Gorges, were productive of ruinous loss to his son-in-law, from which he could never succeed in extracting himself. Coningsby entered upon parliamentary life in 1679, being returned for the borough of Leominster in Herefordshire, a constituency which he represented continuously from that time to 1710, and from 1715 until his elevation to the English peerage. He was an ardent supporter of the revolution of 1688, and throughout his life resolutely resisted, sometimes with more zeal than discretion, the aims of the Jacobite faction. When William III crossed to Ireland, Coningsby was with him, and when the king was wounded at the battle of the Boyne, he was by his master's side. He was appointed joint receiver and paymaster-general of the forces employed in the reduction of Ireland, and from 1690 to 1692 he acted as the junior of the three lords-

justices of Ireland, the treaty of Limerick, so it is said, having been arranged through his skill. His political opponents accused him of having used his position to gratify his greed. The embezzlement of stores, the appropriation of the estates of rebels, the sale of pardons, and dealings in illicit trade were among the offences imputed to him; but such charges were of slight moment so long as the royal influence was at his back. Through the king's favour he was created Baron Coningsby of Clanbrassil in Ireland on 17 April 1692, sworn as privy councillor on 13 April 1693, and pardoned under the great seal in May 1694 for any transgressions which he might have committed while in office in Ireland. From 1695 to his death he held the honourable office of chief steward of the city of Hereford, an appointment which involved him in a duel with Lord Chandos, another claimant of the post, 'but no mischief was done.' In April 1697 he received a grant under the privy seal of several of the crown manors in England, and in October 1698 he was again created the vice-treasurer and paymaster of the forces in Ireland. During Queen Anne's reign he acted consistently with the whigs, but his services received slight acknowledgment even when his friends were in office. All that Godolphin did was to write a civil letter or two complimenting Lord Coningsby on 'his judgment and experience' in parliamentary affairs, and it was not until October 1708 that Coningsby was sworn of Anne's privy council. He was one of the managers of Sacheverell's trial, and, like most of the prominent whigs, he lost his seat in parliament through the tory reaction which ensued. With the accession of George I he resumed his old position in public life, and once more basked in court favour. He was included in the select committee of twenty-one appointed to inquire into the negotiations for the treaty of Utrecht, and, according to Prior, was one of the three most inquisitive members of that body. As a result of their investigations, the impeachment of Bolingbroke was moved by Walpole, that of Harley by Coningsby—a family feud had long existed between the two Herefordshire families of Harley and Coningsby—and Ormonde's by Stanhope. Two years later Harley was unanimously discharged, but this concord of opinion was only obtained by Coningsby and some others withdrawing from the proceedings. For his zeal in behalf of the Hanoverian succession he was well rewarded. The lord-lieutenancy of Herefordshire was conferred on him in November 1714, and in the following month he obtained the same pre-eminency in Radnorshire. A barony in the English peerage was granted to him on 18 June 1715, and he was raised to the higher dignity of Earl Coningsby on 30 April 1719. In the later years of his life Coningsby was involved in perpetual trouble. He was a widower, without any male heir, and with innumerable lawsuits. For some severe reflections on Lord Harcourt, the lord chancellor, in connection with these legal worries, he was, as Swift notes in his diary, committed to the Tower on 27 Feb. 1720. After having been in ill-health for some time, he died at the family seat of Hampton, near Leominster, on 1 May 1729. By his first wife, Barbara Gorges, whom he married in February 1674–5, and from whom he was divorced, he had four daughters and three sons, and his grandson by this marriage succeeded to the Irish barony, but died without issue on 18 Dec. 1729. His second wife, whom he married in April 1698, was Lady Frances Jones, daughter of Richard, earl of Ranelagh, by whom he had one son, Richard, who died at Hampton on 2 April 1708 when two years old, choked by a cherrystone; and two daughters, Margaret and Frances. The second countess was buried at Hope-under-Dinmore on 23 Feb. 1714–15, aged 42; and Lord Coningsby was buried in the same church in 1729, under a handsome marble monument, on which the child's death is depicted in striking realism. The grant of his English peerage contained a remainder for the eldest daughter of his second marriage. Her issue male, John, the only child of this daughter, Margaret, countess of Coningsby, by her husband, Sir Michael Newton, died an infant, the victim of an accidental fall, said to have been caused through the fright of its nurse at seeing an ape, and on the mother's death in 1761 the title became extinct. The younger daughter of Lord Coningsby married Sir Charles Hanbury Williams, the well-known satirical poet, and was buried in the chapel of St. Erasmus, Westminster Abbey, in December 1781.

Coningsby's troubles in law arose from his purchase of the manors of Leominster and Marden. After elaborate investigations, he convinced himself that the lord's rights had in many instances been trespassed upon by the copyhold tenants. He caused ejectments to be brought against many persons for being in possession of estates as freehold which he claimed to be copyhold, and as these claims were resisted by the persons in possession, his last days were embittered by constant strife. His collections concerning Marden were printed in 1722–7 in a bulky tome, without any title-page, and with pagination of great irregularity, but were never pub-

lished. When his right to the Marden property was disputed, all the copies of this work but a few were destroyed, and these now fetch a high price in the book-market. Some proofs of his irritable disposition have been already mentioned. Through his sharpness of temper he was exposed to the caustic sallies of Atterbury in the House of Lords, and to the satires of Swift and Pope in their writings. His speech to the mayor and common council of the city of Hereford in 1718 on their presumed attachment to the Pretender, a speech not infrequently mixed with oaths, is printed in Richard Johnson's 'Ancient Customs of Hereford' (1882), pp. 225–6. A portrait of Coningsby and his two daughters, Margaret and Frances, was painted by Kneller in 1722, and engraved by Vertue in 1723. The peer's coat-of-arms is on the left hand, and a roll of Magna Charta is in his hand. His two daughters are dressed in riding habits, and with a greyhound and King Charles's spaniel. He was also painted by Kneller singly, and there is a whole-length of him in 1709 in his robe as vice-treasurer of Ireland. Numerous letters and papers relating to him are preserved in public and private collections, but especially among the manuscripts of Lord de Ros, his descendant (*Hist. MSS. Comm.* 4th Rep.), and the Marquis of Ormonde and the Rev. T. W. Webb of Hardwick Vicarage, Herefordshire (*ib.* 7th Rep.)

[Chester's Registers of Westminster Abbey, p. 433; Robinson's Mansions of Herefordshire, 146–9; Townsend's Leominster, 134–281; Luttrell's Relation of State Affairs (1857), passim; Pope's Works (viii. ed. 1872), p. 323; Private Corresp. of Duchess of Marlborough, i. 166, 174, ii. 85, 87, 251, 389; Duncumb's Herefordshire, ii. 130–1; Swift's Works (1883), xvi. 282, 351, 353; Burke's Extinct Baronage, iii. 203–5; Case of Earl Coningsby to Five Hundreds in Hereford, passim; Doyle's Official Baronage.]

W. P. C.

CONINGSBY, Sir WILLIAM (*d.*1540?), judge, second son of Sir Humphrey Coningsby (who figures as a pleader in the Year-books from 1480, was appointed serjeant-at-law on 9 Sept. 1495, king's serjeant on 30 Oct. 1500, a puisne judge of the king's bench on 21 May 1509, was knighted then or shortly afterwards, and was still living and on the bench in 1527), was born in London and educated at Eton and King's College, Cambridge, into which he was elected in 1497 and of which he became a fellow, though he left the university without taking a degree, was Lent reader at the Inner Temple in 1519, treasurer of the same inn in 1525–6, reader again in 1526, one of the commissioners appointed to hear causes in chancery in relief of Wolsey in 1529, and one of the governors of the Inner Temple in 1533–4, 1536–7, and 1538–9. In 1539–40 he was arraigned in the Star-chamber and sent to the Tower for advising Sir John Skelton to make a will upon a secret trust, in contravention of the Statute of Uses (27 Hen. VIII, c. 10). He was released after ten days' confinement, but lost the offices of prothonotary of the king's bench and attorney of the duchy of Lancaster, which he then held. On 5 July of the same year he was appointed to a puisne judgeship in the king's bench, and was knighted; but as his name is not included in the writ of summons to parliament in the next year, it would seem that he died or retired soon after his appointment. Coningsby was also recorder of Lynn in Norfolk, in which county his seat, Eston Hall, near Wallington, was situate. His daughter Margaret married, first, Sir Robert Alyngton of Horseheath, Cambridgeshire, and secondly, Thomas Pledgeor of Bottisham in the same county. Coningsby is said to have been descended from Roger de Coningsby, lord of Coningsby in Lincolnshire in the reign of John.

[Year-books, 19 Ed. IV, Hil. term, pl. 11, 19 Hen. VIII, Trin. term, pl. 10; MS. Cole, xiii. 128; Harwood's Alumni Eton.; Dugdale's Chron. Ser. pp. 75, 76, 85; Orig. pp. 163, 170, 172; Fiddes's Wolsey, p. 532; Blomefield's Norfolk, vii. 413; Collect. Cant. p. 33; Hall's Chron. p. 837; Rymer's Fœdera (1st ed.), xiv. 738; Cooper's Athenæ Cantab.; Foss's Lives of the Judges.]

J. M. R.

CONINGTON, FRANCIS THIRKILL (1826–1863), chemist, was a younger brother of Professor John Conington [q. v.] He was educated at Corpus Christi College, Oxford, graduated B.A., taking a second class in classics in 1850, was elected a fellow of his college, and afterwards proceeded M.A. For some time he was scientific examiner in the university. He devoted himself chiefly to chemistry, and his 'Handbook of Chemical Analysis,' Lond. 1858, 8vo, based on Heinrich Will's 'Anleitung zur chemischen Analyse,' has taken its place among the text-books on the subject. He died at Boston, Lincolnshire, on 20 Nov. 1863, aged 35.

[Gent. Mag. ccxvi. 130; Cat. of Printed Books in Brit. Mus.; Oxford Ten Year Book (1872), p. 478.]

T. C.

CONINGTON, JOHN (1825–1869), classical scholar, born 10 Aug. 1825, was the eldest son of the Rev. Richard Conington of Boston in Lincolnshire. In 1836 he was sent to the grammar school at Beverley, and two years afterwards to Rugby, where he was placed in the house of G. E. L. Cotton [q. v.], afterwards

successively head-master of Marlborough College and bishop of Calcutta. On 30 June 1843 Conington matriculated at University College, Oxford, but immediately afterwards obtained a demyship at Magdalen. He went into residence in October 1843, and in the Lent term of the following year carried off the Hertford and Ireland university scholarships. Having but little prospect of a lay fellowship at Magdalen, and having determined not to take holy orders, he returned in 1846 to University College, where he was elected to a scholarship. In December 1846 he obtained a first class in the school of 'litteræ humaniores.' In 1847 he won the chancellor's prize for Latin verse, and in 1848 that for an English essay. In the same year he was elected to a fellowship at University, and obtained the chancellor's prize for a Latin essay in 1849.

He was a layman, and to all appearance cut off from any hope of an academical career. He determined, therefore, to try his chances at the bar, and accordingly in 1849 applied for and obtained the Eldon law scholarship. As Eldon scholar he was required to keep his terms regularly at the Inns of Court, and devote himself *bonâ fide* to the study of law. Finding residence in London and the study of law insupportable, Conington resigned the Eldon after six months and returned to Oxford. After more than three years of a somewhat unsettled existence, he was, in 1854, elected to fill the newly founded chair of the Latin language and literature. This professorship he held until he died at his native town, Boston, after a few days' illness, on 23 Oct. 1869.

Some of Conington's earliest and unpublished writings seem to show that he had the ordinary ambition of a clever Englishman to make a figure in the world. Literature was, no doubt, his real love, yet he never ceased to keep his eye upon public affairs, and was even supposed to have all through his life a secret but forlorn hope of one day becoming a member of parliament. But the bias of his intellect was peculiar, and necessarily drove him away from public life to books. He combined with a fondness for books, and especially for poetry, an extraordinary verbal memory. Before he was eight years old he repeated to his father a thousand lines of Virgil. At the age of thirteen, when at Beverley school, he wrote a poem on the Witch of Endor, and spent 1*l.* 15*s.* on a copy of Sotheby's 'Homer.'

Before leaving Rugby in 1843 (aged 18) Conington felt a strong inclination to go to Oxford. He was probably attracted by the prospect of an active and exciting intellectual life. It is curious that his judgment, which he did not follow, drew him in the direction of Cambridge. Cambridge, he thought, insisted upon a valuable preparatory training, whereas 'Oxford men, without any such preparation, which they affect to despise, proceed to speculate on great moral questions before they have first practised themselves with lower and less dangerous studies. And this, I look upon it, is the cause of the theological novelties at Oxford.' To Oxford, however, he went, and read with the eminent scholar Linwood, who had the same passion for Greek plays as his pupil, and something of the same powers of memory. After his brilliant success in gaining the Hertford and the Ireland in one term Conington betook himself to the ordinary course of Oxford reading, the central point of which was the study of ancient history and philosophy. For history and metaphysics Conington had little taste; for Aristotle and Plato he hardly cared at all.

His interest in religious and moral questions was much deeper, and for the discussion of these he then, as always, had a strong taste. He took an active part in the debates of the Union Society, of which he was secretary in 1845, president in 1846, and librarian in 1847. These debates were at that time, says Professor Smith, 'in great favour, and it was quite the fashion to attend them. . . . Conington had some personal difficulties to contend against, among which his near sight, and an occasional hesitation in speaking, were not the least. But, in spite of them, he soon established for himself a good position with his audience, and obtained as much control over them as any of his contemporaries. There was sense and sound reasoning even in his most unprepared speeches, and he always, in speaking no less than in writing, had at his command a copious supply of polished language. His delivery was never free from embarrassment; but notwithstanding this there was something fine and classical in his way of speaking.' That he should have been touched by the enthusiasm of the Anglican movement, and with another enthusiasm sometimes combined with it, that of political radicalism, during these years is only natural. He was indeed, for a few years after he took his degree, considered by the Oxford tory party as a dangerous innovator. Others saw a little further. 'Conington,' some one is reported to have said, 'write about the working classes! They are only a large generalisation from his scout.'

In the summer of 1847 he went to Dresden with his friends, Mr. Goldwin Smith and Mr. Philpot, and had an interview at Leipzig

with Godfrey Hermann. He did not visit Germany again, nor did his stay there produce any appreciable intellectual result. While in London (1849–1850) he contributed regularly to the 'Morning Chronicle,' in which he wrote the articles relating to university reform. He probably wrote on the same subject in other periodicals between 1850 and 1854, when the scheme of the Oxford University commission came into operation. Certainly he threw his whole force into the movement of reform. The opening of close fellowships, the restriction of the number of clerical fellowships, the foundation of new professorships, the augmentation of the number and value of scholarships, the new power given to congregation; all these measures had his warm approval. When, some years later, the liberals went on to move for the repeal of all religious tests, Conington was willing to relax the test, but only within the limits of received christianity. This attitude caused some estrangement between Conington and the liberal party in Oxford. Nothing, however, discouraged him from taking an active part, whenever an opportunity was open to him, in university business.

The beginning of his career as a scholar was full of brilliant promise. He had always a special fondness for the Greek tragedians, and especially for Æschylus, whose plays he knew by heart. In his twenty-fourth year he edited the 'Agamemnon' with a spirited verse translation and notes (1848). The notes, though slight, contained one brilliant emendation, λέοντος ἶνιν for λέοντα σῖνιν (v. 696). Conington was in later years very severe upon this little book; but it was for a long time, and very justly, popular with clever undergraduates. In his 'Epistola Critica,' addressed to Gaisford (1852), he proposed emendations in the fragments of Æschylus, some of which have been accepted as certain by later editors. In a paper in the 'Rheinisches Museum' of 1861, subsequently expanded into an article for the 'Edinburgh Review,' and now printed in both forms in his 'Miscellaneous Writings,' he exploded the spurious second part of the 'Fables of Babrius,' the manuscript of which had, in 1857, been sold as genuine to the British Museum, and had imposed upon Sir George Lewis.

In 1852 he began, in conjunction with Mr. Goldwin Smith, his edition of 'Virgil.' Mr. Goldwin Smith was soon obliged, by the pressure of his occupations as secretary to the university commission, to give up the work. Conington was occupied upon it, with various interruptions, for the rest of his life.

In 1857 he published an admirable edition of the 'Choëphoroe' of Æschylus. In this work a growing caution and distrust of conjectural emendation may be observed. This habit of mind was strengthened as he worked upon 'Virgil.' He formed the conviction that the text of Virgil was exceptionally well established by manuscript evidence, and, as a rule, regarded with something like horror any attempt to depart from the fourth-century copies. It is true that the manuscripts and ancient commentators on Virgil preserve so many variants that the chances of modern conjecture helping the text are very small. There is also much in Virgil's style which is peculiar to himself, and which suggests that, in the ruined state of Latin literature, we have lost the data for understanding him. But Conington was wrong if he supposed that the text of Virgil is certainly established. This it is not, and in all likelihood never will be, if it be the fact, as it probably is, that the numerous ancient manuscripts are derived from one copy, itself full of corrections, and in many places corrupted by glosses, as the text of a widely read poet was certain in the course of time to become.

Conington's general view of the study of ancient literature cannot be better expressed than in the language of his own inaugural lecture (*Miscellaneous Writings*, i. 220): 'The way to study Latin literature is to study the authors who gave it its characters; the way to study those authors is to study them individually in their individual works, and to study each work, so far as may be, in its minutest details. . . . The peculiar training which is sought from the study of literature is only to be obtained, in anything like its true fulness, by attending, not merely to each paragraph and each sentence, but to each word, not merely to the general force of an expression, but to the various constituents which make up the effect produced by it on a thoroughly intelligent reader.'

Width of knowledge, however, and largeness of conception, as well as minuteness of observation, are essential to the making of a true student of ancient literature. Conington, without any useful result, chose to limit the range of his classical reading. For Cicero, Cæsar, and Livy he did not care much, nor had he any great sympathy even with Lucretius.

The edition of 'Virgil,' as originally conceived and executed by him, was a characteristic monument both of his strength and his weakness. The essays introductory to the 'Bucolics,' 'Georgics,' and 'Æneid' are careful and solid, if not exhaustive, pieces of literary criticism. They abound in delicate perceptions, and unquestionably opened up

new aspects of Virgil's poetical genius. The commentary was full of ability, subtle analysis, and solid sense. But, unlike his contemporary Munro, at Cambridge, Conington was contented with a side view of the advances which were being made in Latin scholarship on the continent, and showed at the same time a curious indifference to points of history and antiquities.

It must, however, be said that the general feeling in Oxford, and indeed in England, at this time, was singularly apathetic in regard to such matters. The party of progress in Oxford took more interest in reforms of organisation than in the advancement of knowledge. Conington from circumstances and temperament was essentially one of them. He was anxious always to address the general public, and to interest it in what interested himself. But, making all these deductions, there can be no doubt that during the fifteen years of his professorship Conington based the study of Latin in Oxford on a new foundation. Not only by his written works, but by the sympathetic contact which he was careful to keep up with the most promising undergraduates, he gave a powerful stimulus to the progress of learning and literary culture in England.

Conington had always had a great love for translation, believing strongly in its efficacy as a means of bringing out the meaning of the original. Haupt remarked that 'translation was the death of understanding,' meaning that it is very seldom that a modern word is an exact equivalent for a Greek or Latin one. But Conington had his own theory of translation. Inaccurate he could not be, but he would add something in the English which was not strictly in the Latin, in order to produce the effect which he thought the Latin suggested. Early in the years of his professoriate he had translated Persius, for the benefit of his class, into prose; and he did the same with Virgil while lecturing and commenting on that author, reading his rendering book by book in the form of public lectures. During the last six years of his life he devoted himself much more seriously to translation than he had ever done before. In 1863 he published a verse translation of the 'Odes of Horace,' and in 1866 the 'Æneid' in the ballad metre of Scott. In the same year the death of his friend Mr. Worsley, the author of the admirable 'Odyssey' in Spenserian measure, turned his attention to a new field. Worsley had completed a version of the first twelve books of the 'Iliad,' and Conington, with the full approval of his dying friend, undertook to finish the work. The completed 'Iliad' was published in 1868, and in 1869, almost at the time of Conington's death, appeared the 'Satires,' 'Epistles,' and 'Ars Poetica' of Horace, done into the Popian couplet.

These translations were, as a rule, executed with great rapidity. Conington learnt long passages by heart, and often translated them at odd moments, during walks or in bed, only transcribing them when ready for press. He had great rhetorical facility, and his translations always show vigour, ability, and ready command of good English, often, too, much feeling for poetry; but he was not a poet, and the creative touch is wanting in his work. Again, he wrote too quickly for perfection, and was content to leave unexpunged a good deal of prosy and commonplace English.

Of these versions, the ballad translation of the 'Æneid,' a very questionable though very clever *tour de force*, was by far the most popular. The 'Odes of Horace' won the approval of many men of taste and scholarship; but probably the best, the most finished, and most poetical was the last, the 'Satires' and 'Epistles' of Horace. Taken as a whole, there can be no doubt that these translations increased the public interest in Latin literature.

The translations formed the most attractive part of his professorial lectures; but they were far from being the most valuable part of his instruction to those who wished to learn. His most important courses were upon Persius, on Plautus, on Virgil, and on Latin prose and verse. His 'Persius' was published after his death by the Clarendon Press (1872). In the learning and analytic power of his commentaries the students found stores of information and ample matter for thought. His lectures on Latin verse deserve special notice on account of the thoroughness of their method. He always began with an analysis of the piece of English set, comparing it sentence by sentence with any passages of the Latin classics which occurred to him as similar either in spirit or expression, and taking special care to point out anything modern or unclassical, and to show the nearest approximation to it which was likely to have occurred to a Roman poet. The remainder of the hour he took up with reading out and criticising a selection of the best pieces sent in by the pupils; the whole concluding with a dictation of his own rendering. The last part of the lecture, though dry, was serviceable; but the pre-eminently original and suggestive portion was the preliminary analysis. To a student fresh from school it was a new light to have set before him, by one whose memory was stored with reminiscences of the best Latin and English

literature, and who touched all poetry with an innate tact and sense of its meaning, a comparison in detail between modern and ancient poetical feeling and modes of utterance.

The 'public lectures,' two of which are exacted by statute annually from the Latin professor, were, in his hands, either literary essays on Latin authors, or prose translations of Virgil. Most of them have long been before the world, either in his published editions of 'Virgil' and 'Persius,' or in the collection of his 'Miscellaneous Writings.' One of the best, perhaps, is the comparison of the style of Lucretius and Catullus with that of Virgil and Horace, 1867 (*Miscellaneous Writings*, i. 256).

After his appointment to the professorship he seldom left the field of Latin literature. His edition of the 'Choëphoroe' (1857) had no doubt, in great part, been written before 1854; for the rest, all that need be mentioned here is the essay on Pope (*Oxford Essays*, 1858), and some slighter papers in the 'Contemporary Review' in 1868, reprinted in the first volume of the 'Miscellaneous Writings.' He had intended, after finishing his 'Virgil,' to write a 'History of the Latin Poetry of the Silver Age.' Two of his public lectures, one on Statius, the other on the tragedies of Seneca, may perhaps be regarded as preliminary studies for this work. He had also hopes of one day undertaking an edition of Tacitus, on whose English translators he once gave an interesting public lecture.

But all these plans were extinguished by his premature death, which robbed Oxford of a lofty character and an imposing personality. For Conington was a man whose personality impressed itself on those who knew him in a way which those who did not would find it hard to realise. His flow of conversation, his most characteristic humour, enhanced by a slight hesitation in utterance, his transparent sincerity and childlike simplicity, made him a delightful companion. One or two quaint peculiarities heightened the general impression. His numerous friends were classed according to degrees of intimacy; and to each of those who had been promoted to the inner circle a certain day in the week was allotted for an afternoon walk. To miss this engagement on short (still more without any) notice was a high crime and misdemeanor. The reading parties, on which, during part of the long vacation, he used to gather a few promising men, were great events. Conington, who was very short-sighted, had hardly any appreciation of the wonders or beauties of nature. Of the comet of 1858 he said that he did not think 'that phenomenon ought to be encouraged.' This characteristic trait drew from him a great deal of humour at his own expense. There was, indeed, a kind of sublime detachment in the way in which, while his young friends would be earnestly expatiating on the beauties of a country, Conington would tramp vigorously along the high road, refusing to be allured by any blandishments to the right hand or the left.

The real secret of his influence in Oxford lay in his unbounded powers of sympathy, his desire of making friends, and his singleminded determination to be of use to all the students whom he had any reasonable hope of benefiting. All this won him many devoted friends and pupils, not a few of whom were without any special interest in his own pursuits, and perhaps disagreed with his opinions. But again, behind this there was a moral dignity and seriousness in him which was rooted in a deeply religious nature. His speculative religious opinions were for the greater part of his life those of an evangelical christian. Criticism of an illustrative or exegetical kind he was always ready to welcome, but he had no sympathy with rationalism. He seems in 1854 to have gone through a mental and moral crisis, in which what before had been an intellectual assent was transformed into an absorbing practical conviction. The result of this was that Conington was not only what is commonly described as 'a good christian man,' but that he set himself to mould all details of conduct and observance according to his belief. Thus his natural simplicity and warm affections were deepened into an invincible goodness, which was, perhaps, of all his characteristics, that which was the most superficially obvious to those with whom he came into contact. When he died, it was felt that Oxford had lost a man unlike others, of remarkable powers, who set himself a noble and disinterested work in life, and never abandoned it.

[Memoir by Professor H. J. S. Smith, prefixed to the Miscellaneous Writings of John Conington; personal knowledge.] H. N.

CONN OF THE HUNDRED BATTLES (*d.* 157), king of Ireland, was son of King Fedlimid, Reichtmar or the Lawgiver. There is a strange story that 'on the night of his birth were discovered five principal roads leading to Tara which were never observed till then.' The names of the roads are given, and most of them have been identified. The explanation of Dr. O'Donovan is that these roads were finished by the king on his son's birthday. On the death of King Fedlimid he was

succeeded by Cathaeir Mor, a distant relative. Conn, who seems to have held the command of the *fianna*, or military force, during his father's reign, continued to occupy the same position under Cathaeir, having as second in command a brave warrior named Cumhal. This officer, having incurred the displeasure of Conn, fled to Scotland, where he remained in exile for some years. After a brief reign of three years Cathaeir was killed in the battle of Magh Agha (near Tailtin, co. Meath) by Conn, who then succeeded to the throne, A.D. 123. One of his earliest acts was to bestow the kingdom of Leinster on his tutor, Crimthann Culbuidhe, or 'of the yellow hair,' a member of the race to which he belonged himself. Cumhal returned from Scotland, and laid claim to the kingdom of Leinster, asserting that he had as much right to it as Crimthann. To vindicate his authority as sovereign Conn summoned to his aid Conall, king of Connaught, and Aedh Mac Morna, captain of the *fianna* of Connaught. On the other hand, Cumhal formed an alliance with Mogh Neid, king of Munster, Mac Niadh, son of Lughaidh, his nephew, and Conaire II, both then princes and tanists of that province. The Munster chieftains, accompanied by Eogan Mor, son and heir of Mogh Neid, having marched to his aid, Cumhal gave battle to Conn at Cnucha (Castleknock, near Dublin), where the Leinster men and their allies were defeated by Conn, and Cumhal was killed; he was father to the famous warrior Finn Mac Cumhail (Finn Mac Coole).

The union of the Munster forces was only temporary, and on their return after the battle of Cnucha dissensions broke out among them. There were at the time three races in the province. The line descended, as supposed, from Eber, son of Miledh or Milesius, and represented by Mogh Neid, the ruling king; the race of Ith, who had settled in south Munster along with and under Eber, and who were represented by Mac Niadh, son of Lughaidh; and the Ultonian race descended from Ir, and represented by Conaire, son of Mogh Lamha. A colony of the latter, who were called Euronn or Ernaidhe, from an ancestor, Ailill Euronn, driven from Uladh by the Clanna Rudhraidhe, according to the Saltair of Cashel, settled in middle Munster in the time of Duach Dalta Deaghaidh, about the end of the second century B.C. These Ernaidhe, forming an alliance with the race of Ith, in course of time drove the old Eberean tribes back to the western coasts and islands of Munster. This compact was broken up by Dergthine, grandfather of Mogh Neid, and when his son Eogan Mor (better known by his appellation of Mogh Nuadat) succeeded, the power of the Ebereans had so increased that he determined to assert his right to the sovereignty of Munster. Finding himself unequal to the task without allies, he applied to Daire Barrach, king of Leinster, his foster father, who supplied him with troops, upon which he attacked and defeated Aengus, one of his adversaries, at Ui Liathain (Castlelyons, co. Cork). Aengus then sought the assistance of Conn, who sent him five battalions of chosen troops, with which he renewed the contest, but was again worsted at the battle of Ard-neimhedh (the Great Island, co. Cork). Conn then appears to have entered into direct conflict with Mogh Nuadat, but after many defeats was obliged to submit to a division of Ireland between himself and his adversary. The boundary line agreed on was the Eiscir Riada, a gravel ridge running from Dublin to Clarin Bridge in the county of Galway. Thenceforth the north of Ireland was known as Leth Cuinn, 'Conn's half,' and the south as Leth Mogha, 'Mogh's half,' from which is said to have been derived the name of Munster. The early and continuous use of these names in Irish literature attests the historical reality of the event. The year after the partition of the kingdom war was again renewed between them, owing, according to the 'Annals of Clonmacnois,' to the ambition of Mogh Nuadat, who demanded a division of 'the customs of the shipping of Dublin,' which Conn having refused, each side prepared for battle; but this story evidently belongs to a later age. The war was carried on during fourteen years, when it was finally brought to a close by the battle of Magh Lena (Moylena in the parish of Kilbride, King's County), in which Mogh Nuadat was killed. He had been married to a daughter of the king of Castile, and on this occasion is said to have been assisted by a body of Spanish troops led by the king's son, who was also killed. He and Mogh Nuadat were buried 'in two little hillocks, now to be seen at the said plain, which, as some say, are the tombs of the said Owen and Fregus' (*An. Clonmacnois*).

Conn now became once more king of all Ireland, and after a reign of thirty-five years was slain by Tiobraide Tireach, king of Uladh, at Tuath Amrois, near Tara, A.D. 157, as he was preparing to celebrate the *feis* or festival of Tara. He was buried at Brugh na Boinne, the cemetery of the pagan kings of Ireland, and his monument, a stone cairn, is mentioned among the tombs enumerated in the 'Dinnsenchus.'

An ancient treatise attributed to him, and quoted so early as in the 'Tripartite Life of St. Patrick,' is in existence, entitled 'Bailé

Chuinn-Ched-Chathaigh,' 'The Ecstasy (or Prophecy) of Conn of the Hundred Battles,' and another entitled 'Bailé an Scáil,' or 'The Champion's Ecstasy,' said to have been delivered to him; but the ascription of these compositions to his age only proves his celebrity at the period in which they were written. He was termed 'Cead Cathach,' generally translated 'of the hundred battles,' because, according to the 'Annals of Clonmacnois,' he fought exactly that number, but *cathach* is an adjective which Colgan elsewhere translates *præliator*. The true meaning, therefore, is 'the hundred battler,' or fighter of hundreds of battles; and this is borne out by a poem quoted by Keating, in which 260 battles are attributed to him.

The dates followed for the accession and death of Conn are those of the 'Four Masters.' According to Dr. O'Donovan the 'Annals' are much antedated at this period, but the authorities vary so much that it seems hopeless to arrive at an exact chronology of events, which, nevertheless, as there is reason to believe, belong to the domain of history in their general outline.

[Keating's Hist. of Ireland, Reign of Conn Cead Cathach; Annals of the Four Masters, A.D. 123; Petrie's Round Towers, p. 102; the Battle of Magh Lena, Dublin, 1855 (Celtic Society); O'Curry's MS. Materials, p. 385.] T. O.

CONN-NA-MBOCHT (*d.* 1059), 'Conn of the Paupers,' was head of the Culdees and bishop of Clonmacnois. The term Culdee is the English form of the vernacular *Céle de*, 'companion of God,' which, though not a translation, was suggested by the Latin 'servus Dei,' as applied in a technical sense to a monk. One of the earliest instances of the use of the term *Céle de* is in the 'Life of St. Findan,' compiled shortly after A.D. 800. The latest mention of the term is in the 'Annals of the Four Masters' at A.D. 1595. During this period of nearly eight hundred years it was used with a large variety of application. If we may credit certain Irish records, it is found at the close of the eighth century in a definite sense and in local connection with a religious class or institution. St. Maelruain of Tamlacht (now Tallaght, near Dublin) (*d.* 792), abbot and bishop, gathered round him a fraternity, for whom he composed a religious rule, called the Rule of the Culdees, the term being employed in the sense of 'ascetics' or 'clergy of stricter observance.' They appear also to have had the care of the sick, as may be gathered from the vision of St. Moling of Ferns (*d.* 697). In that legend, when Satan, assuming the form of an angel of light, appears to the saint and assures him he is Christ, St. Moling refuses to believe it, for 'when Christ came to converse with the Culdees it was not in royal apparel he appeared, but in the forms of the unhappy, viz. the sick and the lepers.' They had also the conduct of divine service, and in later times the charge of the fabric of the church. On the rise of the great monastic orders the term Culdee came to mean an old-fashioned Scotic monk living under a less strictly defined discipline.

It had not yet lost its original meaning at the time when Conn-na-mbocht was proud of the name of Conn of the Paupers. The origin of this title is thus given in the 'Annals of the Four Masters:' 'He was the first who invited a party of the poor of Clonmacnois at Iseal Chiarain and presented them with twenty cows of his own.' In other words he endowed the institution at Iseal Chiarain in the only way possible in that age, that is by stocking the land with cattle and making them over to it. The land so termed, 'the low ground of St. Ciaran,' as the meaning is, had been under tillage in the founder's time when the excellence of the crops is referred to. It afterwards became the name of the hospital established there under the auspices of Conn, the first instance of such a foundation and endowment in Ireland for the maintenance and care of the poor, and perhaps also of the sick and lepers. There was a church attached to the hospital, in which it may be presumed the Culdees ministered to those under their charge. The moral effect of this charitable act seemed so great in that age that a poet quoted by the 'Four Masters' says: 'O Conn! O Head of dignity, it will not be easy to plunder thy church.' In 1072, however, the 'Annals' record that 'a forcible refection was taken by Murchadh, son of Conchobar O Maeleachlainn, king of Meath, at Iseal Chiarain, and from the Culdees, so that the superintendent of the poor was killed there, for which Magh Nura was given to the poor.' At that period a refection or entertainment of the king and his followers corresponded to the rent payable in later times. Looking at it in this view it is possible that there may have been a question of title here, as we find that in 1089, seventeen years after, Cormac, son of Conn-na-mbocht, purchased Iseal Chiarain for ever from the king of Meath, that is the successor of the king who had plundered it.

The descendants of Conn considered his title so honourable that it became a family designation, and they were known as the Meic-Conn-na-mbocht. He himself was descended from a long line of ancestors, all of whom held some office at Clonmacnois, from Torbach,

an abbot of Armagh, who died in 812, and who was the son of Gorman, an abbot of Louth, who died on a pilgrimage at Clonmacnois in 798. Joseph, the father of Conn, was *Anmchara*, or spiritual adviser in the monastery. Conn himself had five sons: Maelfinnen, whose son Cormac became abbot; Maelchiarain, who was abbot; Cormac, who was reversionary abbot; Ceilechair, whose son Maelmuire was the writer of the well-known manuscript Lebar na h-Uidhre; and lastly Gillacrist, who died in 1085. They were a family of eminent piety and practical benevolence, and continued to take a warm interest in the hospital. Maelchiarain, who was abbot at the time of the outrage on the Culdees, was also guardian of the hospital, and the Culdees are called in the 'Annals of Clonmacnois' 'the family of Maelchiarain,' and it was Cormac, another son of Conn, who, as we have seen, purchased the fee of Iseal Chiarain. From the instances of Maelchiarain and Conn himself, whom O'Curry strangely terms 'a lay religious,' as well as those of SS. Maelruain and Moling, who were bishops and abbots, there does not seem any foundation for that writer's assertion that the Culdees were a lay order.

The fame of this foundation enhanced the celebrity of Clonmacnois. Tidings of it reached even to Scotland, as we are informed by the poet already referred to. Conn himself was accounted 'the glory and dignity of Clonmacnois,' while his son, the Abbot Maelchiarain, was also 'the glory and veneration of Clonmacnois in his time.'

[The Annals of the Four Masters, A.D. 1031, 1059, 1079; Bishop Reeves on the Culdees in the Transactions of the Royal Irish Academy, vol. xxiv.; O'Curry's MS. Materials, p. 184; Martyrology of Donegal, p. 241; Chronicon Scotorum, Rolls ed., p. 209.] T. O.

CONN (CONÆUS), GEORGE (*d.* 1640), was brought up as a catholic by his father, Patrick Conn of Auchry, near Turriff. His mother was Isabella Chyn of Esselmont. He was sent when very young to be educated at Douay, from which he passed in succession to the Scots College at Paris and at Rome. He completed his education at the university of Bologna, where he attracted the notice of the Duke of Mirandola, who made him tutor to his son. In order to devote himself to an ecclesiastical life he went to Rome in the summer of 1623, where he was admitted into the household of Cardinal Montalto, who bequeathed him a handsome legacy at his death six months afterwards. Conn transferred his services as secretary to Cardinal Barberini, the nephew of Pope Urban VIII, and accompanied him when he went as nuncio to France (Dempster, *Hist. Eccl. Gentis Scotorum*, 170; Gordon, *Eccles. Chronicle for Scotland*, iv. 536). Gordon further states that Conn was subsequently 'made canon of St. Lawrence in Damaso and enriched with other benefices.' He also became 'secretary to the congregation of rites, and domestic prelate to the pope' (Gordon, iv. 537). In the dedication of his life of Mary Stuart, published in 1624, the letters F.P. appear after his name, and it may therefore be taken for granted that he had become a Dominican friar before that date.

Conn's historical importance arises from his mission to England to fill the place of papal agent at the court of Henrietta Maria, which was vacated by Panzani's return to Italy. Panzani had been engaged in a vain attempt to encourage those Englishmen who wished to effect a union between the church of England and that of Rome, with the object of obtaining the complete submission of the former to the latter. Conn, who landed at Rye on 17–27 July 1636, was content to win over individual converts, and to make use of the favour in which he stood at court to ameliorate the lot of the English Roman catholics. In both these aims he succeeded beyond expectation. He stirred up the queen, who had before been sluggish in the matter, to give an active support to the propagation of her religion, and especially in soothing her husband whenever he was irritated by conspicuous additions to the roll of converts. In October 1637 the conversion of Lady Newport brought matters to a crisis. The king was urged by Laud to enforce the laws, but the queen, kept to her work by Conn, pleaded against Laud, and in the end, though a proclamation was issued to restrain conversion, its terms were so mild that they did not provoke any further objection from the queen herself. Conn, no doubt, owed the success of his intervention in part to his personal influence with the king. Agreeable and well informed, with charming manners and diplomatic skill, Charles found in him a companion such as he dearly loved. A hearty dislike of puritanism was common to both. Conn remained in England till the summer of 1639, the letter in which he announces that he had introduced his successor, Rossetti, and had received the passports which would enable him to leave the country, being dated 30 Aug.–9 Sept. in that year.

Conn had long been in weak health, and his death took place at Rome, according to the monument erected to his memory in the church of St. Lawrence in Damaso by his

patron Cardinal Barberini, on 10 Jan. 1640 N.S. (*ib.* p. 537).

[In addition to the works quoted above, reference may be made for full information on Conn's proceedings in England to his own despatches. Most of them are to be found in the transcripts in the British Museum, Add. MSS. 15389–92. Transcripts of others are in the Public Record Office. Dempster states that while he was still at Bologna, that is to say before 1623, he planned ('est meditatus') a work called Institutio Principis and also an attack on the enemies of the Scots under the name of Præmetiæ. Of the former no copy exists in the British Museum Library or the Bodleian, and it is not mentioned by Brunet. Possibly, therefore, it was never published or even completed. The latter work was published at Bologna in 1621 under the title of Præmetiæ sive Calumniæ Hirlandorum indicatæ, et Epos; Deipara Virgo Bononiensis ad Xenodochium vitæ. Conn's next work was Vita Mariæ Stuartæ, published at Rome in 1624, another edition being published in the same year at Würzburg; followed by De duplici Statu Religionis apud Scotos libri duo, also published at Rome in 1628. Assertionum Catholicarum libri tres, published at Rome in 1629, is in the Bodleian but not in the British Museum Library.] S. R. G.

CONNELL, Sir JOHN (1765?–1831), lawyer, son of Arthur Connell, merchant in Glasgow, and lord provost of that city, was educated at the university there, and admitted a member of the Faculty of Advocates in 1788. He married a daughter of Sir Islay Campbell of Succoth, bart., lord president of the court of session. In 1795 he was appointed sheriff depute of Renfrewshire, and in 1805–6 he was chosen procurator, or law adviser, for the church of Scotland, and enjoyed an extensive practice in church causes. In 1816 he was appointed judge of the court of admiralty, and held this office till 1830, when that court was abolished. In 1822 he received the honour of knighthood on occasion of the visit of George IV to Edinburgh. He died suddenly in April 1831 at Garscube, the seat of his brother-in-law, Sir Archibald Campbell. He was the author of two books: 1. 'A Treatise on the Law of Scotland respecting Tithes and the Stipends of the Parochial Clergy,' 3 vols. 1815, of which a second edition in two vols. appeared in 1830. 2. 'A Treatise on the Law of Scotland respecting the erection, union, and disjunction of parishes, the manors and glebes of the parochial clergy, and the patronage of churches,' 1818. To this a supplement was added in 1823.

[Kay's Edinburgh Portraits, vol. ii.; MS. Minutes of the Faculty of Advocates; private information.] W. G. B.

CONNELLAN, OWEN (1800–1869), Irish scholar, a native of co. Sligo and son of a farmer who claimed descent from the chiefs of Bunnyconnellan in Mayo, and through them from Laoghaire MacNeill, king of Ireland, was born in 1800. He studied Irish literature, and obtained employment as a scribe in the Royal Irish Academy, where he worked for more than twenty years, and copied a great part of the large collections of Irish writings known as the Books of Lecan and of Ballymote. After George IV's visit to Ireland he was appointed Irish historiographer to the king, a post which he also held throughout the reign of William IV. Shortly after the establishment of queen's colleges Connellan was made professor of Irish at Cork, and held the chair till his death, which took place in Dublin in 1869. He published in 1830 a 'Grammatical Interlineary Version of the Gospel of St. John,' 'Grammatical Praxis on the Gospel of St. Matthew,' 'Dissertation on Irish Grammar,' 1834, and compiled the 'Annals of Dublin' in Pettigrew and Oulton's 'Directory' for 1835. In 1844 he published a 'Practical Grammar of the Irish Language.' He admired Sir William Betham, whose 'Etruria Celtica' had, he thought, proved the identity of the Irish and Etruscan languages; but the grammar is nevertheless of value as preserving the idiom and pronunciation of Irish in the north of Connaught. In 1846 he published, in a large quarto volume, 'The Annals of Ireland, translated from the Original Irish of the Four Masters.' This creditable work was superseded by the publication of the full Irish text of the 'Annals,' with a translation by O'Donovan. In 1860 Connellan's most important work appeared—a text with translations and notes of the interesting 'Imtheacht na Tromdhaimhe,' an ancient tale, which relates how the 'Tain Bo Cuailgne,' the most famous story of the Irish bards, was recovered in the time of St. Ciaran.

[Works; information from Connellan Grésaidhe Piobaire, his relative.] N. M.

CONNELLAN, THADDEUS (*d.* 1854), Irish scholar, published an Irish-English dictionary (1814), Irish grammars (1824–5), and translations of parts of the Bible. He died at Sligo, 25 July 1854.

[Cooper's Biog. Dict.]

CONNOR or O'CONNOR, BERNARD, M.D. (1666?–1698), physician and historian, descended from an ancient Irish family, was born in the county of Kerry about 1666. Being brought up as a catholic he was unable to receive a university education in his native country, but he was thoroughly instructed by private tutors. With the intention of

adopting the medical profession he went to France about 1686, and studied at the universities of Montpelier and Paris, but took the degree of M.D. at Rheims on 18 Sept. 1691 (Munk, *Coll. of Phys.* 2nd edit. i. 514). He became highly distinguished in his profession, and was particularly skilled in anatomy and chemistry. When the two sons of the high chancellor of Poland were on the point of returning to their own country, it was arranged that they should be accompanied by Connor. He first conducted them to Venice, where he cured the Hon. William Legge, afterwards Earl of Dartmouth, of a fever. He then proceeded to Padua, and thence, through the Tyrol, Bavaria, and Austria, to Vienna. After some stay at the court of the Emperor Leopold he passed through Moravia and Silesia to Cracow and Warsaw. He was appointed physician at the court of King John Sobieski in consequence of letters of recommendation addressed to Hieronimo Alberto de Conti, the Venetian minister, whose wife was the Lady Margaret Paston, eldest daughter of Robert and sister to William, earl of Yarmouth. His reputation was increased by the decided opinion he gave, that the king's only sister, the Duchess of Radzevil, was suffering not from ague as other physicians maintained, but from an abscess in the liver. A post-mortem examination proved the correctness of Connor's diagnosis. In 1694 he was appointed to attend the king of Poland's only daughter, the Princess Teresa Cunigunda, who was to travel from Warsaw to Brussels to marry the elector of Bavaria. He set out with the princess on 11 Nov. 1694, and they arrived at Brussels on 12 Jan. 1694–5. Having resigned his charge to Dr. Pistorini, the elector's physician, he came in February to London and took up his residence in Bow Street, Covent Garden.

Soon afterwards he visited Oxford, where he lectured with great credit upon the discoveries of Malpighi, Bellini, Redi, and other celebrated scientific men whom he had known abroad. In 1695 he published 'Dissertationes Medico-Physicæ. De Antris Lethiferis. De Montis Vesuvii Incendio. De Stupendo Ossium Coalitu. De Immani Hypogastrii Sarcomate,' Oxford, 1695, 8vo. The above treatises, which are printed separately with distinct title-pages, show their author to have been a man of much thought and observation, as well as of great reading and general knowledge. He returned in the summer of 1695 to London, where in the ensuing winter he gave another course of lectures. On 27 Nov. 1695 he was elected a fellow of the Royal Society (Thomson, *List of Fellows of the Royal Soc.* p. xxix). On 6 April 1696 he was admitted a licentiate of the College of Physicians. In the latter year he lectured at Cambridge.

In 1697 he published his 'Evangelium Medici; seu medicina mystica de suspensis naturæ legibus, sive de miraculis; reliquisque ἐν τοῖς βιβλίοις memoratis, quæ medicæ indagini subjici possunt,' London, 8vo (two editions in the same year), reprinted at Amsterdam 1699. In this work he endeavours to show that the miraculous cures performed by our Lord and his apostles may be accounted for on natural principles. Its appearance made a great sensation, and the orthodoxy of the writer, who, after his settlement in London, had conformed to the established church, was impugned. He had taken the precaution, prior to the publication of the book, to obtain the license of the College of Physicians. In the British Museum there are two letters from Connor, each printed on a single sheet, defending himself from the charge of heterodoxy. One of these letters is addressed to the archbishop of Canterbury. As a further attestation of his sincerity he received the sacrament in the church of St. Martin-in-the-Fields.

The election of a successor to King John Sobieski having drawn public attention to the affairs of Poland, Connor was desired to publish what he knew about that country. He accordingly wrote hurriedly 'The History of Poland, in several letters to persons of quality, giving an account of the ancient and present state of that kingdom,' 2 vols. London, 1698, 8vo. In preparing this work he had the assistance of a Mr Savage, who wrote almost the whole of the second volume. It contained much new and interesting information, and was for a long time regarded as the best work on the subject. From it the account of Poland in Dr. Harris's 'Collection of Travels,' vol. ii. (1748), was principally derived.

Connor was attacked by a fever, of which he died in October 1698. He was buried at St. Giles's-in-the-Fields on the 30th, when his funeral sermon was preached by William Hayley, D.D. Hayley, who regarded him as a true and penitent member of the church of England, attended him in his last illness and gave him the sacrament, but almost immediately afterwards a catholic priest visited the dying man, gave him absolution, and it is supposed administered the last rites of the Roman church.

Besides the above-mentioned works, he wrote: 1. 'Lettre écrite à Monsieur le Chevalier Guillaume de Waldegrave, premier medecin de sa Majesté Britannique. Con-

tenant une Dissertation Physique sur la continuité de plusieurs os, à l'occasion d'une fabrique surprenante d'un tronc de Squelette humain, ou les vertebres, les côtes, l'os Sacrum, & les os des Iles, qui naturellement sont distincts & separez, ne font qu'un seul os continu & inseparable,' Paris, 1691, 4to. 2. *Ζωοθανάσιον θαυμαστόν*, seu Mirabilis Viventium Interitus in Charonea Neapolitana Crypta. Dissertatio Physica Romæ in Academia ill. D. Ciampini proposita,' Cologne, 1694. On the title-page of this and the previous work the author's name appears to have been originally printed 'O'Connor,' but the letter 'O' has been carefully cut out.

[Funeral Sermon by Hayley; Biog. Brit. (Kippis); Sloane MS. 4041; MacGeo's Irish Writers of the Seventeenth Century, p. 213; Cat. of Printed Books in Brit. Mus.; Lowndes's Bibl. Man. (Bohn), 511; Wilford's Memorials, p. 345.] T. C.

CONNOR, CHARLES (*d.* 1826), comedian, was a native of Ireland, and was educated at Trinity College, Dublin. He is said in the 'Gentleman's Magazine' for December 1826 to have played at school Euphrasia in the 'Grecian Daughter,' to have made his first appearance as an actor at Bath as Fitzharding in the 'Curfew,' and to have been the original Lothair. These statements must be taken with reserve. The original Lothair of 'Adelgitha' was Elliston, and that of the 'Miller and his Men' was Abbott, and the first appearance in London of Connor did not take place until 18 Sept. 1816, two years after the first production of the latter, and nine after that of the earlier piece. Of his Bath performances, moreover, no record exists. His first London character was Sir Patrick McGuire in the 'Sleep Walker' of Oulton. From this period until 14 June 1826, when as Kenrick in the 'Heir-at-Law' he took a benefit and made his last recorded appearance, he played at Covent Garden a round of characters. These consisted of Irish characters, servants, villains, and the like, the most prominent being Sir Callaghan in Macklin's 'Love à la Mode,' Foigard in the 'Beaux' Stratagem,' Sir William Davison in an adaptation of Schiller's 'Mary Stuart,' Julio in Barry Cornwall's 'Mirandola,' Dennis Brulgruddery in the younger Colman's 'John Bull,' and Filch in the 'Beggar's Opera.' He also played characters in various adaptations of Scott's novels. The original characters assigned him included Terry O'Rourke, otherwise Dr. O'Toole, in the 'Irish Tutor,' written expressly for him, Cheltenham 12 July 1822, Covent Garden 28 Oct. 1822; and Dr. O'Rafferty in 'Cent. per Cent.,' 29 May 1823. He is said to have played Sir Lucius O'Trigger in the 'Rivals.' Connor had a good face, figure, and voice, and was fairly popular. His career in London cannot be regarded as a great success, seeing that he made no advance. He died suddenly of heart disease on 7 Oct. 1826 while crossing St. James's Park to his home in Pimlico, and was buried on 13 Oct. 1826 at the New Church, Chelsea. Connor was a Roman catholic. He left two children and a wife who had been on the stage.

Mrs. Connor is said to have acted at the Haymarket as Grace Gaylove in the 'Review.' She played at Covent Garden on 22 May 1820 Manse Headrigg in the 'Battle of Bothwell Brigg,' in which her husband was Graham of Claverhouse, Servia in 'Virginius' to her husband's Appius, Covent Garden, December 1821, and Duchess of York in 'Richard III,' Covent Garden, 12 March 1821. A benefit was given her at the English Opera House (Lyceum) after her husband's death.

[Genest's Account of the English Stage; Biography of the British Stage, 1824; Gent. Mag. 1826; New Monthly Mag.; Theatrical Inquisitor.] J. K.

CONNOR, GEORGE HENRY (1822–1883), dean of Windsor, eldest son of George Connor, master in chancery in Ireland, born in 1822, was educated at Trinity College, Dublin, where he graduated B.A. in 1845, and proceeded M.A. in 1851. He was ordained deacon in 1846 and priest in the following year. After officiating for some time at St. Thomas's Chapel, Newport, Isle of Wight, he held a cure of souls at St. Jude's, Southsea, and subsequently at Wareham, Dorset. He was appointed vicar of Newport in 1852. Here it was due to his initiative and energy that the parish church was rebuilt at a cost of 22,000*l*. The foundation-stone was laid by the prince consort. He also built a vicarage and some almshouses, and effected some improvements in the schools. He was for some years honorary chaplain and chaplain in ordinary to the queen, chaplain to the governor of the Isle of Wight, and official and commissary of the archdeaconry of Wight. He was preferred to the deanery of Windsor in January 1883. He left Newport amidst the general regret of his parishioners. He had no sooner entered on his new duties than his health broke down. He preached once in St. George's Chapel, and several times in the private chapel. It taxed his strength severely to be present on the occasion of the christening of the Princess Alice of Albany on 26 March. He died on 1 May 1883. Connor married in 1852 Maude Worthington, eldest daughter of John

Worthington of Kent House, Southsea, by whom he had two sons and some daughters. His daughter Emily Henrietta married Dr. Wilberforce, bishop of Newcastle. Connor published a volume entitled 'Ordination and Hospital Sermons.'

[Times, 2 May 1883, p. 10; Cat. Grad. Univ. Dublin.] J. M. R.

CONNY, ROBERT (1645?–1713), physician, son of John Conny, surgeon, and twice mayor of Rochester, was born in or about 1645. He was a member of Magdalen College, Oxford, and proceeded B.A. on 8 June 1676, M.A. 3 May 1679, M.B. 2 May 1682, and M.D. 9 July 1685, on which occasion he 'denied and protested,' because the vice-chancellor caused one Bullard, of New College, to be presented LL.B. before him. In 1692 he was employed by the admiralty as physician to the sick and wounded landed at Deal. He married Frances, daughter of Richard Manley. He contributed a paper, in the form of a letter to Dr. Plot, 'On a Shower of Fishes,' to the 'Philosophical Transactions,' xx., and is said to have been a successful physician, and to have improved the practice of lithotomy. He died on 25 May 1713, at the age of sixty-eight, and was buried in Rochester Cathedral. His portrait is in the Bodleian picture gallery and in the lodgings of the president of Magdalen College.

[Munk's Coll. of Phys. i. 497–8; Wood's Life, xcv; Wood's Fasti Oxon. (Bliss), ii. 397; Hist. and Antiq. of Oxford (Gutch), II. ii. 964.]

CONOLLY, ARTHUR (1807–1842?), captain in the East India Company's service, was one of the six sons of Valentine Conolly of 37 Portland Place, London, who made a rapid fortune in India at the close of the last century, and who died on 2 Dec. 1819, three days after his wife (*Gent. Mag.* lxxxix. (ii.) 569, 570). Arthur, the third son, was born on 2 July 1807, and on 1 July 1820 was entered at Rugby School by his uncle, the Rev. Mr. Wake of Angley House, Cranbrook, Kent. Among his schoolfellows were Lord Sidney Godolphin Osborne, Bishop Claughton, and Generals Horatio Shirley and Sir Charles Trollope (*Rugby School Registers*, 1881). A shy, sensitive boy, Conolly was unfit for public-school life, and often referred in after years to his sufferings at Rugby (Kaye, *Lives of Indian Officers*, vol. ii.) Leaving Rugby, he entered Addiscombe Seminary 3 May 1822, but resigned on receiving a cavalry cadetship. He proceeded to Bengal the same year, a fellow-passenger with Bishop Heber, and in January 1823 was made cornet in the 6th Bengal native light cavalry, to which his brother, Edward Barry Conolly, was appointed later. Arthur became lieutenant in the regiment 13 May 1825, and captain 30 July 1838. Being in England on sick leave in 1829, he obtained leave to return to India through Central Asia. He left London 10 Aug. 1829, travelled through France and Germany to Hamburg, thence by sea to St. Petersburg, where he stayed a month, and then proceeded by Tiflis and Teheran to Astrabad. There he assumed the guise of a native merchant and laid in a stock of furs and shawls, in the hope of penetrating to Khiva. He left Astrabad for the Turcoman steppes on 26 April 1830, but when the little caravan to which he attached himself was about halfway between Krasnovodsk and Kizil Arvat he was seized by some treacherous nomads and plundered. For days his life hung in a balance, the Turcomans being undecided whether to kill him or sell him into slavery. Tribal jealousies in the end secured his release, and he returned to Astrabad 22 May 1830, whence he continued his journey to India by way of Meshed, Herat, and Candahar, visiting Scinde, and finally crossing the Indian frontier in January 1831. A lively narrative of the journey—reflecting Conolly's bright, hopeful temperament—was published by him under the title 'A Journey to Northern India,' &c. 2 vols. 8vo, London, 1834. Conolly also contributed papers on 'The Overland Journey to India' to 'Gleanings in Science,' 1831, i. 346–57, 389–98, and on a 'Journey to Northern India' to 'J. R. Geog. Soc.,' iv. 278–317. After an interview with Lord William Bentinck at Delhi, Conolly rejoined his regiment, and when stationed at Cawnpore appears to have acquired the lasting friendship of the eccentric Jewish convert, Dr. Joseph Wolff, then travelling as a missionary in India. In 1834 he was appointed assistant to the government agent in Rajpootana, and in 1838 returned home on furlough. Seriously disappointed in love, Conolly sought relief in further professional activity (*ib.*) Russian movements in Central Asia were beginning to cause anxiety in England, and Conolly proposed to the home government to remove the not unreasonable pretext for Russian advances in that quarter by negotiating with the principal Usbeg chiefs, so as to put a stop to the carrying off of Russian and Persian subjects into slavery. He was furnished with letters of recommendation to Lord Auckland, then governor-general of India, together with 500*l.* to pay the expenses of an overland journey. Conolly left London 11 Feb. 1839, visited Vienna

(where he had an interview with Prince Metternich), Constantinople, and Bagdad, where he first met Major (now Sir Henry) Rawlinson, and reached Bombay in November 1839, thence proceeding to Calcutta. The moment appeared propitious, and Conolly was sent on to Cabul, where in the spring of 1840 he joined the staff of Sir William Hay Macnaghten, the British envoy with Shah Soojah in Afghanistan. One of Macnaghten's brothers had married Conolly's sister (see BURKE, *Baronetage*, under 'Macnaghten'). A paper written by Conolly when in Afghanistan at this time, on 'The White-haired Angora Goat, . . . and another resembling the Thibet Shawl Goat,' appeared in 'Journ. Asiat. Soc.' vi. (1841) 159–78.

At the beginning of 1840 Shah Soojah had been replaced on the throne of Cabul, and the failure of the Russian expedition under Perovsky to Khiva was still unknown in India. The openly expressed views of the envoy, Macnaghten, then were that the British troops in Afghanistan should be pushed on to Balkh, and possibly to Bokhara, with the threefold object of reconstituting the authority of Shah Soojah over the petty tribes between Cabul and Balkh; of effecting the release of Colonel Stoddart, who had been despatched by the British envoy in Persia in 1838 on a special mission to Bokhara, where he had been detained and repeatedly imprisoned by the ameer; and of making a sort of counter-demonstration against the Russian advance. There appears to have been some intention of sending Major Rawlinson and Arthur Conolly on a special mission to the Russian army (*Calcutta Review*, vol. xv.) Later in the year the Russian disasters became known, and Conolly was despatched as envoy to Khiva, with directions to carry out certain objects at Khiva and Khokand, and, conditionally, to visit Bokhara. These objects are stated to have been 'sanctioned in a private letter from authority,' so that the mission could not be considered an amateur one, although Lord Ellenborough always insisted on so regarding it (*ib.*) Ardent and enthusiastic by nature, cherishing views and hopes, which he himself allowed to be somewhat 'visionary,' of the political regeneration of Central Asia, and the ultimate 'conversion' of its warring tribes 'to the pure faith of Jesus Christ' (*ib.*), Conolly started, full of heart and hope, in September 1840. Joining the 35th Bengal native infantry, part of the Bhameean reinforcement, he was present with it in the brilliant action of 18 Sept. under Brigadier Dennie, afterwards proceeding to Merv, and thence, by the route followed and described by Sir Richmond Shakespeare, to Khiva. His speculations regarding the future of Merv and his fruitless interviews with the khan of Khiva are detailed in a notice of his manuscript remains in the 'Calcutta Review,' 1851 (vol. xv.) Subsequently he proceeded to Khokand and Bokhara, where he was arrested and imprisoned, it is believed, in the third week in December 1841 (KAYE, ii. 142). Conolly was a voluminous and rapid writer. When not in the saddle he had nearly always a pen in his hand, and on his travels was wont to note down minutely all he said and did in his journal, a practice he appears to have kept up even in his dungeon at Bokhara. Five letters, all written in February and March 1842, forming the main portion of Conolly's prison journal, are now in possession of Mr. George Pritchard, London and County Bank, Paddington, W., and are full of harrowing details. The latest direct tidings of him alive were contained in a letter sent by him to his brother, then a hostage at Cabul, early in 1842, in which he describes the sufferings of Stoddart and himself. For four months they had no change of raiment; their dungeon was in a most foul and unwholesome state, teeming with vermin to a degree that made life burdensome. Stoddart was reduced to a skeleton. They had with difficulty persuaded one of their keepers to represent their wretched condition to the ameer, and were then awaiting his reply, having committed themselves to God in the full belief that unless quickly released death must soon terminate their sufferings (letter from Sir V. Eyre in *Calcutta Review*, vol. xv.) The British government appearing unwilling to take action, a committee was formed in London in 1842, at the instance of Captain John Grover, F.R.S., for effecting the release of the Bokhara captives, and a sum of 500*l.* so collected furnished the funds for Dr. Wolff's mission to Bokhara. An account of the transaction, with a roll of the subscribers appended, was published by Captain Grover, under the title 'The Bokhara Victims,' and conveys a painful impression of official procrastination and the cross purposes of many of the parties concerned. The results of Wolff's perilous investigations at Bokhara were that Conolly, with Stoddart and other victims, 'after enduring agonies in prison of a most fearful character . . . were cruelly slaughtered some time in 1843' (1259 Hegira), and that the instigator of the foul deed was the pretended friend of the English, Abdul Samut Khan, nayeb or prime minister of Nasir Ulla Bahadoor, ameer of Bokhara (see preface to Wolff's narrative, 7th ed.) The military records in the India

Office give the probable date of his death, on the authority of Wolff, as 1842. Wolff appears to have afterwards thought this too early; but Kaye, after a careful review of all the evidence attainable, considered that Conolly and Stoddart were most probably executed on 17 June 1842 (Kaye, ii. 139).

Many years after, Conolly's prayer-book, wherein he had entered a last record of his sufferings and aspirations when a prisoner at Bokhara, was left at his sister's house in London by a mysterious foreigner, who simply left word that he came from Russia. The details there furnished are given in full in Kaye's account of Conolly.

Three of Conolly's brothers lost their lives in the Indian service, viz.:—

Conolly, Edward Barry (1808–1840), captain 6th Bengal light cavalry, who at the time of his death was in command of the escort of the British envoy at Cabul. He was killed by a shot from the fort of Tootumdurrah, in the Kohat, north of Cabul, when acting as a volunteer with Sir Robert Sale, in an attack on that place on 29 Sept. 1840 (see *Journal Asiat. Soc. of Bengal*, vol. ix. pt. i.) The following papers from his pen appeared in the 'Journal of the Asiatic Society of Bengal:' 'Observations on the Past and Present Condition of Orijein or Uijayana,' vol. vi.; 'Discoveries of Gems from Candahar,' 'Sketch of Physical Geography of Seistan,' 'Notes on the Eusofzye Tribes of Afghanistan,' vol. ix.; 'Journal kept while Travelling in Seistan,' vol. x.; 'On Gems and Coins,' vol. xi.

Conolly, John Balfour (*d.* 1842), lieutenant 20th Bengal native infantry, a cadet of 1833, was afterwards attached to the Cabul embassy. He died of fever while a hostage in the Bala Hissar, Cabul, on 7 Aug. 1842 (see *Lady Sale's Journal*, p. 392).

Conolly, Henry Valentine (1806–1855), Madras civil service, was entered at Rugby School in the same year as his brother Arthur, and was appointed a writer on the Madras establishment on 19 May 1824. He became assistant to the principal collector at Bellary in 1826, and after holding various posts—as deputy secretary to the military department, Canarese translator to the government, cashier of the government bank, additional government commissioner for the settlement of Carnatic claims, &c.—he was appointed magistrate and collector at Malabar, a post he held for many years. Conolly, who was married, was murdered in his own house on 11 Sept. 1855, by some Mopla fanatics, in revenge for the active share he had taken in the outlawry of their 'Thungai,' or saint, a religious vagabond who had been deported to Jeddah a few years before on account of his seditious acts. Shortly before his death Conolly was made a provisional member of the council of the Madras government (*Overland Bombay Times*, 12 Sept. to 5 Oct. 1855). There is a monument to him in the cathedral, Madras, and a scholarship was founded in his memory at the Madras University.

[The most authentic particulars of Arthur Conolly will be found in the biography in Kaye's Lives of Indian Officers, vol. ii., and in Calcutta Review, vol. xv. Much information respecting the military services of Arthur and Edward Barry Conolly is contained in the Service Army Lists kept at the India Office. Accessory information will be found in Rugby School Registers, Annotated (Rugby, 1881); A. Conolly's Journey to Northern India, 2 vols. (London, 1834); in various historical and biographical works bearing on the first Afghan war; in Captain John Grover's Bokhara Victims (London, 1845, 8vo); and in Dr. Joseph Wolff's Mission to Bokhara, 7th ed. (Edinburgh, 1852).] H. M. C.

CONOLLY, ERSKINE (1796–1843), Scotch poet, was born at Crail, Fifeshire, on 12 June 1796. He was educated at the burgh school of his native town, and afterwards apprenticed to a bookseller at Anstruther. Subsequently he began business on his own account in Colinsburgh, but not succeeding to his satisfaction went to Edinburgh, where, after serving for some time as clerk to a writer to the signet, he obtained a partnership with a solicitor, and after his partner's death succeeded to the whole business. He died at Edinburgh on 7 Jan. 1843. Among the best known of his songs is 'Mary Macneil,' which appeared in the 'Edinburgh Intelligencer,' 23 Dec. 1840. He never made any collection of his poems.

[Conolly's Dictionary of Eminent Men of Fife, p. 126; Charles Roger's Modern Scottish Minstrel, pp. 247–8; Grant-Wilson's Poets and Poetry of Scotland, ii. 175–6.] T. F. H.

CONOLLY, JOHN (1794–1866), physician, was born at Market Rasen in Lincolnshire on 27 May 1794. His father was a member of a well-known Irish family, the Conollys of Castletown. Readers of Swift will remember the whimsical passage in which the Drapier refers to the proverbial wealth and importance of Squire Conolly. Little, if any, of this wealth descended to John Conolly's father, who came to England to seek his fortune, settled in Lincolnshire, and remained without definite profession or calling. He married a lady named Tennyson, cousin-german to George Tennyson, grandfather to the poet laureate. Mrs. Conolly appears to have been a woman of consider-

see also Suppl.

able ability and force of character, which were displayed under the trying circumstances of an early widowhood with narrow means. Soon after his father's death, Conolly, then in his sixth year, was sent to live with his mother's friends at Hedon, where there was a grammar school. He has left among his posthumous papers a somewhat bitter description of the quiet little village and the dull school where everything seemed to slumber except the cane. In after years he wondered at the folly of pedagogues who try to feed the infant mind with the philosophic and elaborately elegant compositions of Horace. After seven years spent at Hedon he rejoined his mother at Hull, where his schooling was completed. Mrs. Conolly had married again, her second husband being a French émigré. From him Conolly acquired a good knowledge of the French language. In after life his acquaintance with the literature of France was extensive, and its study formed the favourite amusement of his leisure. At the age of eighteen he became an ensign in the Cambridgeshire militia, and travelled through various parts of Scotland and Ireland with his regiment. To the last he retained a pleasing recollection of his experiences as a soldier. A year after Waterloo Conolly relinquished soldiering and married, when but twenty-two, the daughter of Sir John Collins, a naval captain. His brother, Dr. William Conolly, was at that time practising in Tours. John spent the first year of his married life near his brother, in a cottage beautifully situated on the banks of the Loire, called 'La Grenadière,' afterwards the home of Béranger, who has celebrated it in a song, 'Les Oiseaux de la Grenadière.' The exhaustion of his scanty fortune and the birth of a child turned Conolly's attention to the need of working. He returned home in 1817, and entered upon the study of medicine in the university of Edinburgh. He threw himself into the pursuit of medical knowledge with characteristic ardour. He was a keen debater in the medical society of the university, and obtained the coveted honour of being one of its vice-presidents. 'There are few,' he says, writing in 1834, 'who, looking back on those studious, temperate, happy years, can say that time has brought them anything more valuable.' He graduated as doctor in 1821, when his inaugural thesis was a dissertation 'de Statu Mentis in Insaniâ et Melancholiâ.' Having paid a short visit to Paris to complete his studies, he began to practise medicine in Lewes, whence he removed in a few months to Chichester. Dr. (afterwards Sir John) Forbes was then in practice in Chichester, and the young men formed a strong and lasting friendship; but the district did not afford sufficient employment for both, and in a year's time Conolly moved again to Stratford-on-Avon. Here he remained about five years, and appears to have achieved as great a measure of success as his capacities for the general practice of his profession permitted. He did a good deal of miscellaneous literary work. Associated with his friend, Dr. Darwall, he assisted Dr. James Copland [q. v.] in editing 'The London Medical Repository.' 'We endeavoured,' he says, 'especially to call attention to the numerous valuable medical books then appearing in France and Germany, and also to the still more neglected older medical writers of the profession.' Copland and Darwall wished Conolly to join them in preparing a dictionary of medicine. Conolly doubted the accomplishment of so laborious a task by three men. It was subsequently undertaken by Copland alone. While at Stratford Conolly took a prominent part in the affairs of the town, was alderman and twice mayor of the borough. He interested himself in every movement for the public good, was enthusiastic for 'sanitation,' and took much trouble, both by writing and personally, to instruct his neighbours in physiological matters usually neglected. He was more popular than reformers generally are, and till very recently many old people about Stratford recollected him with affection. His professional income, however, did not exceed 400*l.* per annum. In 1827 he moved to London, and in the following year was appointed professor of the practice of medicine in University College. While he held that chair he published his work on the 'Indications of Insanity.' At the same time he unavailingly endeavoured to induce the London University authorities to introduce clinical instruction in insanity into their curriculum. About this period he was an active member of the Society for the Diffusion of Useful Knowledge, for which he wrote several papers. In spite of the friendship of Lord Brougham, Lord John Russell, and many other very influential men, Conolly failed in practice as a London physician, nor does it appear that his professorial duties were performed with any distinguished ability. In 1830 he left London and went to Warwick. Here he again held the post of inspecting physician to the asylums in Warwickshire, which he had occupied while at Stratford. He continued to write a good deal. He assisted his friend Forbes in editing the 'British and Foreign Medical Review' and the 'Cyclopædia of Practical Medicine,' to which he contributed several articles. One of these on hysteria is judiciously written, and shows considerable reading. It has been absurdly

said to have been written in one evening in the intervals of conversation with his brother editors. The length of the article and the number of the extracts and references contained in it deprive it of any claim to this supposed merit. While living at Warwick, Conolly maintained his interest in the neighbouring town of Stratford-on-Avon, was chairman of a committee formed to restore the chancel of Stratford church, and was active in organising the successful opposition made by the inhabitants of that town to the removal of the dust of Shakespeare from its resting-place. About this period he co-operated with Hastings and Forbes in the foundation of a medical society which afterwards became well known as the British Medical Association. In 1838 he moved to Birmingham. In 1839 he was appointed resident physician to the Middlesex Asylum at Hanwell, then the largest institution of the kind in England. About a year previously he had competed unsuccessfully for the same post. Others had already laboured to introduce a humane and rational method of treating the insane. In France, Pinel was the first, in 1792 or 1793, to boldly advocate and practise the treatment of lunatics without chains and stripes. In this country the projection by William Tuke, in 1792, of the celebrated 'Retreat' at York, which was practically under his management although the property of the Society of Friends, inaugurated the new system. That institution was the first in Great Britain established not only with the avowed object of providing a place for the kindly care of the mentally afflicted, but one in which it was actually carried out. When Conolly entered on his labours, it had for more than a quarter of a century been known to the world through Samuel Tuke's 'Description of the Retreat,' and humane principles had begun to leaven the practice of asylum physicians. Dr. Charlesworth and Mr. Gardiner Hill, at the Lincoln Asylum, had even gone so far as to dispense altogether with instrumental, or, as it is called, mechanical restraint, in the management of their patients. Conolly warmly adopted the most advanced practice of his predecessors. He took charge of the Hanwell Asylum on 1 June 1839. From 21 Sept. of the same year every form of mechanical restraint was absolutely discontinued. The whole armoury of strait-waistcoats, straps, restraint-chairs, &c., was laid aside. The experiment became the subject of much discussion. It had never before been tried on so large a scale nor in any place where it could arouse much attention. Within the twelve years during which he was supreme at Hanwell a revolution was effected throughout the country in the management of the insane. The enthusiasm of Conolly overcame every difficulty. He adhered firmly to the principles he had laid down for himself, and by dint of intense earnestness, combined with very considerable eloquence, educated the public in an incredibly short space of time, and excited in minds akin to his own a fervour for reform which soon secured its universal triumph. Conolly was by no means original in the ideas to the execution and exposition of which he devoted the remainder of his life. He generously acknowledged his obligations to his predecessors, and always truly referred the reform in the treatment of the insane in England to the foundation of the York Retreat. He described himself as one of those 'who followed in the path of William and Samuel Tuke,' and spoke 'gratefully of the extent of our debt to them.' Their system differed from that of Gardiner Hill and Conolly merely in this, that they reduced restraint to the smallest point which they conceived compatible with the advantage and safety of the patient, without laying down any absolute and inflexible rule for all cases; while Conolly maintained positively that 'there is no asylum in the world in which mechanical restraint may not be abolished not only with safety, but with incalculable advantage.' Although this formula was probably too unqualified, a great work was undoubtedly accomplished by Conolly. He maintained that non-restraint was but one feature in his system. Its importance lay in the fact that it rendered possible, nay necessary, the entire adoption of a humane method of dealing with the insane. Yet non-restraint, if but one stone in the edifice, was the keystone. Indirectly science has gained by the reformed methods, for the study of insanity as a disease commenced when asylums ceased to be prisons; but the attitude taken up by Conolly in the matter was essentially an unscientific one. 'Non-restraint' was a shibboleth with him. Some of the best of his literary labour he unfortunately devoted to mere destructive criticism of the older system of asylum management. Though apt to entertain broad and enlightened views on medical subjects, he had little natural taste for merely medical work. He was rather a great administrator than a great physician. Minute investigation, patient research, or judicious weighing of evidence did not constitute his strength. His talents were literary more than scientific. He inherited some of the Irish peculiarities of ardent sentimentalism and fondness for the rhetorical in expression, though these were balanced by an extensive knowledge of

the world, together with a width of general culture and a steadiness of purpose. In 1844 Conolly ceased to reside in the Hanwell Asylum, but retained medical control as visiting physician till 1852, when his connection with the institution practically ceased, though he was still consultant. At this time he lived in the village of Hanwell, where he owned a private asylum. He had a very large consulting practice in cases of mental disease. His best works belong to the later period of his life: 'On the Construction and Government of Lunatic Asylums,' 1847 (the most valuable and characteristic production of his pen); 'The Treatment of the Insane without Mechanical Restraints,' 1856; a short 'Essay on Hamlet,' 1863; and 'Clinical Lectures' delivered at Hanwell and printed in the 'Lancet,' 1845–6. The style of his later books is always easy and sometimes highly eloquent. His earlier writing is apt to be turgid. Only by practice did he attain the polish which characterises his mature work. His laboured memoir of Dr. Darwall, though published when he was forty years old, can at best be called promising. Among the many honours which he received two may be specially mentioned. When the British Medical Association met at Oxford the university bestowed upon Conolly the honorary degree of D.C.L. On the occasion of his resignation of the post of visiting physician to the Middlesex Asylum, a great public testimonial was conferred upon him, in the shape of 'a handsome piece of plate emblematic of the work in which he had been so long engaged, and a portrait of himself by Sir Watson Gordon.' The presentation was made amid imposing ceremony by Lord Shaftesbury, chairman of the Lunacy Commission.

Throughout life Conolly's health was never robust. During the years of his greatest activity he was tormented by a chronic cutaneous affection. He suffered much from rheumatic fever, which left traces of heart disease. In 1862 he lost a favourite grandchild, and being always a man of the warmest family affections, he spent an hour the day before the funeral weeping over the child's coffin. Next night he was seized with convulsions, which were followed by paralysis of the right side; he partially recovered, but had repeated similar attacks. After a severe recurrence of such seizures he died in his house at Hanwell on 5 March 1866.

[Sir James Clark's Memoir of Conolly; Maudsley's Memoir in Journal of Mental Science; obituary notices in Lancet (by Conolly's son-in-law, Dr. Harrington Tuke), and in Brit. Med. Journal; various works of Conolly; also Dr. Hack Tuke's Hist. of the Insane in the British Isles.] C. N.

CONOLLY, THOMAS (1738–1803), Irish politician, only son of William Conolly, first M.P. for Ballyshannon, by Lady Anne Wentworth, eldest daughter of Thomas Wentworth, first earl of Strafford of the second creation, was born in 1738. The fortunes of the Conolly family in Ireland had been founded by William Conolly (*d.* 1729) [q. v.], who was uncle to Thomas Conolly's father, and made his nephew heir to his property. Conolly's father died in 1760, leaving, besides his only son, four daughters, the Countess of Rosse, the Viscountess Howe, the Countess of Buckinghamshire, whose daughter married Lord Castlereagh, and Anne Byng, whose son eventually succeeded to the Strafford estates, and whose grandson, Field-marshal Sir John Byng [q. v.], was made first Earl of Strafford of the third creation. In 1758 Thomas Conolly married Lady Louisa Lennox, third daughter of Charles, second duke of Richmond, and in 1759 he was elected M.P. for Malmesbury in the English House of Commons, and in 1761 for Londonderry county in the Irish House of Commons, which latter seat he held until the union. He showed no great abilities in either house, but from his wealth and connections he possessed very great influence in Ireland, where he held various offices, such as lord of the treasury, commissioner of trade, and lord-lieutenant of the county of Londonderry, and where he was sworn of the privy council in 1784. After sitting for Malmesbury until 1768, and for Chichester, through the influence of his father-in-law, from 1768 to 1784, in the English House of Commons, he gave up his seat in that house, and took up his residence permanently at Castletown. In 1788 he was one of the leaders in the revolt of the Irish House of Commons against the English ministry, and was one of the members deputed to offer the Prince of Wales the regency without any restrictions whatever. This independence lost him his seat at the board of trade, but his influence remained so great, that he was one of the ten chief persons in Ireland to whom Cornwallis broached the first idea of a legislative union with England in 1798. Cornwallis, in his despatch of 27 Nov. 1798, writes that he had consulted seven leading peers, the attorney- and solicitor-general, and Conolly on the subject, and says that 'Mr. Conolly had always been a decided friend to an union, and was ready to give it his best assistance' (*Cornwallis Correspondence*, ii. 450). Conolly threw himself warmly into the debates on the question, doubtless under the influence of Castlereagh, who had married his niece Lady Amelia Hobart, and several times spoke in favour of the measure, which,

however, extinguished his own political importance. The passing of the union decided him to abandon politics, for, though he might easily have been returned for Londonderry to the united parliament, he preferred to hand over the seat to Colonel Charles Stewart, Castlereagh's brother, and retired altogether to Castletown, where he died on 27 April 1803. His widow, Lady Louisa Conolly, survived him for some years. Her sister Sarah married Colonel George Napier, and Lady Louisa helped to educate the young Napiers, her nephews, who resided near Castletown with their mother and father. A character of her by Mrs. Richard Napier is published in Bruce's 'Life of Sir William Napier,' ii. 493–6. Sir Jonah Barrington, in his 'Historic Anecdotes of the Union,' devotes some pages (ed. 1809, pp. 265–7) to Conolly, in which he criticises his attitude to the union rather unfavourably, and thus analyses the causes of his influence: 'Mr. Conolly had the largest connection of any individual in the commons house. He fancied he was a whig because he was not professedly a tory; bad as a statesman, worse as an orator, he was as a sportsman pre-eminent. . . . He was nearly allied to the Irish minister at the time of the discussion of the union, and he followed his lordship's fortune, surrendered his country, lost his own importance, died in comparative obscurity, and in his person ended the pedigree of one of the most respectable English families ever resident in Ireland.'

[Gent. Mag. June 1803; Burke's Commoners; Cornwallis Correspondence; Barrington's Historic Anecdotes of the Union; Bruce's Life of Sir William Napier; Sir W. Napier's Life of Sir Charles James Napier.] H. M. S.

CONOLLY, WILLIAM (*d.* 1729), speaker of the Irish House of Commons, was the son of a publican, or, as some say, of a blacksmith. Having been called to the bar, he soon made way in his profession; but he distinguished himself more particularly in the Irish House of Commons, of which he was chosen speaker 12 Nov. 1715. He continued to hold this post until his resignation through failure of health, 12 Oct. 1729, only a few days before he died. He was likewise a member of the privy council; was ten times appointed to the exalted office of a lord justice of Ireland between 1716 and 1729, during the absence of successive viceroys; and was chief commissioner of the Irish revenues. Swift says that Wharton, when lord-lieutenant, sold this place to Conolly for 3,000*l.* He married Catherine, daughter of Sir Albert Conyngham, knt., lieutenant-general of the ordnance in Ireland, and sister of Henry, first earl Conyngham; and dying without issue 30 Oct. 1729, he was buried in Celbridge church, co. Kildare, being succeeded in his large estates by his nephew, the Right Hon. William Conolly, M.P., of Stratton Hall, Staffordshire. Archbishop Boulter, in a letter from Dublin of the above date, thus refers to Conolly's death, and to the consequent official changes: 'After his death being expected for several days, Mr. Conolly died this morning about one o'clock. He has left behind him a very great fortune, some talk of 17,000*l.* per ann. As his death makes a vacancy among the commissioners of the revenue, my lord chancellor and I have been talking with my lord-lieutenant on that subject, and we all agree it will be for his majesty's service that a native succeed him; and as Sir Ralph Gore, the new speaker, does not care to quit the post of chancellor of the exchequer, which he is already possessed of, and which by an addition made to the place by his late majesty is worth better than 800*l.* per ann., and is for life, to be made one of the commissioners, we join in our opinion that the most proper person here to succeed Mr. Conolly is Dr. Coghill, who is already a person of weight, and has done service in the parliament. It is worthy of note that the plan which still prevails in Ireland of wearing linen scarfs at funerals, established with the view of encouraging the linen manufacture, was observed for the first time at Conolly's funeral.

[Noble's continuation of Granger's Biog. Hist. of England, iii. 188; Lodge's Peerage of Ireland (Archdall), vii. 184; Archbishop Boulter's Letters, i. 334; Warburton, Whitelaw, and Walsh's Hist. of Dublin, i. 37; Gilbert's Hist. of Dublin, iii. 370; Swift's Works (Scott), ii. 27, 179, 467, iv. 28, xviii. 251.] B. H. B.

CONQUEST, JOHN TRICKER, M.D. (1789–1866), man-midwife, was born in 1789. He graduated M.D. at Edinburgh in 1813, and became a licentiate of the College of Physicians of London in December 1819. In 1820 he published 'Outlines of Midwifery,' of which a second edition appeared in 1821. He used to give four courses of lectures on midwifery in each year at his own house, 4 Aldermanbury Postern, London, and charged three guineas to each student attending. The lectures included remarks on the diseases of children and on forensic medicine. In a few years he moved into Finsbury Square, became lecturer on midwifery in the medical school of St. Bartholomew's Hospital (1825), and attained considerable practice. In 1830 he published an address to the Hunterian Society on puerperal inflammation (16 pp. 8vo), and in 1848 'Letters to a Mother on

the Management of herself and her children in Health and Disease.' This work reached a fourth edition in 1852, but is written in a sickly style, and has no scientific or practical merit. A physician who remembered the men-midwives of Conquest's period of practice used to relate that they were divided into two classes by their conversation: one section quoted texts whenever they spoke, the other section poured forth stories which were more indecent than the drama of the Restoration. Never was midwifery, as a special branch of practice, less worthily represented. Conquest did not rise above the level of his fellows, but it must at least be admitted that his 'Letters to a Mother,' if tainted with cant, are free from indecency. He retired from practice, and after several years of a melancholy decay died at Shooter's Hill on 24 Oct. 1866.

[Conquest's Prospectus of Lectures, 1820; Munk's Coll. of Phys. 1878, iii. 204.] N. M.

CONRY, FLORENCE (1561–1629), archbishop of Tuam, whose name in Irish is Flathri O'Moelchonaire, was a native of Connaught. After receiving a suitable education in Spain and the Netherlands he became a Franciscan friar of the Strict Observance at Salamanca, and he was for some time provincial of his order in Ireland (Sbaralea, *Supplementum et Castigatio*, p. 238). He was commanded by Clement VIII to return to his native country, to assist by his counsels the army which Philip II had sent to Ireland in support of the rebellious catholics. On the suppression of the rebellion he was proscribed by the English, but he effected his escape to the Low Countries and thence proceeded to Spain (Ware, *Writers of Ireland*, p. 111). In 1602 he acted as spiritual director to Hugh Roe O'Donnell, prince of Tyrconnel, who died at Simancas in September that year (Moran, *Spicilegium Ossoriense*, i. 161; *Annals of the Four Masters*, ed. O'Donovan, vi. 2297). He was nominated by Pope Paul V to the archiepiscopal see of Tuam 30 March 1609, and was consecrated the same year by Cardinal Maffei Barberini, protector of Ireland, afterwards Urban VIII (Brady, *Episcopal Succession*, ii. 138).

At Conry's solicitation Philip III founded for the Irish a college at Louvain under the invocation of St. Anthony of Padua, of which the first stone was laid in 1616 (O'Curry, *Manuscript Materials of Irish History*, pp. 644, 645). During his long banishment Conry devoted himself entirely to the study of the works of St. Augustine (Wadding, *Scriptores Ordinis Minorum*, ed. 1806, p. 74). He died in a Franciscan convent at Madrid on 18 Nov. 1629, greatly respected by the people of that country. The friars of the Irish college at Louvain translated his bones thither from Spain in 1654, and erected a monument to his memory with a Latin inscription (which is printed by Sir James Ware) on the gospel side of the high altar in their church.

His works, which display great erudition, are: 1. 'Emanuel. Leabhar ina bhfuil modh irrata agus fhaghala fhorbhtheachda na bethadh riaghaltha, ar attugadh drong airighthe Sgáthan an chrábhaidh, drong oile Desiderius. Ar na chur anosa a ngaoidhilg, le brathair airidhe dórd S. Fpronsias F.C.,' Louvain, 1616, 8vo. This is a translation from the Spanish work entitled 'Tratado llamado el Desseoso, y por otro nombre Espejo de religiosos.' 2. 'De S. Augustini Sensu circa B. Mariæ Conceptionem,' Antwerp, 1619. 3. 'Tractatus de statu Parvulorum sine Baptismo decedentium ex hac vita, juxta sensum B. Augustini,' Louvain, 1624, 1625, 1641, 4to; Rouen, 1643. It was also printed at the end of vol. iii. of Jansenius's 'Augustinus,' 1643 and 1652. 4. 'Scathán an Chrabhuidh,' or 'Mirror of Religion,' a catechism in Irish, Louvain, 1626, 8vo (O'Reilly, *Irish Writers*, p. clxxxii). 5. 'Peregrinus Jerichuntinus, hoc est de natura humana, feliciter instituta, infeliciter lapsa, miserabiliter vulnerata, misericorditer restaurata,' Paris, 1641, 4to, edited by Thady Macnamara, B.D., and dedicated to Urban VIII. 6. 'Compendium Doctrinæ S. Augustini circa Gratiam,' Paris, 1644 and 1646, 4to. 7. 'De Flagellis Justorum juxta mentem S. Augustini,' Paris, 1644. 8. An epistle in Spanish, concerning the severities used towards some of the chief catholic gentlemen of Ireland by the House of Commons. Latin translation in Philip O'Sullivan's 'Historiæ Catholicæ Iberniæ Compendium,' tom. iv. lib. ii. cap. ix. p. 255.

[Authorities cited above; also Cat. of Printed Books in Brit. Mus.; Bibl. Grenvilliana; Brenan's Eccl. Hist. of Ireland, p. 509; MacGee's Irish Writers of the Seventeenth Century, pp. 1–23.] T. C.

CONST, FRANCIS (1751–1839), legal writer, was called to the bar at the Middle Temple on 7 Feb. 1783. He wrote some epilogues and prologues, and numbered among his convivial companions Henderson, John Kemble, Stephen Storace, Twiss, Porson, Dr. Burney, and Sheridan. He edited several editions of J. T. Pratt's 'Laws relating to the Poor,' and was chairman of the Middlesex magistrates and the Westminster sessions, holding the latter office till his death on 16 Dec. 1839. By extreme parsimony and skilful speculations he amassed a fortune of

150,000*l.*, and left legacies to many of his friends.

[Gent. Mag. new ser. xiii. 212.]

CONSTABLE, ARCHIBALD (1774–1827), Scottish publisher, son of Thomas Constable, land steward to the Earl of Kellie, was born at Carnbee, Fifeshire, 24 Feb. 1774. He received his education at the parish school of Carnbee. The attractions of a stationer's shop at Pittenweem having incited his desire to enter that trade, he was in February 1778 apprenticed to Peter Hill of Edinburgh, the friend and correspondent of Burns, who after being assistant to Creech had opened a shop of his own in the Parliament Close. As Constable was frequently employed by Hill in collecting books at auctions and elsewhere, he had an early opportunity of acquiring a knowledge of this branch of the trade. After remaining six years with Hill, he, in January 1795, set up in business on his own account in a small shop on the north side of the High Street, having previously married Mary Willison, daughter of David Willison, printer. A few weeks after his marriage he went to London to obtain introductions to the principal publishers and inform himself of 'the state of bookselling in the metropolis.' He inscribed over his door 'Scarce Old Books,' and as in London and during an excursion to Fifeshire and Perth he had purchased a considerable number of valuable works, his shop soon 'became a place of daily resort for the book collectors of Edinburgh.' The acquaintance he thus formed was of great value in assisting him to establish himself as a publisher. His earliest publications were theological and political pamphlets, the expenses of which were paid by the authors. The first sum paid by him, amounting to 20*l.*, was in 1798 to John Graham Dalyell for editing 'Fragments of Scottish History,' and his first purchase of a copyright was a volume of sermons by Dr. Erskine. In 1800 he commenced the 'Farmer's Magazine,' a quarterly publication, and the following year he made an important advance, by becoming proprietor of the 'Scots Magazine.'

It is, however, with the publication of the 'Edinburgh Review,' the first number of which appeared in October 1802, that Constable came into prominence as one of the principal publishers of his time. To the success of that periodical his business sagacity and wide and liberal views contributed almost as much as did the smart and truculent method of writing adopted by its original projectors. Soon after its commencement he raised the average remuneration to twenty or twenty-five guineas a sheet, a rate up to this time without precedent. It was the union of bold liberality with an extraordinary sagacity in predicting the chances of success or failure in any given variety of publication that enabled Constable virtually to transform the business of publishing. 'Abandoning,' says Lord Cockburn, 'the timid and grudging system, he stood out as general patron and payer of all promising publications, and confounded not merely his rivals in trade, but his very authors by his unheard-of prices' (*Memorials*, p. 168). The same year in which the 'Edinburgh Review' was started saw the beginning of his connection with Scott, his name appearing in the title-page of the 'Minstrelsy of the Scottish Border,' to a share in the copyright of which he was admitted by Messrs. Longman & Rees. In 1804 he admitted as partner Alexander Gibson Hunter, upon which the firm assumed the title of Archibald Constable & Co. He had a share with Messrs. Longman & Co. in the publication of the 'Lay of the Last Minstrel' in 1805, and published for Scott the 'Memoirs of Sir Henry Slingsby' in 1806. Possibly with the view, as Lockhart suggests, 'of outstripping the calculations of more established dealers,' Constable, in 1807, offered Scott for 'Marmion' a thousand guineas in advance, a sum which Constable's biographer states 'startled the literary world,' and in 1808 he offered him 1,500*l.* for an edition of the 'Life and Works of Jonathan Swift.' In the latter year, however, serious differences arose between Scott and Constable, which Lockhart ascribes chiefly to the intemperate language of Constable's partner, Alexander Gibson Hunter, and to the suggestions of James Ballantyne [q. v.], with whom, and his brother John, Scott now determined to set up a new publishing business under the name of John Ballantyne & Co.

In December of the same year Constable and his partner joined Charles Hunter and John Park in establishing a bookselling business in London under the name of Constable, Hunter, Park, & Hunter, which was continued till 1811. On the separation of Alexander Gibson Hunter from the Edinburgh firm in 1811, Robert Cathcart and Robert Cadell were admitted partners, and on the death of Cathcart in 1812 Cadell remained the sole partner with Constable. Early in 1812 the firm purchased the copyright and stock of the 'Encyclopædia Britannica' for between 13,000*l.* and 14,000*l.*; and as the issue of the fifth edition was already begun, Constable, to make good its deficiencies, resolved to prepare a supplement, consisting of extended 'Dissertations' on the more important subjects, Professor Dugald Stewart being paid for

his 'Dissertations' what was then regarded as the enormous sum of 1,600*l.* In 1813 Scott, on account of the embarrassments of the firm of John Ballantyne & Co., was forced to open negotiations with Constable, who, Lockhart states, 'did a great deal more than prudence would have warranted in taking on himself the results of unhappy adventures, and by his sagacious advice enabled the partners to procure similar assistance at the hands of others.' In 1814 the opening chapters of 'Waverley' were shown to Constable, who at once detected the author, and arranged to publish it by dividing the profits with Scott. By the advice of John Ballantyne, Scott afterwards occasionally deserted Constable for other publishers, but this led to no open breach in their friendly relations. On the failure in 1826 of Hurst, Robinson, & Co., the London agents of Constable & Co., the latter firm became insolvent, as did also that of James Ballantyne & Co., printers, Sir Walter Scott being involved in the failure of the two latter firms to the amount of 120,000*l.* Possibly the business of Constable & Co. might again have recovered had not a breach occurred between the partners. On their separation Scott continued his connection with Cadell on the ground, according to Lockhart, that Constable 'had acted in such a manner by him, especially in urging him to borrow large sums of money for his support after all chance of recovery was over, that he had more than forfeited all claims on his confidence.' Scott's judgment was probably more severe than the facts warranted. In any case, he admitted in reference to Constable's house that 'never did there exist so intelligent and so liberal an establishment.' Previous to his bankruptcy Constable had been meditating a series of cheap original publications by authors of repute issued monthly, which in a glowing interview with Scott he affirmed 'must and shall sell not by thousands or tens of thousands, but by hundreds of thousands—aye by millions.' This scheme his bankruptcy prevented him carrying out on the gigantic scale on which it was originally planned, but a modification of the original project was at once commenced by him in 1827, under the title of 'Constable's Miscellany of Original and Selected Works in Literature, Art, and Science.' Already, however, the dropsical symptoms with which he had been threatened for some time developed with alarming rapidity, and the 'portly man became wasted and feeble' (*Archibald Constable and his Correspondents*, iii. 447). 'Constable's spirit,' says Lockhart in his 'Life of Scott,' 'had been effectually broken by his downfall. To stoop from being primus absque secundo among the Edinburgh booksellers, to be the occupant of an obscure closet of a shop, without capital, without credit, all his mighty undertakings abandoned or gone into other hands, except, indeed, his "Miscellany," which he had no resources for pushing on in the fashion he once contemplated, this reverse was too much for that proud heart. He no longer opposed a determined mind to the ailments of the body, and sunk on the 21st of this month [July 1827], having, as I am told, looked, long ere he took to bed, at least ten years older than he was. He died in his fifty-fourth year; but into that space he had crowded vastly more than the usual average of zeal and energy, of hilarity and triumph, and perhaps of anxiety and misery.' His first wife having died in 1814, Constable in 1818 married Miss Charlotte Neale. He had several children by both wives. His portrait was painted by Sir Henry Raeburn. He edited in 1810 the 'Chronicle of Fife, being the diary of John Lamont of Newton from 1649 to 1672,' and was the author of a 'Memoir of George Heriot, Jeweller to King James, containing an Account of the Hospital founded by him at Edinburgh.'

[Archibald Constable and his Literary Correspondents, 3 vols. 1873; Lockhart's Life of Scott; Lord Cockburn's Memorials; ib. Life of Lord Jeffrey.] T. F. H.

CONSTABLE, CUTHBERT, M.D. (*d.* 1746), antiquary, was son of Francis Tunstall, esq., of Wycliffe Hall and Scargill Castle, Yorkshire, by Cicely, daughter of John Constable, second viscount Dunbar. He was educated in the English college at Douay, which he entered in 1700, and afterwards he took the degree of M.D. in the university of Montpellier. In 1718 he inherited from his uncle, the last Viscount Dunbar, the estate of Burton Constable, near Hull, Yorkshire, and in consequence assumed the name of Constable. He has been styled the 'catholic Mæcenas of his age.' He was an accomplished scholar, and corresponded with the most eminent literary men of the kingdom, particularly with the antiquary Thomas Hearne. He rendered great assistance to Bishop Challoner in the compilation of the 'Memoirs of Missionary Priests,' and contributed to the cost of publishing Dodd's 'Church History.' At Burton Constable he formed an extensive library, enriched with valuable manuscripts. Among the latter was a biography by himself of Abraham Woodhead; his correspondence with Mr. Nicholson, formerly of University College, Oxford, in reference to Woodhead; and a volume of his correspondence with Hearne. Constable died 27 March 1746.

[Dr. Kirk's Biographical MSS. quoted in Gillow's Bibl. Dict. i. 548; Catholic Miscellany (1830), 135.] T. C.

CONSTABLE, HENRY (1562–1613), poet, was son of Sir Robert Constable of Newark, by Christiana, daughter of John Dabridgecourt of Astley or Langdon Hall, Warwickshire, and widow of Anthony Forster. A niece of his mother, also called Christiana Daubridgcourt, married William Belchier, and was mother of Daubridgcourt Belchier [q. v.] His father, the grandson of Sir Marmaduke Constable (1480–1545) [q. v.], and son of Sir Robert Constable of Everingham, by Catharine, sister of Thomas Manners, earl of Rutland, was knighted by the Earl of Essex while serving with the English army in Scotland in 1570; a letter from him to his wife's kinsman, the Earl of Shrewsbury, dated in the same year, describes some military operations (Lodge, *Illustrations*, ii. 42). Subsequently he became one of Queen Elizabeth's pensioners, and in 1576 drew up a treatise on the 'Ordering of a Camp,' two copies of which remain in manuscript at the British Museum (Harl. MSS. 836, 837). He was marshal of Berwick from 1576 to 1578, and died in 1591.

Henry was born in 1562 and matriculated at the age of sixteen as a fellow-commoner of St. John's College, Cambridge. On 15 Jan. 1579–80 he proceeded B.A. by a special grace of the senate. Wood appears to be in error in asserting that Constable 'spent some time among the Oxonian muses' (*Athenæ Oxon.* ed. Bliss, i. 14). There is much obscurity about Constable's later life. At an early age he became a Roman catholic, and took up his residence in Paris. Verse by him was meanwhile circulated, apparently in manuscript, among his English friends and gave him a literary reputation. Letters of his addressed to Sir Francis Walsingham from Paris in July 1584 and April 1585 point to his employment for a short time in the spy-service of the English government. In 1595 and the following year he was in communication with Anthony Bacon, Essex's secretary, and his correspondent admitted that his religion was the only thing to his discredit. He was clearly anxious at this period to stand well with Essex, probably with a view to returning home. In a letter addressed to the earl (6 Oct. 1595) he denied that he wished the restitution of Roman catholicism in England at the risk of submitting his country to foreign tyranny, and begged for an introduction from Essex to the king of France, or for some employment in Essex's service. In October 1597 he had definitely thrown in his lot with the French government. 'One Constable, a fine poetical wit, who resides in Paris,' wrote an English agent from Liège (21 Oct. 1597), 'has in his head a plot to draw the queen to be a catholic.' A few months later Constable wrote to Essex that he was endeavouring to detach English catholics from their unpatriotic dependence on Spain. In 1598 Constable was agitating for the formation of a new English catholic college in Paris, and was maturing a scheme by which the catholic powers were to assure King James of Scotland his succession to the English throne, on the understanding that he would relieve the English catholics of their existing disabilities. In March 1598–9 Constable arrived in Edinburgh armed with a commission from the pope; but his request for an interview with James I was refused. He entered into negotiations, however, with the Scottish government in behalf of the papacy, and remained in Scotland till September. After his return to Paris Constable declared that James preferred to rely on the English puritans, and that he had no further interest in the king's cause. He made James a present of a book, apparently his poems, in July 1600. Meanwhile Constable became a pensioner of the king of France, but on James I's accession in England he resolved to risk returning to his own country. He wrote without result (11 June 1603) for the necessary permission to Sir Robert Cecil; came to London nevertheless, and in June of the following year was lodged in the Tower. He petitioned Cecil to procure his release; protested his loyalty, and before December 1604 was set free (Winwood, *Memoriall*, ii. 36). Nothing is known of his later history except that he died at Liège on 9 Oct. 1613. Constable was the friend of Sir Philip Sidney (cf. *Apologie for Poetry*, 1595), of Sir John Harington (cf. *Orlando Furioso*, p. xxxiv), and of Edmund Bolton.

On 22 Sept. 1592 there was entered in the Stationers' Company Registers a book by Constable entitled 'Diana.' This work, containing twenty-three sonnets, was published in the same year, but only one copy, in the possession of Mr. Christie Miller of Britwell, is now known to be extant. Its full title runs: 'Diana. The praises of his Mistres in certaine sweete Sonnets, by H. C. London, printed by I. C. for Richard Smith, 1592.' The book opens with a sonnet to his absent Diana, and is followed by a brief prose address 'To the Gentlemen Readers' (not reprinted). Each of the next twenty sonnets is headed sonnetto primo, secundo, and so on. The last sonnet but one is entitled 'A Calculation upon the Birth of an Honourable Lady's Daughter; born in the year 1588 and

on a Friday,' and the final poem is headed 'Ultimo Sonnetto.' In 1594 appeared a second edition, under the title of 'Diana, or the excellent conceitful sonnets of H. C. Augmented with divers Quatorzains of honourable and learned personages. Divided into viii. Decades,' London (by James Roberts for Richard Smith). A perfect copy is at the Bodleian; an imperfect one at the British Museum. The date on the title-page is in most copies misprinted 1584 for 1594. The collection includes all the sonnets which had appeared in the first edition except the opening one, 'To his absent Diana,' but they are mingled with new matter, and no attempt is made to preserve the original order. The edition is prefaced by a sonnet, signed Richard Smith, 'Unto her Majesty's sacred honourable Maids,' and includes seventy-six sonnets in all, the eighth decade including only five, while on the last page is printed the unnumbered sonnet from the first edition dated 1588. Seven sonnets in 'the third decade' and one in the fourth were rightly printed as Sir Philip Sidney's compositions in the appendix to the third edition of the 'Arcadia' in 1598. The volume was doubtless a bookseller's venture in which many poets besides Constable are represented. Other editions are doubtfully referred by bibliographers to 1604 and 1607, but no copy of either has been met with. Two facsimiles of the second edition were issued in 1818, one by the Roxburghe Club, under the direction of Edward Littledale, and Professor Arber reprinted it in 1877 in his 'English Garner,' ii. 225–64.

Whether 'Diana,' the reputed inspirer of Constable's verse, is more than a poet's fiction or an ideal personage—the outcome of many experiences—is very doubtful. Critics have pointed to Constable's cousin, Mary, countess of Shrewsbury (her husband was Constable's second cousin on his mother's side), as the lady whom the poet addressed; one or two sonnets, on the other hand, confirm the theory that Penelope, lady Rich, Sir Philip Sidney's 'Stella,' is the subject of the verse, but the difficulty of determining the authorship of any particular sonnet renders these suggestions of little service to Constable's biographer. Todd discovered another small collection of sonnets in manuscript at Canterbury, bearing Constable's name, and Park printed these in the supplement to the 'Harleian Miscellany' (1813), ix. 491. They are addressed to various noble ladies of the writer's acquaintance, including Mary, countess of Pembroke; Anne, countess of Warwick; Margaret, countess of Cumberland; Penelope, lady Rich; and Mary, countess of Shrewsbury. In Park's 'Heliconia' were published for the first time sixteen other sonnets attributed to Constable, entitled 'Spirituall Sonnettes to the Honour of God and hys Sayntes, by H. C.,' printed from the Harleian MS. No. 7553. Constable contributed a sonnet that was very famous in its day to King James's 'Poetical Exercises,' 1591; four sonnets ('To Sir Philip Sidney's Soule') to the 1595 edition of Sidney's 'Apologie for Poetry;' four pastoral poems to 'England's Helicon' (1600), one of which—'The Shepheard's Song of Venus and Adonis'—(according to Malone) suggested Shakespeare's 'Venus and Adonis;' and a sonnet to Bolton's 'Elements of Armoury,' 1610. Constable's works were collected and edited by Mr. W. C. Hazlitt in 1859.

Constable's sonnets are too full of quaint conceits to be read nowadays with much pleasure, but his vocabulary and imagery often indicate real passion and poetic feeling. The 'Spirituall Sonnettes' breathe genuine religious fervour. His pastoral lyrics are less laboured, and their fresh melody has the true Elizabethan ring. In his own day Constable's poems were curiously popular. Francis Meres (*Palladis Tamia*, 1598) and Edmund Bolton (*Hypercritica*, in Haslewood, *Critical Essays*, ii. 250) are very loud in their praises, but the surest sign of his popularity are the lines placed in the mouth of one of the characters in the 'Returne from Pernassus' (ed. Macray, p. 85):

> Sweate *Constable* doth take the wandring eare
> And layes it up in willing prisonment.

[Hunter's MS. Chorus Vatum in Brit. Mus. Addit. MS. 24487, ff. 157–65; Register of Biography, 1869, i. 1 et seq. (by Mr. Thompson Cooper); Corser's Collectanea, iv. 435–8; Ritson's English Poets; Lodge's Illustrations; Cal. State Papers (Dom.), 1584–1601; Thorpe's Scottish State Papers; Constable's letters to Essex and Sir Robert Cecil at Hatfield, kindly communicated by R. T. Gunton, esq.; Notes and Queries, 4th ser. ii. 292, xi. 491, xii. 179; Foster's Yorkshire Pedigrees.] S. L. L.

CONSTABLE, HENRY, Viscount Dunbar (*d.* 1645), was son of Henry Constable of Burton and Halsham in the West Riding of Yorkshire, sheriff of the county in 1556 and M.P. for Heydon 1585–8 and 1603–8, by Margaret, daughter of Sir William Dormer of Winthorp, Buckinghamshire (Drake, *Yorkshire*, p. 354; Willis, *Not. Parl.*) His mother was reputed an obstinate recusant, not to be 'reformed by any persuasion or yet by coercion' (Strype, *Annals*, fol. iii. ii. 179 ad fin.) On the death of his father in 1608 Constable succeeded to the family estates. He was knighted at the Tower

of London on 14 March 1614, and created Baron Constable and Viscount Dunbar in the peerage of Scotland by patent dated at Newmarket 14 Nov. 1620. About the same time he was appointed deputy-justice in eyre for Galtres Forest (*Cal. State Papers*, Dom. 1623–5, p. 219). He was charged with recusancy to the extent of not frequenting church in 1629, but obtained a stay of process and a letter of immunity from the king (*ib.* 1628–9, p. 522, 1635, p. 141). He was apparently much addicted to gaming, losing on one occasion 3,000*l.* at a sitting (*ib.* 1635–6, p. 462). He died in 1645. Constable married Mary, second daughter of Sir John Tufton of Hothfield, Kent. He was succeeded in the title and estates by his son John.

[Douglas's Peerage of Scotland, i. 457; Nichols's Progresses of James I, vi. 629; Poulson's Holderness, i. 89, ii. 233.] J. M. R.

CONSTABLE, JOHN (*fl.* 1520), epigrammatist, son of Roger and Isabel Constable of London, was educated at St. Paul's School during the mastership of William Lilly. Thence he went to Oxford and entered Byham Hall, of which John Plaisted was head. This hall stood in Merton Street, opposite the college church, and its site is now in the possession of Corpus Christi College. Constable took the degrees of B.A. in 1511, and M.A. in 1515, when, according to Anthony à Wood, he left the university with the reputation of a great rhetorician and poet. The titles of two books by him are known, but only one, it is believed, is now extant. 'Joannis Constablii Londinensis et artium professoris epigrammata. Apud inclytam Londini Urbem. MDXX.,' printed by Ric. Pynson. The epigrams are addressed to contemporary personages of note, among whom are Henry VIII and Catherine of Aragon, Sir Thomas More, Hugh Latimer, Lilly, his old schoolmaster, and others. A brother Richard and sister Martha are also mentioned. Wood prints two as specimens, one addressed to Plaisted, the master of Byham Hall, and the other to Constable's Oxford friends. This volume hardly justifies his reputation as a poet, as the epigrams are dull and pointless, though the versification is correct. There is a copy of this book in the Bodleian Library, which formerly belonged to Robert Burton, author of the 'Anatomy of Melancholy' [q. v.] His other work was entitled 'Querela Veritatis,' but nothing is known of it except that the first words were 'Destinavimus tibi hunc nostrum.' There was another John Constable, his contemporary, who was dean of Lincoln 1514–28, but he belonged to the well-known Yorkshire family, being the fourth son of Sir Robert Constable of Flamborough [q. v.] (see COOPER, *Athenæ Cantabrigienses*, i. 35, 527).

[Wood's Athenæ Oxon. i. 27, Fasti, i. 32, 43; Pits's Scriptores Angliæ.] C. T. M.

CONSTABLE, JOHN (1676?–1744), jesuit, was born in Lincolnshire on 10 Nov. 1676 or 1678, and entered as a scholar at the college of St. Omer about 1689, under the assumed name of Lacey, which was perhaps the family name of his mother. He was admitted into the Society of Jesus at Watten in September 1695, and was professed of the four vows on 2 Feb. 1713–14. For many years he was priest at Swinnerton in Staffordshire, the residence of the Fitzherbert family. He was also declared rector of the jesuit 'college' or district of St. Chad on 16 July 1735 (FOLEY, *Records*, vii. 159). In the parish register of Swinnerton is this entry:—'1743–4, March 28, buried Mr. John Constable, from Mr. Fitzherbert's' (*ib.* iii. 207). In Oliver's opinion Constable is unquestionably entitled to rank among the ablest and best informed men in the English province.

His works are: 1. 'Remarks upon F. le Courayer's book in Defence of the English Ordinations,' &c., 8vo, pp. 384, no place or date (JONES, *Popery Tracts*, 215). 2. 'The Stratagem discovered, or an Essay of an Apology for F. le Courayer's late work in 4 vols. entitled "Défense de la Dissertation," &c.; wherein strong instances are produced to show that he writes "Booty," and is only a sham defender of these Ordinations, while he very much confirms the judgment of their invalidity. By Clerophilus Alethes,' 1727, 8vo. 3. 'The Convocation Controvertist advised against pursuing wrong methods in his endeavours to reduce Dissenters and convince Catholics. To which is annexed a Letter in the name of the Church of England to Mr. Trapp upon his strange Libel entitled "Popery Stated." By Clerophilus Alethes,' 1729, 8vo. This is in reply to Joseph Trapp, D.D. 4. 'Reflections upon Accuracy of Style. In five dialogues,' Lond. 1734, 8vo, 1738, 12mo. 5. 'The Doctrine of Antiquity concerning the most blessed Eucharist plainly shewed in remarks upon Johnson's "Unbloody Sacrifice." By Clerophilus Alethes,' Lond. 1736, 8vo. 6. 'The Conversation of Gentlemen considered. In six dialogues,' Lond. 1738, 12mo. 7. 'Deism and Christianity fairly consider'd, in four dialogues. To which is added a fifth upon Latitudinarian Christianity, and two letters to a friend upon a Book [by T. Morgan] entitled "The Moral Philosopher,"' London, 1739, 12mo (anon.)

8. 'A Specimen of Amendments, candidly proposed to the compiler of a work which he calls "The Church History of England." By Clerophilus Alethes,' Lond. 1741, 12mo. This is a sharp attack on the Rev. Charles Dodd [q. v.], the catholic church historian, with special reference to the manner in which he speaks of the jesuits and their policy. Dodd replied in 'An Apology for the Church History of England,' 1742. 9. 'Advice to the Author of the Church History of England,' manuscript preserved at Stonyhurst. This treats of the second volume of the History, and includes also a reply to the 'Apology.' It is said to be 'searching, smart, and acute,' but it was not deemed advisable to publish it, because the author 'was not solicitous enough to keep the unity of the spirit in the bond of peace' (OLIVER, *Jesuit Collections*, p. 73).

[Authorities cited above; also Panzani's Memoirs, pref. p. 10; Backer's Bibl. des Écrivains de la Compagnie de Jésus; Cat. of Printed Books in Brit. Mus.; Notes and Queries, 3rd ser. ix. 38; Gillow's Bibl. Dict. i. 552; Lowndes's Bibl. Man. (Bohn), 654, 655.] T. C.

CONSTABLE, JOHN (1776–1837), landscape-painter, was born at East Bergholt in Suffolk on 11 June 1776. His father, Golding Constable, was the grandson of a Yorkshire farmer who had settled at Bures, a village on the Essex side of the Stour, some eight or nine miles west of East Bergholt, where Golding Constable built himself a house of sufficient importance to be mentioned in 'The Beauties of England and Wales.' Golding Constable inherited a considerable property from a rich uncle, including the watermill at Flatford. To this he added, by purchase, the watermill at Dedham, a village in Essex, near to East Bergholt, and two windmills near the latter place, to which he moved in 1774. Here John Constable, the second child, was born, and he was so weakly at his birth that he was baptised the same day. He developed, however, into a strong healthy boy, and when about seven he was sent to a boarding-school and then to a school at Lavenham, where there was a tyrannical usher. Thence he was removed to the grammar school at Dedham, where he had a very kind master, Dr. Grimwood, from whom he gained some knowledge of Latin, to which he afterwards added a little French. His father at first intended him for the church, and afterwards wished him to be a miller, but his artistic proclivities were too strong to be repressed, and eventually he was left to follow his natural bent. His attempt to pursue the business of a miller began when he was about eighteen, and he is said to have performed his duties carefully and well, but it lasted about a year only, during which time he earned for himself in the neighbourhood the name of 'the handsome miller.' Other accounts say that he spent most of this time in observing the effects of nature, in sketching in the fields, and copying drawings by Girtin lent him by Sir George Beaumont of Coleorton [q. v.], whose mother lived at Dedham. Sir George also showed Constable that favourite Claude which he used to carry about in his carriage, and allowed him to copy it. His first encouragement in art thus appears to have been given him by the strong adherent of the conventional school of landscape, the apostle of the 'brown tree,' the most noted champion, in fact, of those canons of landscape art against which Constable was to lead the first signal revolt. As Turner had his Girtin, and Crome his Ladbrooke, Constable in like manner had a fellow-student of nature; his name was Dunthorne, the village plumber and glazier, who roamed and studied nature with him in the fields, and remained his friend through life. They used also to paint at Dunthorne's cottage, which was close to Constable's home, and also at a room they hired for the purpose in the village.

Sir George Beaumont, for all his dilettanteism, had a fine discernment, and was a true lover of art, and he used his influence to persuade Constable's parents to allow him to go to London to study art, which he did for the first time in 1795. Here he met with encouragement from Joseph Farington, R.A., and made acquaintance with J. T. Smith, the author of 'Nollekens and his Times,' &c., who appears to have etched one or two of Constable's sketches (contained in letters from Constable) in his series of picturesque cottages. From Smith Constable received some instruction in etching, and there are two small etchings by Constable in the British Museum. At the end of 1797 he went home to take the place of his father's old clerk who had died, but in 1799 he returned to the metropolis, and on 4 Feb. was admitted as a student of the Royal Academy. His studies were assisted by Farington and Reinagle, and he commenced his artistic life as a portrait-painter with an occasional attempt at historical painting. His desire for independence soon shows itself in his letters to Dunthorne. J. T. Smith has offered to sell his drawings in his shop, and he hopes thereby to clear his rent (1799). He was not without resources though, for he and Reinagle club 70*l.* together to buy a Ruysdael, which he copies. He goes about too a little; he is at Ipswich in 1799, at Helmingham in 1800, in Derbyshire in 1801. In

London he changes his lodgings from Cecil Street (1799) to 50 Rathbone Place (1802). It was not till this year that he exhibited at the Royal Academy, and the work that he sent was a landscape. West was president of the Royal Academy at this time, and gave Constable kind encouragement. Constable used to say that the best lesson he ever had was from West, who told him to remember 'that light and shadow never stand still.' Another good piece of advice given him by the president, who himself occasionally tried landscape, was 'Your darks should look like darks of silver, and not of lead or slate.' After this he devoted himself to the study of nature and landscape art, and spent the summer months in the country, 'living nearly always in the fields and seeing nobody but field labourers.' After this, with the exception of two altar-pieces, painted for churches in Suffolk at Brantham (1804), 'Christ blessing Little Children,' and Nayland (1809), 'Christ blessing the Bread and Wine,' and an occasional portrait, there is no record of his again leaving that path of art which appears to have been marked out for him by nature herself.

The result of the exhibition appears to have fixed his principles in art and the rules of his conduct for life. 'In the last two years,' he writes, 'I have been running after pictures and seeking truth at second-hand. I have not endeavoured to represent nature with the same elevation of mind with which I set out, but have rather tried to make my performances look like the work of other men. I am come to a determination to make no idle visits this summer nor to give up any time to commonplace people. I shall return to Bergholt, where I shall endeavour to get a pure and unaffected manner of representing the scenes that may employ me. There is little or nothing in the exhibition worth looking up to. There is room enough for a natural painter. The great vice of the present day is *bravura*, an attempt to do something beyond the truth. Fashion always had and always will have its day, but truth in all things only will last, and can only have just claims on posterity. I have reaped considerable benefit from exhibiting; it shows me where I am, and, in fact, tells me what nothing else could.' This year he was offered, through Dr. John Fisher, rector of Langham, Suffolk, a situation as drawing-master at a school, but he, by the advice and with the assistance of West, refused it without hurting the feelings of his patron. This Fisher was soon afterwards made bishop, first of Exeter and then of Salisbury. He was introduced to Constable by the Hurlocks, and was always a good friend to the artist till his death. He must not, however, be confounded with the Rev. John Fisher, his nephew, Constable's more intimate friend and enthusiastic admirer, who afterwards became the bishop's chaplain and archdeacon of Berkshire. A year later (1803) Constable attained complete confidence in his powers, and writes: 'I feel more than ever a decided conviction that I shall some time or other make some good pictures—pictures that shall be valuable to posterity if I do not reap the benefit of them.' He was unfortunately almost alone in this conviction. He was endeavouring to do what had never been done before, to paint English landscape without 'fal-de-lal or fiddle-de-dee,' as he expressed it. He was altogether too original and too English to succeed. Wilson's art had been based upon Claude, and Gainsborough's on the Dutch school, and connoisseurs who had not bought their landscapes when they were alive were beginning to pay good prices for them now. But Constable followed nobody, not even in method—he painted effects which had never been painted before in a style unassociated with the name of any great painter. Moreover, his subjects were humble, no lakes or castles, mountains or temples, and it was scarcely yet recognised that the daily beauties of ordinary English scenery were worthy subjects for a great artist, and worthy possessions for men of taste. So Constable had to content himself with his own opinions and feelings, and to go on steadily in a path which he knew was the right and only one for him. His enthusiasm and patience were equal to the great occasion, and they were not altogether without sympathy. His friend, the Rev. John Fisher (sixteen years his junior), believed in him, and bought as many of his pictures as he could afford, and his maternal uncle, David Pyke Watts, was kind and liberal to him. He could also soon reckon as his friends several eminent artists, among whom, besides those already mentioned, were Jackson and Wilkie (to whom he sat for the head of the physician in 'The Sick Lady,' and again later in life for another physician in Wilkie's picture of Columbus) and Stothard, with whom he used to take long walks. Nevertheless he did not sell a single picture to a stranger till 1814. When he was thirty-eight years old, what little money he earned came from portraits and copies of pictures. Several of the latter were copies of portraits by Sir Joshua Reynolds, painted for the Earl of Dysart. He did not strive to make a show. His pictures at the Academy were not large or striking in subject, and were generally described in the catalogue by such simple titles as 'Landscape' or 'Study from Nature.' The only work he ever exhibited with a subject

and title calculated to appeal to the popular mind was a drawing of 'H.M.S. Victory—Captain E. Harvey—at Trafalgar,' which he sent to the Academy in 1806. In 1803 he had taken a trip from London to Deal in an East Indiaman, the Coutts, and made about 130 sketches. These included three of the Victory, then just fresh from the dock at Chatham. In 1807 he sent three drawings of the lake country, to which he had paid a visit the previous year, but he never painted a picture from the numerous sketches he took during the tour. His mind was not constituted, as his friend Leslie admits, to enjoy the sublimer scenery of nature. He was essentially a pastoral painter with an intense affection to the familiar scenes of his boyhood, like the poet Clare. His power was in a great measure due to his recognition of his natural limits and his complete contentment with them. He did not aspire to be a universal painter, desiring only to paint well those things he knew and loved well. He said, 'I imagine myself to be driving a nail. I have driven it some way, and by persevering I may drive it home; by quitting it to attack others, though I may amuse myself, I do not advance beyond the first, while the particular nail stands still.' In 1812 he writes to Miss Maria Bicknell: 'I have now a path marked out very distinctly for myself, and I am desirous of pursuing it uninterruptedly.'

His health had been affected in the previous year (1811) from his love of this lady, whom he had known when a boy. His love was returned by Miss Bicknell, but not approved by the family. Her father was solicitor to the admiralty, and afterwards to the prince regent; and her grandfather was the Rev. Dr. Rhudde, rector of East Bergholt, his native village. A millowner's son and an unsuccessful painter was not an eligible match. Dr. Rhudde did not know Constable, and Mr. Bicknell, though he knew and apparently always liked him personally, did not wish to offend Dr. Rhudde, from whom his daughter had expectations. The lovers were driven to correspondence, which lasted for five years. The extracts from it in Leslie's 'Life' are well worth reading. Artless and without extravagance the letters breathe a spirit of quiet deep affection and perfect constancy. The lovers do not go into raptures and do not quarrel, have never anything of much importance to say, nor any great thoughts to communicate, but they are always brave and patient and faithful. At first Miss Bicknell's duty seems to have a little the better of her love, but the 'Dear sir' soon ripens into 'Dearest John,' and writing, which has hitherto been disagreeable to her, becomes her greatest pleasure. In 1812 he tells her of a fire at his lodgings, and how he saved a poor woman's money which she had left in her bed. In 1813 he speaks of the success of his picture at the Academy, 'Landscape—Boys Fishing,' and of his growing reputation as a portrait-painter. He gets fifteen guineas a head, has painted full-lengths of Lady Heathcote and her mother. For the first time his pockets are full of money. He is free from debt, and has had no assistance from his father. He dines at the Royal Academy, and is a good deal entertained with Turner, who sits next to him. 'I alway expected to find him what I did; he has a wonderful range of mind.' Next year sees improvement in his prospects as a landscape-painter. His 'Windmill' is given to John Landseer to engrave, and he sells two pictures—one to Mr. Allnutt and another to Mr. James Carpenter. In 1815 Constable is permitted to visit Miss Bicknell at her father's house at Spring Gardens, which makes Dr. Rhudde very angry, and he says that he considers Maria no longer his granddaughter. In this year the mothers of both the lovers died, and in the next Constable's father also. Miss Bicknell was now twenty-nine and Constable forty, and they agreed to wait no longer. His friend, the Rev. J. Fisher, seems to have suggested their marriage, and himself performed the ceremony at St. Martin's Church on 2 Oct. 1816. His portrait by Constable appeared in the next year's Academy. The father of Miss Bicknell was soon reconciled, and the grandfather, though it is not recorded whether he relented during his life, left Mrs. Constable 4,000*l.* at his death three years after.

The newly married couple took up their abode at 63 Charlotte Street, Fitzroy Square, where Constable had lived for some years; thence they moved, in 1817 or 1818, to 1 Keppel Street. In 1822 their address was 8 Keppel Street, and in this year they moved to 35 Upper Charlotte Street, Fitzroy Square (Farington's old house), where he remained till his death. He also for some years had a supplementary residence at Hampstead. In 1821 it was 2 Lower Terrace, but he does not appear to have taken a house there till 1826, when he took a small one in Well Walk, and let a great part of his house in Charlotte Street, reserving his studio and a few other rooms, and going backwards and forwards every day. In 1819 he was elected an associate of the Royal Academy, and exhibited one of his finest pictures, now generally known as 'The White Horse,' but called in the catalogue 'A Scene on the River Stour.' This was purchased by his friend Fisher, now archdeacon. He was now forty-three years of

age, and he owed his election, not to any favouritism or even popularity, but, as Fisher wrote, 'solely to his own unsupported, unpatronised merits.' His house was full of unsold pictures, and he advertised for the public to come to see them gratis. Whether this invitation was largely accepted or not does not appear, but there is no doubt that, in spite of the opportunities afforded to the public of seeing his pictures on the walls of the National Gallery and the British Gallery, and in his own house, he never attained any great measure of popularity or success in his own country during his life. The first breeze of real fame came from France. In 1821 he exhibited at the Royal Academy a picture called 'A Landscape—Noon,' which is now known as 'The Hay Wain,' presented by Mr. Henry Vaughan to the National Gallery in 1886. Its first purchaser was a Frenchman, who bought it and two other pictures for 250*l*. The purchaser sent it to the Salon in 1824, together with a view on the Thames at the opening of Waterloo Bridge, called by Constable the 'small Waterloo,' to distinguish it from the larger picture, then projected but not finished for many years after. What is called the romantic school of France had then begun. It was a revolt against the habitual conventionalism, the pseudo-classicism, and the falseness of the school of the empire headed by David. The revolt was headed by Baron Gros, Géricault, and Delacroix among the figure painters, and by Paul Huet in landscape. Constable's pictures revealed to them a fresh and natural way of observing and recording natural effects. Their profound influence on the modern school of French landscape is fully acknowledged by French critics (see BURGER in *Histoire des Peintres*, article 'Constable,' and CHESNEAU in *La Peinture Anglaise*). Delacroix himself was so impressed with Constable's landscapes, that he painted his own 'Massacre de Scio' entirely over again in four days. After being exhibited a few weeks they were removed from their original situations to a post of honour, 'two prime places in the principal room.' Constable writes: 'They acknowledge the richness of texture and the surface of things. They are struck with their vivacity and freshness, things unknown to their own pictures.' Constable was awarded a gold medal by the king of France (Charles X). Medals were also given to Bonington [q. v.] and Copley Fielding, and Sir Thomas Lawrence was created a knight of the Legion of Honour. The effect of Constable's 'White Horse' at the exhibition at Lille in 1825 was equally great and produced another gold medal.

No such recognition was accorded him in England. Things had improved a little down to 1825. In 1822 he writes that 'several cheering things have happened to me professionally. I am certain my reputation rises as a landscape-painter and that my style of art, as Farington always said it would, is fast becoming a distinct feature.' This year Bishop Fisher commissioned Constable to paint a picture of Salisbury Cathedral from his grounds, as a present to his daughter on her marriage, but ill-health prevented the artist from finishing it till 1823. This, now in the South Kensington Museum, is one of the most beautiful of his pictures; but it did not quite please the bishop, and Constable painted him another, with a slight alteration, which is now in the possession of the bishop's descendants. In 1824 he sold his large picture of 'A Boat passing a Lock' to Mr. Morrison for a hundred and fifty guineas (including frame), but he was not so successful with 'The Jumping Horse' of next year, nor with the 'Cornfield' of the year after, which is now in the National Gallery. During these years his family had been increasing, and in 1828 his seventh and last child (Lionel) was born. Though since the legacy of Dr. Rhudde and the death of his own father his income appears to have been sufficient for his wants, it is evident that he was sometimes hard pushed and had to employ much of the time he would have devoted to landscapes in copying pictures and making portraits. Now, however, all strain of the kind was ended by the death of Mr. Bicknell, who left the Constables 20,000*l*. 'This,' he wrote, 'I will settle on my wife and children, and I shall then be able to stand before a six-foot canvas with a mind at ease, thank God!' But a greater misfortune than poverty was at hand. His wife, always consumptive, died towards the end of the year, leaving him with seven children, the youngest not a year old.

He bore up bravely against the bereavement, but when he next year (1829) was at length elected an Academician he felt the tardy honour had come too late. 'It has been delayed,' he said, 'too long, and I cannot impart it.' It was also accompanied by much bitterness against Sir Thomas Lawrence, the president, who told him he ought to consider himself fortunate at being elected. This seems to have been also the opinion of the public, who did not seem to appreciate him any more after his election. But he went on bravely working, though saddened, till his death in 1837. In 1831 appeared his grand 'Salisbury Cathedral from the Meadows,' and in 1832 his long-delayed 'Waterloo Bridge,' called in the catalogue 'White-

hall Stairs, June 18th, 1817.' Though of extraordinary brilliance in its lighting and colour, it achieved no success at its exhibition. Notwithstanding the years taken in its execution it was judged unfinished even by his friend Stothard. In this picture Constable carried his suppression of detail in order to gain general truth and power of effect to an extreme if not excess. It was almost entirely executed with the palette knife, and was probably the cause of the artist's writing to Leslie in 1833: 'I have laid it (the palette knife) down, but not till I had cut my throat with it.' In 1835 was exhibited 'The Valley Farm,' which was purchased by Mr. Vernon and is now in the National Gallery. In 1832 he lost his friend Archdeacon Fisher, and in the same year died John Dunthorne (the son of his older friend of the same name), who had for many years worked as his assistant in London, and had been set up by him as a picture-cleaner. He found some new and valuable friends in Mr. Evans, his medical adviser, Mr. Purton of Hampstead, and Mr. George Constable of Arundel (a namesake but no relation), and he seems to have found also a new source of inspiration in the scenery round Arundel. He wrote to Mr. G. Constable: 'I have never seen such scenery as your country affords; I prefer it to any other for my pictures.' He was engaged on a picture of 'Arundel Mill and Castle,' which he meant to be his best work, when he died. In these later years (1830–7), marked by numerous fine pictures besides those already mentioned, e.g. 'The Mound of the City of Old Sarum' (1834) and 'The Cenotaph to the memory of Sir Joshua Reynolds at Coleorton' (1836), he was also much interested in a series of twenty mezzotint engravings from his works by David Lucas, which were brought out in five parts and published in 1833 with the following title: 'Various subjects of Landscape characteristic of English Scenery, principally intended to display the Phenomena of the Chiar' oscuro of Nature from Pictures by John Constable, R.A., engraved by David Lucas.' In the preface Constable describes the aims of his art and speaks of the 'rich and feeling manner' in which Lucas had engraved his work. This praise was well deserved. Seldom has a painter found so sympathetic an interpreter as Constable in David Lucas. The work did not sell, however, and the plates were used to illustrate the first edition of Leslie's life of the artist. Besides this series there was another called 'English Landscape,' which contained fifteen plates, and both series were included with some others (forty in all) in a volume published by H. G. Bohn in 1855, called 'English Landscape Scenery.' Lucas's large plates after Constable, such as 'The Lock,' 'The Cornfield,' 'Dedham Vale,' 'The Young Waltonians,' and 'Salisbury Cathedral from the Meadows,' are masterpieces of the art of mezzotint applied to landscape. His pleasure in his art and in his children, to whom he was a devoted father, never seems to have failed, but the health of his eldest son John gave him anxiety, and his own was not good. He had at least two serious illnesses before his last, and he suffered much from depression. He wrote in 1834 that his life and occupation were useless, but to the end he filled it with work and duty. In 1836 he delivered some lectures on 'Landscape Art' at the Royal Institution, and he had previously in 1833 given one or two at Hampstead. The notes of these, preserved at the end of Leslie's 'Life,' are full of good sense and fine observation. His death was sudden. On 30 March 1837 he walked home from a meeting of the Royal Academy with Leslie, and next day he worked at his picture of 'Arundel Mill and Castle,' and in the evening went out on a charitable errand in connection with the Artists' Benevolent Association, of which he was president. In the night he was taken ill and died. A post-mortem examination was held, but it practically left the cause of death undecided, for it revealed no traces of disease except indigestion. He was buried at Hampstead in the same grave with his wife.

After his death a few friends bought his 'Cornfield' from his executors and presented it to the National Gallery, which now possesses three of his finest and largest works—'The Cornfield,' 'The Valley Farm,' and 'The Hay Wain.' At the South Kensington Museum are eight pictures, six of them left by Mr. Sheepshanks. They include the 'Salisbury Cathedral' of 1823 already mentioned, 'Dedham Mill,' two views of 'Hampstead Heath' (one, No. 36, painted 1827, remarkable for its beauty), 'Boat-building,' and 'Water Meadows near Salisbury,' of singular delicacy and freshness. At South Kensington are also some studies from the nude and a drawing of Stoke, and in the British Museum are one or two water-colour drawings and pencil sketches, including a beautiful sketch (in colour) of a waterfall. Though Constable never attained the same skill in water-colour as in oils, his sketches in this medium are always powerful and direct records of impressions, executed with extraordinary promptness and success.

So much has been said about his art in the course of this notice that it is unnecessary to add much more, and his character was so

simple and noble that it may be dismissed with a few words. He was above all things faithful —faithful to one clear idea of art, faithful to one dearly loved woman. Except a certain sarcastic humour and a brusque independence not agreeable to all, no one has noted any defect in his conduct and disposition, which evidently endeared him unusually to all who knew him. No neglected genius ever bore the disappointments of life more bravely and patiently. Of his genius there can be no doubt. If its range was narrow it was eminently sincere and original. In these qualities few artists can compare with him. He was the first to paint the greenness and moisture of his native country, the first to paint the noon sunshine with its white light pouring down through the leaves and sparkling in the foliage and the grass (an effect which gave rise to the expression of 'Constable's snow'), the first to paint truly the sun-shot clouds of a showery sky, the first to represent faithfully the rich colours of an English summer landscape, the first to abandon the old brown grounding of the Dutch school and to lay his tints at once fresh and fair in exact imitation of nature, the first to paint so strongly the volume of trees and clouds, the body and substance of the earth, the first to suggest so fully not only the sights but the sounds of nature, the gurgle of the water, the rustle of the trees. Other painters have made us see nature at a distance or through a window; he alone has planted our feet in her midst. Fuseli's often misquoted remark, that Constable 'makes me call for my great coat and umbrella,' was no slight tribute to his originality and skill; and Blake once said of one of his sketches, 'This is not drawing, but inspiration.' Much has been written about Constable's art; it has been unjustly depreciated by some (including Ruskin); but his claim to be considered the founder of the school of faithful landscape is now widely recognised at home and abroad, and the artist himself would scarcely have wished for a higher title to immortality.

[Leslie's Life of Constable; Constable's Various Subjects of Landscape, &c., 1833; Cunningham's Lives (Heaton); Redgraves' Century of Painting; Redgrave's Dict.; Bryan's Dict.; Wedmore's Studies in English Art (2nd ser.); Masterpieces of English Art; Art Journal, January 1855; Graves's Dict.; Histoire des Peintres; Chesneau's La Peinture Anglaise; Ruskin's Modern Painters; Revue Universelle des Arts, iv. 289; Catalogues of Royal Academy, &c.]

C. M.

CONSTABLE, Sir MARMADUKE (1455?–1518), of Flamborough, is known as 'Little Sir Marmaduke.' His life is summed up in the following inscription on a brass tablet in Flamborough church (the spelling is modernised):—

Here lieth Marmaduke Constable of Flaymburght, knight,
Who made adventure into France for the right of the same;
Passed over with King Edward the Fourth, that noble knight,
And also with noble King Harry the Seventh of that name.
He was also at Barwik at the winning of the same,
And by King Edward chosen captain there first of any one,
And ruled and governed there his time without blame,
But for all that, as ye see, he lieth under this stone.

At Brankiston Field, where the King of Scots was slain,
He then being of the age of threescore and ten,
With the good Duke of Norfolk that journey he hath ta'en,
And couragely advanced himself among other there and then,
The king being in France with great number of English men.
He, nothing heeding his age there, but jeoparde him as one
With his sons, brethren, servants, and kinsmen,
But now, as ye see, he lieth under this stone.

The family of Constable take their name from the office of constable of Chester, to which Hugh d'Avranches, earl of Chester in the Conqueror's time, appointed his kinsman Nigel, baron of Haulton. Nigel's descendant John, constable of Chester under Richard I, assumed the name and claimed the lands of Lacy, baron of Pontefract. Roger de Lacy, son of this John (and father of John de Lacy, earl of Lincoln), gave the lordship of Flamborough to his brother Robert, surnamed Le Constable, founder of the house of Flamborough, who died in 1216. The following is taken from the diary of a Spanish envoy to England and Scotland in 1535 (Wegener, *Aarsberetninger*, iii. 243): 'He (Sir John Campbell, a Scottish courtier) said likewise that in England there was a noble family, Constable, who received their fief from a former king of the Danes. Even now the custom is that each year at Christmas the head of the family goes to the sea shore and looking towards the north calls out three times that if any one will receive the rent in the name of the king of the Danes he is ready to give it. And then he fixes a coin into an arrow and shoots it as far as he can out into the sea. Camwel (Campbell) said

he had been in England on Christmas day in the house of Marmaduke Constable and had seen this done. Marmaduke himself said his grant (*litteras pheudatarias*) required this ceremony, if he neglected it he could be deprived of his fief, and showed letters commanding it. Four years ago Doctor (*sic*) Marmaduke Constable told me the same, but instead of a coin he said a rose was shot into the sea, and not at Christmas but on St. John Baptist's day.'

Marmaduke Constable, son of Sir Robert Constable of Flamborough, and Agnes, daughter of Sir Philip Wentworth of Suffolk, was the eldest of a family of eleven, five sons and six daughters. His epitaph says his age was seventy at Brankiston (i.e. Flodden) Field in 1513. This would place his birth about 1443; but the 'Escheators' Inquisitions,' taken after the death of his father in 1488, and of his mother in 1496, give his age respectively as over thirty-one and over forty, from which we may infer that he was born about 1455, a more likely date, as his son Robert was born about 1478, when he would be twenty-three, and heirs to property then married young. His wars in France must have been in 1475 with Edward IV, and 1492 with Henry VII. The latter ended with the treaty of Estaples, and we find Constable named among the gentlemen appointed to receive the French delegates who ratified it. Berwick was surrendered to the Duke of Gloucester in 1482. Under that duke, when king as Richard III, Constable held the important stewardship of the honour of Tutbury in Staffordshire. Henry VII, however, pardoned his adherence to King Richard (*Pat.* 1 *Hen. VII*, p. 2, m. 22) and received him into favour. The first three years of Henry's reign were disturbed by repeated risings in the north. Humphrey Stafford, Constable's brother-in-law, was hanged for his share in that of 1486 (Lord Lovel's), and in another the Earl of Northumberland was murdered by a Yorkshire mob on 28 April 1489. Constable was then sheriff of Staffordshire, 1486–7, and of Yorkshire, 1487–8; in the latter year he received 'by way of reward' 340*l.* He also obtained the stewardship of some of Northumberland's lands during the minority of the young earl (*Pat.* 5 *Hen. VII*, p. 1, m. 21). His father dying in 1488 he became Sir Marmaduke Constable of Flamborough, having previously been known as of Someretby in Lincolnshire. He was a knight of the body to Henry VII, and was at the reception of Catherine of Aragon in 1501. In 1509 Henry VIII sent him to Scotland, with Sir Robert Drury and Dr. John Batemanson, to negotiate the treaty which was signed at Edinburgh on 29 Nov. 1509, and in the following year he and Drury were commissioned to treat for the redress of grievances. He was then, 1509–10, sheriff of Yorkshire. On 9 Dec. 1510 he obtained an exemption from serving on juries, &c. (*Pat.* 2 *Hen. VIII*, p. 2, m. 9). To the battle of Flodden in 1513 he accompanied the Earl of Surrey with a powerful band. The ballad of Flodden Field describing the muster has it:—

> Sir Marmaduke Constable stout
> Accompanied with his seemly sons,
> Sir William Bulmer with his rout,
> Lord Clifford with his clapping guns.

He was one of those who signed the challenge sent, 7 Sept., by Surrey to the king of Scots. On the 9th, the day of the battle, 'the captain of the left wing was old Sir Marmaduke Constable, and with him was Master William Percy, his son-in-law, William Constable, his brother, Sir Robert Constable, Marmaduke Constable, William Constable, his sons, and Sir John Constable of Holderness, with divers his kinsmen, allies, and other gentlemen of Yorkshire and Northumberland' (contemporary news-letter printed by Ric. Fawkes; reprint, Garret, 1822). His two sons, his brother, and William Percy were among those knighted after the battle. Henry VIII acknowledged his services on that day by a letter of thanks dated Windsor, 26 Nov. 1514 (Prickett, *Bridlington*, p. 186; *Notes and Queries*, 3rd ser. ii. 208), in which he refers to the royal license already granted to him on account of his 'great age and impotency' to take his 'ease and liberty,' and addresses him as knight of the body, Sir Marmaduke Constable, the elder, 'called the little.' In July 1515 he received a charter of liberties constituting Flamborough a sanctuary for felons and debtors, &c. (*Pat.* 7 *Hen. VIII*, p. 1, m. 29). In the Record Office are two orders, one dated 18 Jan. 1518, by Lord Darcy to a servant, to deliver wethers and kids to Constable. They are curious as written on the backs of playing cards (*Cal. Hen. VIII*, vol. ii. app. 43). He died on 20 Nov. 1518 (*Esch. Inq.* 11 Hen. VIII). His brother, John Constable, dean of Lincoln, and brother-in-law, Sir William Tirwhit, executors of his will (dated 1 May, and proved at York on 27 April 1520), afterwards, by deed 4 July 1522, in his name founded four scholarships in St. John's College, Cambridge. His tomb in Flamborough church is described by a writer in the 'Gentleman's Magazine' of 1753 (p. 456): 'This epitaph' (quoted above) 'is written on a copper plate fixed into a large stone, which is placed upon

a large stone coffin or chest in which the body was reposited, and beside it is the upper part of a skeleton in stone; the ribs project greatly and the breast is laid open, in the inner side of which appears what by tradition is held to be a toad at the heart (of which he was supposed to die), but it bears little or no resemblance of a toad.' The brass has now been separated from the coffin and skeleton, and their connection with each other forgotten (PRICKETT, *Bridlington*, p. 187). By his first wife, Joyce, daughter of Sir Humphrey Stafford of Grafton, he left issue Sir Robert Constable [q. v.], Sir Marmaduke Constable, Sir William Constable of Hatfield in Holderness, Sir John Constable of Kinalton, Agnes, wife of Sir Henry Ughtred, and Eleanor, wife, first of John Ingelby, afterwards of Thomas, lord Berkeley. By his second wife, Margery, daughter of William, lord FitzHugh, and widow of Sir John Milton of Swine, he left no issue.

CONSTABLE, SIR MARMADUKE (1480?–1545), second son of the above, by his marriage with Barbara, daughter and heiress of Sir John Sotehill of Everingham, founded the family of Constables of Everingham. He fought under his father at Flodden, and was knighted after the battle as Sir Marmaduke Constable of Everingham, 9 Sept. 1513. In 1520 he went to France to the Field of the Cloth of Gold, and was present at the subsequent meeting of Henry VIII and the emperor at Gravelines. He took an active part in the Scotch wars of 1522 and 1523, and in the latter year distinguished himself at the capture of Jedburgh (23 Sept.) and Fernieherst (27 Sept.) In the parliament of 1529 he was one of the knights of the shire for Yorkshire. On the establishment of the council of the north in 1537 Constable was appointed to it and continued an active member till his death in 1545. He had been sheriff of Lincolnshire in 1513–14, and of Yorkshire in 1532–3. His share in the spoil of the monasteries was the priory of Drax in Yorkshire of which he had a grant, 22 July 1538 (*Pat. Roll*, 30 Henry VIII, p. 3, m. 12).

[Cooper's Athenæ Cantab.; Collect. Topog. et Geneal. ii. 60, 399; Prickett's Bridlington, pp. 184–7; Allen's Yorkshire, ii. 310; Gairdner's Henry VII; Campbell's Henry VII; Calendar of Henry VIII; Ballad of Flodden Field, ed. Weber; Battle of Flodden, ed. Garret; Hall's Chronicle; Gent. Mag. 1753, 1835; Notes and Queries, 2nd ser. iii. 409, 3rd ser. ii. 208; Foster's Yorkshire Pedigrees, vol. ii.; Dugdale's Baronage, i. 100; Harleian MSS. 1499 f. 61, 1420 f. 137; Patent Rolls Hen. VII and Hen. VIII; Escheators' Inquisitions; Dodsworth MSS. vol. clx. f. 212.] R. H. B.

CONSTABLE, SIR ROBERT (1478?–1537), one of the leaders of the Pilgrimage of Grace, born about 1478, was eldest son of Sir Marmaduke Constable (1455?–1518) [q. v.] of Flamborough. In his youth he carried off a ward of chancery, and tried to marry her to one of his retainers (FROUDE, iii. 166). In the reign of Henry VII he was of signal service to the crown upon the commotion of Lord Audley and the Cornishmen, who marched on London and were defeated at Blackheath in 1497. Constable was one of the knights bannerets that were created at Blackheath by the king after his victory (BACON, *Henry VII*). In the following reign, on the outbreak of the great Yorkshire rising, known as the Pilgrimage of Grace, caused by the beginning of the destruction of monasteries in 1536, he took the leading part, along with Aske the captain and Lord Darcy. He was with the rebellious host on their entry into York; and after their advance on Pontefract, which became their headquarters, he was among those who received the royal herald with extreme haughtiness (*State Papers*, i. 486). He then threw himself into Hull, and urged that the most resolute measures should be taken; that negotiation should be refused until they were strong enough to defend themselves, that the whole country northward from the Trent should be closed, and the rising of Lancashire and Cheshire expected. If this counsel had been followed, the revolt would have been more serious. But the advance on Doncaster followed, and the fatal parley there with the king's forces, and Constable was among those who afterwards rode over the bridge, took off their badges, made their submission, and received their pardon. At the beginning of the next year, January 1537, when Sir Francis Bigod [q. v.] rashly attempted to renew the insurrection, Constable exerted himself to keep the country quiet (see his letter to the commons, FROUDE, iii. 196). When this last commotion was over, he, like the other leaders, was invited by the king to proceed to London. This he refused, and at the same time removed for safety from his usual place of abode to a dwelling thirty miles away. Hereupon the powerful minister Thomas Cromwell caused the Duke of Norfolk, the king's general in the north, to send him up with a sergeant-at-arms on 3 March (HARDWICK, i. 38). He with Aske and Darcy was committed to the Tower till they should be tried, and meantime Norfolk was directed to say in the north that they were imprisoned, not for their former offences, but for treasons committed since their pardon. What those treasons were the duke was conveniently forbidden to say. There was 'no speciality to be touched or spoken of,' but

all 'conveyed in a mass together' (*ib.* i. 457). True bills were returned against them, and after their condemnation it seemed to the king 'not amiss' that some of them should be remitted to their county for execution, 'as well for example as to see who would groan' (*State Papers*, i. 555). Constable and Aske were therefore sent down to Yorkshire, exhibited as traitors in the towns through which they passed, and Constable was hanged in chains at Hull in June. He married Jane, daughter of Sir William Ingloby, by whom he had eight children (Foster, *Yorkshire Pedigrees*).

[Authorities cited above.] R. W. D.

CONSTABLE, THOMAS (1812–1881), printer and publisher, youngest son of Archibald Constable [q. v.] by his first marriage to Mary, daughter of David Willison, was born at Craigcrook, near Edinburgh, 29 June 1812. He learned the business of a printer with Mr. C. Richards in St. Martin's Lane, London, and commencing on his own account in Edinburgh soon occupied a position of prominence. On 7 Sept. 1839 he was appointed her majesty's printer and publisher in Edinburgh. Shortly after the death of Dr. Chalmers in 1847 he purchased the copyright of Dr. Chalmers's works, and of the 'Life' by Dr. Hanna, for 10,000*l.* Although the undertaking resulted in loss, it did not deter him from further publishing enterprises. About 1854 he began to issue the series of schoolbooks still known as 'Constable's Educational Series,' among the more notable books of the series being Morell's 'English Grammar' and Clyde's 'Geography.' In the same year he published the first volume of the complete edition of Dugald Stewart's 'Works,' edited by Sir William Hamilton and extending to ten volumes. About 1865 he projected 'Constable's Foreign Miscellany,' consisting of translations of important foreign works in general literature. The series was continued for several years, but was not remarkably successful. Among other publications of Constable were Calvin's 'Commentaries,' the novels of Giovanni Ruffini, and the earlier works of Dr. John Brown, author of 'Rab and his Friends.' In 1860 he discontinued the publishing business, his stock being chiefly disposed of to Messrs. Edmonston & Douglas. In his later years Constable devoted his leisure to literary occupation. His life of his father, published under the title 'Archibald Constable and his Literary Correspondents,' 1873, while of permanent interest from the valuable materials he had at his disposal, displays both sound judgment and considerable literary skill. He was also the author of 'Memoir of Lewis D. B. Gordon, F.R.S.E., Professor of Civil Engineering and Mechanics in the University of Glasgow,' printed for private circulation, Edinburgh, 1877, and of a 'Memoir of the Rev. Charles A. Chastel de Boinville,' London, 1880. He died 26 May 1881. By his wife Lucia Anne, daughter of Alexander Cowan, papermaker, Valleyfield, near Edinburgh, he had issue. His son Archibald became partner with him in 1865, and received the appointment of printer to her majesty in 1869, the business being carried on under the designation of 'Thomas & Archibald Constable, printers to the queen and to the university of Edinburgh.'

[Notice in Scotsman by Dr. Walter C. Smith, 28 May 1881; private information.] T. F. H.

CONSTABLE, Sir THOMAS HUGH CLIFFORD (1762–1823), topographer and botanist, was the eldest son of Thomas Clifford (fourth son of Hugh, third Lord Clifford of Chudleigh), and Barbara Aston, youngest daughter and coheiress of James, fifth lord Aston of Forfar. His parents being catholics sent him to be educated in the academy opened at Liège by the English ex-jesuits after their expulsion from Bruges (Gillow, *Bibl. Dict. of the English Catholics*, i. 556); and he continued his studies at the college of Navarre, in Paris, after which he travelled on foot over Switzerland. Having lost his mother in 1786, and his father in 1787, he settled at Tixall in Staffordshire, the estate of the Astons, which he inherited from his mother; and he married in 1791 Mary Macdonald, second daughter of John Chichester of Arlington, Devonshire. During his residence at Bath he gave a cordial welcome to the French emigrants, and when Louis XVIII visited that city in 1813, a few months before the Restoration, he twice invited him to his table (*Annuaire Nécrologique*, 1824, p. 337). By patent dated 22 May 1815 Clifford was created a baronet at the particular request of Louis XVIII. In 1821 he succeeded to the estates of Francis Constable, esq., of Burton Constable and Wycliffe Hall (*Gent. Mag.* 1823, i. 470), and two years later he was, by royal sign-manual, allowed to take the name of Constable only. He died at Ghent on 25 Feb. 1823.

Of his extensive knowledge of botany he has left a proof in the 'Flora Tixalliana,' appended to the 'Historical and Topographical Description of the Parish of Tixall' (Paris, 1817, 4to, privately printed), which he composed in conjunction with his brother, Arthur Clifford [q. v.], and to which he furnished almost all the materials (*Gent. Mag.* 1830, i. 274). One copy of this work was

printed on elephant folio, for the purpose of illustration; in the embellishment of which Sir Thomas was employed at the time of his death (Martin, *Privately Printed Books*, pp. 156, 157). He projected a 'History of the Normans' and made considerable progress with it; he translated La Fontaine's 'Fables' into English verse; and in his later years he completed a new metrical version of the Psalms. He produced also a work in French entitled 'L'Évangile Médité.' From this he extracted forty 'Meditations on the Divinity and Passion of Christ,' which he translated into English and published at his own expense (Nichols, *Illustr. of Lit.* v. 511*).

[Authorities cited above; Addit. MS. 24867, ff. 115, 122.] T. C.

CONSTABLE, Sir WILLIAM (*d.* 1655), regicide, son of Sir Robert Constable of Flamborough and Holme, Yorkshire, served in Ireland under the Earl of Essex, and was knighted by him at Dublin on 12 July 1599 (Phillips, *Catalogue of Knights*). He was involved in Essex's plot, but never tried, and on 20 March 1601 the queen, by warrant to Chief-justice Popham, directed him to be admitted to bail (Foster, *Yorkshire Pedigrees*). He married on 15 Feb. 1608, at Newton Kyme, Dorothy, daughter of Thomas, first lord Fairfax (*ib.*), and on 29 June 1611 was created a baronet (*Forty-seventh Report of the Deputy-Keeper of Public Records*, p. 126). Several of Constable's letters are printed in the 'Fairfax Correspondence.' In one letter, dated 19 July 1627, Constable gives an account of his summons before the council for refusing to pay the forced loan levied in that year (i. 68). Others relate to the marriage between Thomas Fairfax and Ann Vere, which was negotiated by him (*ib.* i. 276, 297, 302). In 1626 Constable represented the county of York in parliament, in 1628 the town of Scarborough, and in the Long parliament he sat for Knaresborough, being declared elected on 19 March 1642, although he had only received 13 against 33 votes given for his opponent (*Commons' Journals*; *Fairfax Corr.* ii. 260). During these years Constable's debts had obliged him to sell his manors of Holme (1633) and Flamborough (1636) (Foster); nevertheless, in spite of his embarrassments, he was able to raise a regiment of foot for the parliament. At the battle of Edgehill his bluecoats completed the rout of the king's red regiment, and one of his ensigns had the honour of taking the king's standard (Vicars, *Parl. Chron.* i. 193, 199). His greatest exploits, however, took place in the spring of 1644. In February he took Burlington, assisted in the capture of Whitby, retook the town of Scarborough and shut up Sir Hugh Cholmley in the castle, and defeated Newcastle's forces at Driffield and Malton (*ib.* iii. 154–60). In March he also captured Tadcaster and Stamford Bridge (*ib.* iii. 171–3). Excluded from active service by the self-denying ordinance, he still continued to adhere to the independent party, and was one of the members who joined the army in 1647. In January 1648 he was commissioned to assist Colonel Hammond in the guard of the king at Carisbrook, and given by vote of the House of Commons on 5 Jan. power with Hammond to remove any attendants, and take any measures necessary for the security of the king's person (Rushworth, vii. 955). In the same month he was appointed governor of Gloucester, and was in command there three years later, when Charles II marched to Worcester (*Bibliotheca Gloucestrensis*, p. cxvii). The House of Commons appointed Constable one of the king's judges, and he attended with great assiduity nearly every sitting of the court, and also signed the warrant for the execution of Charles (Nalson, *Trial of Charles I*). During the existence of the republic he was elected member of the first, second, and fourth councils of state, and twice was appointed president of the fourth council. He died on 15 June 1655 in London, and was interred in Henry VII's Chapel in Westminster Abbey on 21 June (*Mercurius Politicus*). His wife, Lady Dorothy Constable, died on 9 March following, and was buried on 11 March 1656 at Bishophill Elder, Yorkshire (Foster). At the Restoration Constable was one of the twenty-one dead regicides whose estates parliament resolved to confiscate (1 July), and on 14 Sept. in the same year his body was removed from Westminster Abbey.

[Foster's Yorkshire Pedigrees; Fairfax Correspondence; Vicars's Parliamentary Chronicle; Rushworth's Hist. Coll.] C. H. F.

CONSTANTIIS, WALTER de (*fl.* 1199). [See Coutances, Walter de.]

CONSTANTINE I (*d.* 879), son of Kenneth Macalpine, king of Scotland or Alba, the country north of the Forth and Clyde, whose chief seat was Scone, succeeded his uncle Donald in 863. His reign was one of the first when the attacks of the Normans attained a formidable height, threatening the destruction of the Celtic and Saxon kingdoms. Two years after his accession Olaf the White, king of Dublin, wanted the country of the Picts, and occupied it from the Kalends of January to the feast of St. Patrick, i.e. 17 March. According to the Pictish Chro-

nicle, Olaf was slain by Constantine when on a raid in the following year, but the 'Annals of Ulster' relate that he destroyed Alrhyth (Dumbarton), after a four months' siege, in 870, and retired in 871 to Dublin with two hundred ships and a great body of men, Anglo-Britons and Picts. After this he disappears from the Irish annals, so that his death may possibly have been antedated by some years in the account of the Pictish Chronicle. Ivar, another of the Norse Vikings of Dublin, who had fought along with Olaf, died about the same time, but Scotland was still exposed to incursions from other leaders of the same race. Thorstein the Red, a son of Olaf, by Audur, the wealthy daughter of Ketill Flatnore, attacked the northern districts, and, according to the 'Icelandic Landnamabok,' conquered 'Katanes and Suderland, Ross and Norway, and more than half Scotland.' But his kingdom, which, perhaps, was acquiesced in by Constantine, who had slight hold of the northern parts, was brief, and he was slain by the men of Alba by a stratagem or treachery in 875. In the South Halfdane the Danish leader who led the northern of the two bands (Guthrum, Alfred's opponent commanded the other), into which the formerly united host of that people was divided, ravaged the east coast of Britain, laid waste Northumbria, and destroyed the Picts (of Galloway?) and the people of Strathclyde.

Two years later another band of Danes, the Irish Dubhgall, or Black Strangers, having been driven from Ireland by the Fingall, or White Strangers, made a sudden descent on Scotland by way of the Clyde and, penetrating into the interior, defeated the Scots at Dollar, from which they passed to Inverdovat, in the parish of Forgan in Fife, where Constantine was slain (877). Tradition points to the long black cave, near Crail, as the scene of his death.

[Robertson's Scotland under her Early Kings; Skene's Celtic Scotland.] Æ. M.

CONSTANTINE II (*d.* 952), son of Ædh, king of Scotland or Alba, one of the most important monarchs of the race of Kenneth Macalpine, as is indicated by the length of his reign. He succeeded his cousin Donald VI, son of Constantine I, who was a brother of Ædh, in 900. In the third year of his reign the northmen plundered Dunkeld, but were defeated in the following year in Strathearn, when their leader, Ivar of the Hy Ivar (i.e. tribe of Ivar), or perhaps grandson of its founder, the first Ivar, was slain by the men of Fortrenn, the central district of Scotland, fighting under the protection of the Cathbuaidh, the crozier of Columba. In his sixth year an assembly at the Moot Hill of Scone, presided over by Constantine and Kellach, the bishop of Kilrymouth (St. Andrews), agreed that 'the laws and discipline of the faith and the rights of the churches and gospels should be preserved equally with the Scots.' By this obscure reference we are probably to understand that the Pictish and Scottish churches, both long before then christian, were united on a footing of equality under the Bishop of St. Andrews, and that the Dunkeld supremacy which had succeeded that of Iona came to an end. In 908 the death of Donald, the last British king of Strathclyde, a district now almost confined to Galloway, Ayr, and Dumfries, gave Constantine the opportunity of procuring what is usually called the election of his brother Donald to the throne of that kingdom, which remained in a condition of subjection, ruled over by a prince of the Macalpine family until its complete union to Scotland in the reign of Malcolm II. This peaceful addition to his kingdom was followed by a period during which Constantine had to maintain a fierce contest with the Danish pirates led by Regnwald (Reginald), a descendant of Ivar, son of Ragnar Lodbrog. In 912, along with Ottir the jarl and Oswyl Gracaban, Reginald ravaged Dunblane (Lappenberg, *Anglo-Saxon Kings*, ii. 114, but other writers understand by the passage in Symeon of Durham, 'Historia Regum,' Dublin and not Dunblane, Arnold, *Introduction to Symeon*, ii. xxv). He then seems to have transferred the scene of his operations to the Isle of Man and the south coast of Ireland, making a descent on Waterford, but in 918 he again invaded Scotland from the south, but having in view specially the conquest of Northumberland. Eldred, lord of Bamborough, called in the aid of Constantine to repulse the Danish invader, and at the memorable though apparently indecisive battle of Corbridge-on-the-Tyne three of the four divisions of the Danish army were defeated by Constantine, and Earls Ottir and Gracaban slain. Reginald with the fourth division then attacked the Scots in rear, but night put an end to the battle, in which many Scots, but none of their chiefs, were slain. The victory was claimed by both sides, but Reginald succeeded in making his way east and taking for a time possession of Bernacia, the northern part of Northumbria. This view, which is that of Mr. Skene, appears on the whole a more probable and consistent account of these transactions than the view of Mr. Hinde, followed with modifications by Mr. Arnold, in his edition of Symeon of Durham, that there were two battles, one in 913–914, in which Reginald was victor, and drove

Ealdred to take refuge with the Scotch king, and another in 918, fought in (Alba) Scotland, which was indecisive; but we must admit with Mr. Arnold, 'The truest form of the occurrence is unrecoverable.'

After the battle of Corbridge the northmen desisted for upwards of a century making any descent on Scotland. The kingdoms of Britain were becoming consolidated and too powerful for the attacks of mere piratical leaders. When the contest was renewed it was between the kings of united Scotland and united Norway. The remainder of Constantine's reign was occupied with a more formidable foe, the Saxon kings of Wessex, who had been advancing slowly but steadily northward since Alfred had, in the last century, driven off the Danes in the south, amalgamating all England under their sceptre as they progressed. Æthelstan, the son of Eadward the Elder, who succeeded in 925, was the first king who really attempted the annexation of Northumbria, for the statement of the 'Anglo-Saxon Chronicle' that in 924 Eadward the Elder 'was chosen for father and lord by the king of the Scots and the Scots, by King Regnall (i.e. Reginald) and the Northumbrians, and also by the king of the Strathclyde Welsh and all the Strath Clyde Welsh,' if interpreted to mean anything more than a nominal subjection, is inconsistent with the fact that he is said in the same year to have erected a fort at Bakewell in the Peakland of Derbyshire, showing the limits of his real advance. Reginald, the Danish earl, one of those said to have submitted, died three years before 924. But with Æthelstan, the attack on Northumbria, which was not to be finally subdued till after the Norman Conquest, truly began.

He is said by the 'Anglo-Saxon Chronicle' to have subjugated in 926 'all the kings who were in this island,' but some discredit attaches to this statement, which is probably an exaggeration of real victories by the addition in the same authority that Houre, king of the west Welsh, and Constantine, king of the Scots, two of those who submitted to him, 'renounced every kind of idolatry,' for they were already undoubtedly christian kings. In 933–4 it is recorded that Æthelstan went into Scotland with a land force and a ship force and ravaged a great part of it, reaching Dunottar by land and Caithness with his fleet (Symeon, *Historia Regum*, ii. 124). Four years later a powerful league was formed to resist his further advance. Constantine and his son-in-law, Olaf Cuaran, the son of Sihtric, led their forces by land and sea on the east coast, while the Strathclyde Britons crossed the hills which divided them from the Angles, and another Olaf, the son of Godfrey, came with a fleet from Dublin. Æthelstan on his side had a powerful ally in Egil, the son of Skalagrim, the hero of the Norse Saga. The decisive battle was fought at Brunanburh, perhaps near Borough-on-the-Humber, or, according to Mr. Skene's conjecture, Aldburgh, near Boroughbridge, sixteen miles from York ('Wendune alio nomine et brunnanwerk vel Brunnanbyrig,' Symeon of Durham, i. 76), and resulted in favour of the Wessex king. Olaf and Constantine were driven back to their ships. Five kings and seven earls and countless shipmen and Scots are said to have been slain in the famed Anglo-Saxon war-song which celebrated the victory. No greater slaughter had been known

> Since hither from the East
> Angles and Saxons came to land,—
> O'er the broad seas
> Britain sought:
> Proud war smiths
> The Welsh overcame.

Æthelstan died three years after the battle, but before his death he had established the Norse jarl, Eric Bloody-axe, a son of Harold Haarfagr (Fairhaired), as ruler of Northumbria. In 943 Constantine resigned the crown to Malcolm, the son of his predecessor, Donald, and became a monk in the Culdee monastery of St. Andrews, where he died in 952. He retained his political interest notwithstanding his retirement, and in 949 incited Malcolm to join his son-in-law Olaf in an expedition against Northumbria, which Olaf wrested from Eric Bloody Axe and held for three years. Eric was then restored for ten years, when it finally submitted to the West-Saxon king, Eadred, and became an earldom under him and his successors. While Constantine was thus unsuccessful in his contest with the Wessex kings and Northumbria remained under Anglo-Saxon rulers, he was in all other respects a fortunate king, laying the foundation for the annexation of Strathclyde to Scotland and putting a stop to the incursions of the northmen. In 954 his son Indulph succeeded, after the short reign of Donald, to the throne. His reign was marked by the evacuation of Edinburgh by the Angles, the first step towards the acquisition of Lothian by Scotland.

[Anglo-Saxon Chronicle; Symeon of Durham; Chronicles of the Picts and Scots; Robertson's and Skene's Histories, ut supra.] Æ. M.

CONSTANTINE III (*d.* 997), was son of Colin, king of Scotland. He succeeded after the murder of Kenneth II, son of Malcolm I, at Fettercairn, in 995, but his short reign of two years, when he was himself slain by another

Kenneth, perhaps an illegitimate son of Malcolm I, has left no event on record. The place of his death is said to have been Rathinver Almond, but whether the Perthshire Almond (*Chronicles of the Picts and Scots*, pp. 175–289) or the Almond in West Lothian (FORDUN, *Chronicle*, ii. 168) is uncertain. He was succeeded by Kenneth, son of Dubh, and grandson of Malcolm I.

[Robertson's and Skene's Histories.] Æ. M.

CONSTANTINE MAC FERGUS (*d.* 820), king of the Picts, acquired the monarchy by the defeat of Conall Mac Taidg (Teige), who was assassinated in 807 by another Conall, son of Aidan, a Dalriad king in Kintyre. After this date there is a blank in the Irish annals of the names of any separate kings of the Dalriad Scots, and Mr. Skene conjectures that Constantine ruled over them for some years (*Celtic Scotland*, i. 302). The reign of this monarch was the era of the first advent of the Norsemen, who in 793 attacked Lindisfarne, the holy island on the east coast of Northumbria, and almost simultaneously the Hebrides, in 794 according to the 'Annals of Ulster.' In 801, and again in 806, Iona was ravaged by them, their object at this period of their raids being to spoil the monasteries. The plunder of Iona and the slaughter of the monks led to the removal of some of the relics to Kells in Meath, and of others to Dunkeld, where Constantine founded a monastic church. He died in 820, and was succeeded by his brother Angus. Constantine has usually been deemed the last of the Pictish kings, but the recurrence of his name in three monarchs of the united kingdom of the Picts and Scots, the fact that Donald, son of the first of these Constantines, is the first king called 'Ri (king of) Alban' in the Irish annals, while his predecessors are called kings of the Picts (with the exception of Kenneth Macalpine, who is denominated the first of the Scots who ruled in Pictavia), appear to justify Mr. Skene's hypothesis that Pictish blood still continued to flow in the veins of the sovereigns of the united monarchy, probably through their mothers. If so, it appears to follow that the statement that the Picts were almost exterminated by Kenneth is an exaggeration, and the union may have been of a more pacific character than is often supposed. But all this belongs to the dark period of hypothesis and conjecture in Scottish history. The name of Constantine, of which Constantine Mac Fergus is the first bearer, is remarkable, and, being equivalent to no known Celtic word, it would seem to have been adopted, perhaps at baptism, in imitation of the great emperor, as that of Gregory may have been taken from the great pope.

[Robertson's Scotland under her Early Kings; Skene's Celtic Scotland.] Æ. M.

CONSTANTINE, GEORGE (1501?–1559), protestant reformer, born about 1501, was first brought up as a surgeon (FOXE, *Acts and Monuments*, ed. Townsend, vii. 753; ANDERSON, *Annals of the English Bible*, i. 188). He received his education in the university of Cambridge, and was bachelor of canon law in 1524 (COOPER, *Athenæ Cantab.* i. 205). Adopting the reformed doctrines he went to Antwerp, where he assisted Tyndal and Joye in the translation of the New Testament, and in the compilation of various books against the Roman church (STRYPE, *Cranmer*, p. 81, fol.) While in Brabant he practised for a year as a surgeon. About 1530 he was seized on a visit he made to England for the dispersion of prohibited books. He was placed in the custody of the lord chancellor, Sir Thomas More, and in order to escape punishment for heresy he made disclosures as to his associates abroad, and gave the names of 'the shipmen who brought over many of these books, and the marks of the fardles, by which means the books were afterwards taken and burnt' (STRYPE, *Eccl. Memorials*, i. 166, fol.) The chancellor is represented by one manuscript as having put his prisoner in the stocks, but a subsequent letter shows that this was another way of expressing that he was in irons (ANDERSON, i. 308). Constantine succeeded, however, in making his escape, and arrived at Antwerp on 6 Dec. 1531.

Venturing to return to London after More's death he entered into the service of Sir Henry Norris, who suffered on the scaffold with Queen Anne Boleyn. He next entered the ministry of the church of England, having obtained the vicarage of Lawhaden or Llanhuadairne, three miles north-west of Narberth, Pembrokeshire, under William Barlow, bishop of St. David's. About 1546 he became registrar of the diocese of St. David's, and in 1549 archdeacon of Carmarthen. Anticipating the public articles on the subject, he in 1549 pulled down the altar and set up a table in the middle of his church. This proceeding caused much murmuring among the people, and gave offence to the bishop, Robert Ferrar, who had not been consulted, and who commanded the vicar to place the communion-table on the spot formerly occupied by the altar. This was subsequently made one of the articles of accusation against Ferrar by Constantine and his son-in-law, Thomas Young (STRYPE, *Eccl. Memorials*, ii. 227, 228). They both sought for and obtained forgiveness

from the bishop shortly before he was burnt for heresy in 1555 (*ib.* iii. 254, 256, 258, App. 138, 143, 144; Foxe, vii. 4, 10–14, 17, 23, 25, 27, 753; Strype, *Cranmer*, p. 184). In 1559 Constantine became archdeacon of Brecon, which office was vacated the same year by his death (Jones and Freeman, *St. David's*, p. 360).

He was married and had a daughter, who became the wife of Thomas Young, afterwards bishop of St. David's, and ultimately archbishop of York.

He was author of: 1. 'Instructions for my Lord Privey Seale as towchinge the whole communication betwixt John Barlow, Deane of Westbury, Thomas Barlow, Prebendary there, clerkys, and George Constantine of Lawhaden, in their journey from Westbury unto Slebech in Sowthwales' (1539); in 'Archæologia,' xxiii. 56–78. 2. Translation of a sermon by John Wycliffe, 'De Hominis Villicatione' (Bale, *Scriptt. Brit. Cat.* i. 732; Tanner, *Bibl. Brit.* p. 196). 3. 'The Examination of Master William Thorpe, priest, of heresy, before Thomas Arundell, Archbishop of Canterbury, the year of our Lord mccc. and seven.' See Sir Thomas More's 'English Works,' p. 342. This appears to be the tract which is reprinted in Arber's 'English Garner,' 1883, vi. 41.

[Authorities cited above.] T. C.

CONWAY, ANNE, Viscountess Conway (*d.* 1679), metaphysician, was the daughter of Sir Henry Finch [q. v.], recorder of London and speaker of the House of Commons. Besides the usual accomplishments of her sex she was taught the learned tongues; she eagerly perused the works of Plato and Plotinus, Philo Judæus, and the 'Kabbala Denudata;' and her ruling passion was for the most abstruse treatises on theosophy and mysticism. On 11 Feb. 1651 she was married to Edward Conway, who was created Earl of Conway in 1679 (Lysons, *Environs*, iii. 206). She suffered from a severe headache, which never left her, night or day, till her death. On one occasion she went to France in order that her cranium might be opened, but the French surgeons declined to undertake the operation, though they ventured to make incisions in the jugular arteries (Ward, *Life of Dr. Henry More*, p. 206). During her latter years frequent fits increased her torments; and Valentine Greatrakes [q. v.], the renowned Irish 'stroker,' exerted his art upon her in vain. In spite of her ailments she studied metaphysical science with extraordinary assiduity. In this she was greatly encouraged by her physician, Francis Mercury van Helmont, who resided with her at Ragley Castle. Her most distinguished friend was Dr. Henry More, with whom she kept up a regular correspondence on theological subjects (Worthington, *Diary*, i. 140). After much hesitation she adopted the opinions held by the Society of Friends, with the chief founders of which, Fox, Penn, and Barclay, she had held earnest conferences. In spite of More's remonstrances, she adhered steadily to her new belief, in which she died on 23 Feb. 1678–9. Her husband was absent in Ireland at the time of her decease, but in order that he might have a last look at her features Van Helmont preserved the body in spirits of wine, and placed it in a coffin with a glass over the face (*Once a Week*, xii. 220; *Rawdon Papers*, pp. 215, 265). She was buried at Arrow, Warwickshire, on the 17th of the following April.

She wrote numerous works, but only one of them has been printed. In 1690 a collection of philosophical treatises appeared in Latin at Amsterdam, the first being a translation of a work by a certain English countess 'learned beyond her sex.' Leibnitz, in a German literary journal, ascribes the authorship to the Countess of Conway on the information of Van Helmont (Walpole, *Royal and Noble Authors*, ed. Park, iii. 211; *Gent. Mag.* liv. 728, 806, 972). This treatise was retranslated and published with the title: 'The Principles of the most Ancient and Modern Philosophy, concerning God, Christ, and the Creatures, viz. of Spirit and Matter in general; whereby may be resolved all those Problems or Difficulties, which neither by the School nor Common Modern Philosophy, nor by the Cartesian, Hobbesian, or Spinosian could be discussed. Being a little Treatise published since the Author's Death, translated out of the English into Latin, with Annotations taken from the Ancient Philosophy of the Hebrews; and now again made English. By I. C. Medicinæ Professor,' London, 1692, 8vo. Probably Jodocus Crull was the translator. Dr. Henry More wrote, under the name of Van Helmont, a preface to Lady Conway's 'Remains,' but the projected work was never printed (Ward, *Life of Dr. Henry More*, pp. 202–9). Her correspondence with More was in the possession of James Crossley of Manchester [q. v.]

[Authorities cited above.] T. C.

CONWAY, EDWARD, Viscount Conway (*d.* 1631), was son and heir of Sir John Conway, knight [q. v.], by Ellen or Eleanor, daughter of Sir Fulke Greville of Beauchamp's Court, Warwickshire. He was knighted by the Earl of Essex at the sacking of Cadiz (1596), where he commanded a regiment of foot. Afterwards he served in the Nether-

lands as governor of the Brill (Chamberlain, *Letters during the Reign of Elizabeth*, p. 173). In the first parliament held in the reign of James I he sat as member for Penryn (Willis, *Notitia Parliamentaria*, iii. pt. ii. p. 158). When Brill was delivered up to the States of Holland (1616), he received a pension of 500*l.* per annum (Lord Carew, *Letters to Sir T. Roe*, p. 35). On 30 Jan. 1622–3 he was made one of the principal secretaries of state, and he was continued in that office after the accession of Charles I (Thomas, *Hist. Notes*, ii. 497, 569; Hackman, *Cat. of Tanner MSS.* p. 88 *a*). He was returned for Evesham to the parliament which assembled on 19 Feb. 1623–4 (Willis, p. 196), and on 22 March 1624–5 he was created Baron Conway of Ragley in the county of Warwick. On 8 Dec. 1625 he was constituted captain of the Isle of Wight. In 2 Car. I he was created Viscount Killultagh of Killultagh, county Antrim, Ireland (Lodge, *Illustr. of British Hist.* ed. 1838, ii. 553), and on 6 June 1627 Viscount Conway of Conway Castle in Carnarvonshire (Dugdale, *Baronage*, ii. 453). He was also made lord president of the council, and was sent as ambassador to Prague (1623–1625). He died in St. Martin's Lane, London, on 3 Jan. 1630–1.

By his wife Dorothy, daughter of Sir John Tracy of Tedington, Gloucestershire, and widow of Edmund Bray, he had three sons and four daughters. His eldest son, Edward, succeeded to the family honours.

[Authorities quoted above.] T. C.

CONWAY, FRANCIS SEYMOUR, Marquis of Hertford (1719–1794), was son and heir of Francis Seymour, first lord Conway (who assumed the name of Conway), by his third wife, Charlotte, daughter of Sir John Shorter, lord mayor of London, and sister of the wife of Sir Robert Walpole. He was born in 1719, and succeeded his father as Earl of Hertford in 1736. On 3 Aug. 1750 he was created Viscount Beauchamp and Earl of Hertford, those titles having recently become extinct by the death of Algernon, seventh duke of Somerset. He was appointed a lord of the bedchamber in 1757; installed a knight of the Garter in 1757; sworn of the privy council in 1763, and soon afterwards sent as ambassador extraordinary to France; and appointed lord-lieutenant of Ireland in 1766. On 3 July 1793 he was created Earl of Yarmouth, co. Norfolk, and Marquis of Hertford. He died on 14 June 1794.

He married (1741) Isabella, daughter of Charles Fitzroy, second duke of Grafton, by whom he had seven sons and six daughters. His eldest son, Francis, succeeded to the titles.

[Sharpe's Peerage (1830); Nicolas's Synopsis, ed. Courthope; Gent. Mag. lxiv. pt. i. p. 581; Bromley's Cat. of Engraved Portraits, p. 330.] T. C.

CONWAY, HENRY SEYMOUR (1721–1795), field-marshal, second son of Francis Seymour, first lord Conway, by his third wife, Charlotte, daughter of Sir John Shorter, lord mayor of London, and sister of Catherine, wife of Sir Robert Walpole, earl of Orford, was born in 1721 and entered the army at an early age. During the spring of 1740 he was in Paris (Walpole, *Letters*, i. 39), and spent the summer of that year in London, applying himself diligently to the study of mathematics, fortification, and drawing (*Rockingham Memoirs*, i. 374). The projected marriage, which took place in May 1741, of his brother, Francis Seymour Conway [q. v.], afterwards earl and marquis of Hertford, to Isabella, daughter of Charles, second duke of Grafton, led to a negotiation for his return as member for the duke's borough of Thetford. This came to nought, and on 19 Oct. 1741 Conway was returned to the Irish parliament as member for Antrim. On 28 Dec., however, he was returned to the parliament of Great Britain as member for Higham Ferrers, Northamptonshire, and, with the exception of ten months (1774–5), sat in successive parliaments until the dissolution in 1784, being returned for Penryn, Cornwall, 1 July 1747; for St. Mawes, in the same county, 19 April 1754; for Thetford, Norfolk, 28 April 1761; and for Bury St. Edmunds, Suffolk, 27 March 1775 and 12 Sept. 1780, in each case representing a close constituency. In 1741 Conway was promoted captain-lieutenant of the 1st regiment of footguards, with the rank of lieutenant-colonel, and in the spring of the following year joined the army in Flanders. Greatly to his disgust he found himself condemned to inactivity and spent the summer at Ghent, employing himself better than his brother officers generally by reading 'both morning and evening' (*ib.* 383). As the States refused to allow their troops to march with the British to the Rhine, Conway, in common with all other officers who were members of parliament, received leave to return to England for the session which opened in November, and formed one of the majority against a vote for disbanding the army in Flanders. In May 1743 he rejoined his regiment near Frankfort, and was present at the battle of Dettingen on 27 June; but to his mortification the brigade of guards was hindered by Baron Ilton, the Hanoverian general, from taking

part in the engagement. He returned to England and attended parliament in the autumn. Early the next year he obtained the appointment of aide-de-camp to Marshal Wade, who succeeded Lord Stair in the command of the army in Germany, and in May joined the marshal at Ghent. The campaign of 1744 was inglorious, and Conway returned to England disheartened (*Rockingham Memoirs*, i. 395). He was at this time in love with Lady Caroline Fitzroy (the Lady Petersham and Countess of Harrington of Walpole's 'Letters'), the sister of his brother's wife, but his means were small, and Horace Walpole persuaded him not to make her an offer (*ib.* 402; WALPOLE, *Letters*, i. 312). Between Conway and Walpole there existed a strong and life-long attachment, and Conway figures largely both in the correspondence and memoirs of his cousin. He was by no means so remarkable a man as Walpole makes him out. His personal advantages were great; he was singularly handsome, his voice was sweet, and his manner, though reserved, was gracious. No man of his time was so generally liked. While he was a man of fashion his tastes were cultivated and his habits respectable. In a period marked by political intrigue and corruption he was conspicuous for integrity and a delicate sense of honour. His talents were not brilliant: he lacked decision and insight, and he was easily swayed both by his emotions and his friends. He had not the ability either to form or carry out a plan for himself, and he unconsciously allowed Walpole to use him as a means of gratifying his spite and his caprices (RUSSELL, *Life of C. J. Fox*, i. 283; LORD E. FITZMAURICE, *Life of Shelburne*, ii. 55). Of his personal courage there is no doubt; he was a better soldier than he was a general, a better general than a statesman.

When, in 1745, the Duke of Cumberland replaced Wade in the command of the army in Germany, he appointed Conway one of his aides-de-camp. The appointment had some influence on his political life. Discontented with the way in which the war was carried on, he had provoked the king and the duke by some votes he had given on the subject. The renewal of activity delighted him; he became a chief favourite with the duke, and defended the war on all occasions (WALPOLE, *Memoirs of George II*, i. 35). He joined the army just in time to take part in the battle of Fontenoy on 11 May, where he distinguished himself by his personal bravery. In the autumn he accompanied the duke to the north, received the command of the 48th regiment of foot on 6 April 1746, and on the 16th took part in the battle of Culloden. He served with the duke in Flanders in 1747, and was present at the defeat of the allied army at Lauffeld, in front of Maestricht, on 2 July; here he was overpowered, and barely escaped being stabbed when on the ground by a French hussar (WALPOLE, *Letters*, ii. 91). He was made prisoner, but was released on parole. He returned home, and on 19 Dec. married Caroline, widow of Charles, earl of Aylesbury, and daughter of Lieutenant-general John Campbell, afterwards Duke of Argyll, by whom he had one daughter, Anne Seymour, who married John Damer, son of Lord Milton, afterwards Earl of Dorchester. On 24 July 1749 he received the command of the 29th regiment. After his marriage he lived at Latimers in Buckinghamshire, which he hired for three years. In August 1751 he was ordered to join his regiment in Minorca and visited Italy on his way. Receiving the command of the 13th regiment of dragoons in December he returned home early the next year, and bought Park Place, near Henley-on-Thames. He had scarcely had time to settle there before he was ordered to Ireland. Thither Lady Aylesbury accompanied him, leaving her daughter, then three years old, in charge of Horace Walpole. They were quartered at Sligo, and returned home in the summer of 1753, in which year he received a legacy of 5,000*l.*, as joint heir of his uncle, Captain Erasmus Shorter. In 1754 he seconded the address to the crown and took some part in debates on military matters (*Parl. Hist.* xv. 282). On the appointment of Lord Hartington, afterwards Duke of Devonshire, to the lord-lieutenancy of Ireland, he insisted on having Conway as secretary. Conway went to Ireland in March, and his conciliatory temper did much towards the pacification of the country. His tenure of office came to an end the following year. Although the place was one of great profit, he was a loser by the employment, for his expenses were large, and he did not have the opportunity of reimbursing himself by the second or 'fallow' year, during which, as a matter of course, both the lord-lieutenant and the secretary absented themselves.

Conway's association with the Duke of Devonshire continued after his return to England, and in the autumn of 1756 Walpole employed him to use his influence with the duke to accept the treasury without conditions, and allowing Pitt full liberty of action in the formation of the ministry. Conway was successful in his endeavour, and thus on 3 Nov. defeated a cabal formed by Fox and the Bedford party (*Memoirs of George II*, ii. 99–103). In parliament Conway was in constant rivalry with

Lord George Sackville. His desire to smooth matters over is illustrated by the suggestion he made on 26 Feb. 1757, in the course of the debate on the breach of privilege contained in the king's message on Admiral Byng's case, that it was not necessary to enter the whole message in the journals of the house, a course which the speaker refused to adopt. In April he received the appointment of groom of the bedchamber. In the summer Conway, who had been promoted major-general in the January of the previous year, was summoned from Dorsetshire, where he was with his regiment, and, in conjunction with Sir John Mordaunt, received the command of an expedition, planned by Pitt, which was to surprise Rochfort and burn the ships in the Charente. Pitt at first intended to give Conway the sole command, but the king considered that he was too young. Although he thought badly of the plan, he accepted the command, and the expedition sailed on 8 Sept., the fleet being under Sir Edward Hawke, with Knowles, Howe, and Rodney, while Cornwallis and Wolfe held military commands. On the 20th the ships appeared off Oleron, and after some debate the little island of Aix was reduced on the 22nd. Conway then proposed to advance up the river and attack Rochfort. A council of war was held, and it was decided that it was impracticable to take the town by surprise. Unwilling to accomplish nothing, he then proposed to attack Fouras, in the hope of being able to burn the French ships and magazines. Some days were wasted, and then an attack was made which failed. Conway wished to renew it, and Mordaunt offered to agree if he would take the sole responsibility. This he would not do, though he was willing to make the attempt if some one of the other officers in command would advise him to do so. At last Hawke declared that he would not keep his ships longer at sea at that season, and the expedition set sail on the 29th, arriving in England on 3 Oct. without having done anything. Great indignation was felt at this failure. Military men generally blamed the plan of the expedition, the ministers and the public blamed its commanders. A court of inquiry was held, which reported that no sufficient ground existed for abandoning the enterprise. Conway's conduct was allowed to pass, and a court-martial held on Mordaunt ended in an acquittal. In the course of the expedition Conway showed considerable indifference to personal danger. Associated, however, as he was with Mordaunt, whose powers were shattered by ill-health, his indecision was fatal. Nor was he altogether fitted in other ways for an enterprise of this sort, for his shy and reserved manner prevented his subordinate officers from feeling any enthusiasm for him, and he is accused by his detractors of having learned from the Duke of Cumberland to be a martinet to his men. The king received him coldly, and struck his name out of the list of the staff; and Pitt was indignant with him. Lord George Sackville made the worst of the matter, an ill-turn which Conway was too generous to repay when Lord George himself fell into far deeper disgrace. The question was debated in pamphlets entitled 'Military Arguments . . . fully considered by an Officer,' 'Reply of the Country Gentleman, by Thomas Potter,' and 'The Officer's Answer to the Reply,' all in 1758, the 'Officer' probably being Conway himself. In consequence of the failure of the Rochfort expedition he failed in obtaining a command in America, and when Ligonier told the king how eager he was for employment, adding that 'he had tried to do something,' George answered, 'Yes, après diner la moutarde' (*Memoirs of George II*, ii. 235–45, 277; *Grenville Papers*, i. 217–29; *Chatham Correspondence*, i. 277; *Annual Register*, i. 19).

Although Conway was restored to the staff and promoted lieutenant-general on 30 March 1759, receiving the command of the 1st or royal regiment of dragoons on 5 Sept. following, and was employed on some military duty, he was not allowed to go on active service until March 1761, when he was sent to join the British army serving with Prince Ferdinand of Brunswick. On 15 June the prince occupied a strong position near the village of Kirch-Denkern, his centre being commanded by Conway and his left by the Marquis of Granby, when Granby's wing was attacked first by De Broglie and the next day by Soubise. The French were repulsed with heavy loss. On Granby's return to England Conway was left in charge of the English army, and took up his winter quarters at Osnaburg, where he was joined by his wife. Early the next summer he gained some credit by taking the castle of Waldeck by stratagem, and on the conclusion of the peace of Paris, signed 10 Feb. 1763, brought back the army to England. When Conway returned he found Grenville's government engaged in their attempt to crush Wilkes, and though he did not formally join any party of opposition, he acted with the whigs in resisting the arbitrary measures adopted by the ministers. His conduct enraged George III, who, as early as 16 Nov., proposed to Grenville that he should be dismissed from all his civil and military employ-

ments. Grenville hesitated, and advised the king to wait until the Christmas recess. On the 24th Conway voted against the government on the question of Wilkes's privilege. In the hope of smoothing matters over and keeping him from joining the opposition Grenville arranged a meeting with him on 4 Dec., which, by Conway's demand, took place in the presence of the Duke of Richmond. Conway refused to give any pledge of support to the government, and on 14 and 17 Feb. spoke and voted against the legality of 'general warrants.' For this offence the king and the minister not only dismissed him from his post in the household, but deprived him of his regiment (*Grenville Papers*, ii. 162, 166, 229, 321–7). Other officers were treated in the same high-handed fashion. Conway's dismissal was not made known until the house rose in April. The loss of income caused him considerable inconvenience. Walpole at once offered him 6,000*l.*, and shortly afterwards the Duke of Devonshire wished him to accept 1,000*l.* a year until he was restored to his command. He refused both offers, and the duke, who died shortly afterwards, left him a legacy of 5,000*l.* The case for the government appears to have been stated in an 'Address to the Public on the Dismission of a General Officer' in the 'Gazetteer' of 9 May. This was answered, though without much ability, by H. Walpole in 'A Counter-Address,' &c., published 12 Aug., which called forth a singularly poor answer entitled 'A Reply to the Counter-Address,' all in 1764. The case roused a determined spirit of resistance in the whigs, and Lord Rockingham went down to Hayes in the hope of inducing Pitt to take part in this opposition. Pitt condemned the dismissal, but 'considered the question touched too near upon prerogative' (*Rockingham Memoirs*, i. 180).

On 8 July 1765 the king was forced to accept the administration formed by the Marquis of Rockingham, in which Conway was secretary of state, in conjunction with the Duke of Grafton, and leader of the House of Commons. Conway accepted office somewhat unwillingly at the command of the Duke of Cumberland; he took the southern department, and employed William Burke [q. v.] as his private secretary. The accession of the Rockingham ministry to office 'abolished the dangerous and unconstitutional practice of removing military officers for their votes in parliament' (Burke, *Short Account*). In order to allay the irritation of the American colonies the government determined on the repeal of the Stamp Act, seeking at the same time to save the honour of the country by an act declaratory of the rights of parliament. Conway moved the repeal in February 1766, and, in spite of the intrigues of the king and the opposition of the late ministry, succeeded in gaining a majority. Referring to his triumph on this occasion, Burke in after years said: 'I stood near him, and his face, to use the expression of the Scriptures of the first martyr, his face was as it were the face of an angel' ('On American Taxation,' *Works*, iii. 206). On every account the king disliked the Rockingham administration, and on 7 July he acquainted the ministers severally that he had sent for Pitt. On the 13th Pitt, who had undertaken to form an administration with Grafton as first lord of the treasury and himself as privy seal, with the title of the Earl of Chatham, offered Conway the post of secretary of state with the leadership of the house. The Duke of Richmond tried to dissuade him from accepting the offer. The strength of the Rockingham whigs, such as it was, consisted to no small extent in the fact that their party was founded on a strict aristocratic alliance, and this the king and Pitt, each from a different motive, were determined to break. The duke pointed out that Conway's acceptance would further this design, and represented that he ought not to desert the Cavendishes, hinting at the obligation he was under to the late Duke of Devonshire. On the other hand, it was probable that, if he refused, the leadership of the house would go to Grenville, and to prevent this Walpole urged him to accept; he agreed to do so, and, in common with seven others of Rockingham's followers, continued in office under the new administration. His conduct cannot be judged by the unwritten laws which regulate the party politics of the present day. The question presented to him was not one of measures, and the separation between the whig sections was as yet rather a matter of cabal than of party. Rockingham appears to have felt some soreness, not so much at Conway's acceptance, but because he did not consider that he made a stand for his followers, many of whom, like himself, were displaced by Chatham. Conway was still held to belong to the Rockingham whigs, and formed 'the connecting link between the two parties' (*Rockingham Memoirs*, ii. 18). He soon grew discontented with the violent measures adopted by Chatham for 'the breaking-up of parties,' and especially at the dismissal of Lord Edgcumbe, one of the old whigs who had four boroughs at his disposal, from the treasurership of the household, and in November had an interview with Rockingham on the subject. Rockingham pointed out that it was evident that Chatham disre-

garded Conway's 'public honour to his party,' and even his private honour to his friend, and urged him to resign. The Duke of Portland and four other members of the late government threw up their places. Unfortunately for his character, Conway, though 'very uneasy, perplexed himself with his refinements' and stayed in (*ib.* 19–25). All intercourse between him and Chatham now ceased (*Memoirs of George III*, ii. 385; *Chatham Correspondence*, iii. 126–30). A vague project is said to have been concocted by the king and Lord Hertford in January 1767 for placing Conway at the head of a reformed administration. 'True to the principles he had upheld under Rockingham,' Conway was in favour of lenient measures towards the American colonies, and on 13 March stood alone in resisting the scheme of the government for suspending the legislative powers of the New York assembly (*Life of Shelburne*, ii. 55), but he was powerless to check Townshend's headlong policy, and, as he still held office, was forced to follow the administration. He also objected to Chatham's oppression of the East India Company, holding that they had a right to their conquests. At last on 30 May he signified to the king his wish to retire from office, 'without any view of entering into faction' (*Grenville Papers*, iv. 26; *Chatham Correspondence*, iii. 260). The king, however, persuaded him at least to delay his resignation. In the preceding year Conway, in compliance with a request from David Hume, procured a pension of 100*l.* a year for Rousseau, who was then settled at Wooton in Derbyshire, and when Burke ceased to be his secretary he gave the place to Hume. In July negotiations were entered into between Rockingham and Bedford for a union, but were broken off because the marquis insisted on the condition that Conway should be the leader of the commons, and to this Bedford and Rigby refused to agree. Rockingham's hopes were disappointed, and in January 1768 the Bedford party joined the government. This put an end to Conway's long-continued state of indecision, and he resigned office on 20 Jan.

Conway now returned to military life, which was far more to his taste than political office. He had been appointed lieutenant-general of ordnance on 8 Sept. 1767, and as he drew the income of that office as well as full colonel's pay, he had refused the salary of secretary of state from the date of his appointment, because he was afraid that the Rockingham party might accuse him of remaining in the administration from interested motives. In February 1768 he received the command of the 4th regiment of dragoons, and took active steps to secure the preservation of peace and the safety of the royal palace during the Wilkes riots (*Junius*, Letter xi.) When for political reasons Lord Granby resigned the post of master of the ordnance in 1770, the king offered it to Conway. As, however, he too felt dissatisfied with the government, he refused it, adding that 'he would take none of Lord Granby's spoils' (*Chatham Correspondence*, iii. 399). He took great interest in his work at the ordnance, and effected large economic reforms in the department. To his great annoyance he found that George Townshend, who retired from the lord-lieutenancy of Ireland in 1772, was to be appointed master-general, and he refused to serve under him. In the debate on the Royal Marriage Act in March of this year, he had annoyed the king by declaring that though he approved the principle of the bill he believed that the crown claimed too much; he attacked the bill in committee, and offended Lord North, who was then prime minister, by his remarks. The king remonstrated with Lord Hertford on his brother's course, and as Conway considered that his brother tried to dictate to him on the matter he became more determined. Nevertheless he could ill spare the pay he received as lieutenant-general of ordnance, and Walpole interfered on his behalf. The king was mollified by being told that Conway would not visit the Duke and Duchess of Gloucester, and, on his resignation of his post, appointed him governor and captain of the isle of Jersey on 21 Oct., an appointment worth about 1,200*l.* a year (Walpole, *Last Memoirs*, i. 44, 158; Beatson, *Political Register*). During the summer of 1774 Conway, who had been promoted general 26 May 1772, made a tour on the continent for the purpose of witnessing the Prussian and Austrian annual reviews. He was accompanied, though they frequently parted company, by Sir Robert Murray Keith, minister at Dresden. At Brunswick he was kindly received by his old commander Ferdinand, he visited the divorced queen of Denmark, King George's sister, at Zell, was entertained at Potsdam by Marischal Keith, and had 'a most flattering gracious audience' from the king. He then visited the Austrian camp and the gold and silver mines of Chemnitz, and at the end of August came through Vienna to the Prussian camp at Schmelwitz near Breslau (Keith, *Memoirs and Correspondence*, ii. 21; Carlyle, *Frederick the Great*, x. 106). He reached Paris in October, and spent the winter there with his wife and his daughter, Mrs. Damer. During his absence from England, in October 1774, he received the command of the royal regiment of horse guards. At the general

election held in November the Duke of Grafton deprived him of his seat for Thetford, and he remained out of parliament until a seat was found for him at Bury St. Edmunds, vacant by the succession of Lord Augustus Hervey to the earldom of Bristol. On his return to parliament he opposed the policy pursued by the government towards the American colonies, he voted against the address on the ground that it approved of the war, and spoke against the bill for restraining trade with the southern colonies. In July 1776 he was laid up with an attack of facial paralysis. This was partly brought on by domestic trouble. His daughter's marriage in 1767 had greatly pleased him; it was a grand match, for Mr. Damer's father, Lord Milton, was very rich. Mr. and Mrs. Damer received an income of 5,000*l.* a year, the settlements were 22,000*l.*, and Conway settled 10,000*l.*, the whole of his fortune, upon his daughter. In spite, however, of this provision, the Damers had incurred debts to the amount of 70,000*l.* Conway's attack passed off without leaving any ill effects (Walpole, *Letters*, vi. 360). From 1778 to 1781 he was constantly engaged in the affairs of Jersey, staying there four and even seven months in one year. This was rendered necessary by the war with France, for in May 1779 and January 1781 the island was invaded. On hearing of the second invasion Conway at once sailed from Portsmouth, and encountered a violent storm, which occasioned the loss of a transport with sixty men, and obliged him, after two days' beating about in the Channel, to put into Plymouth. There he heard of the defeat of the invasion and returned home, where he was laid up with a severe illness brought on by exposure. Before he had recovered he received peremptory letters from Lord Hillsborough implying that he was loitering, and treating his absence from Jersey as a matter of leave. This caused him considerable annoyance, and Lord Hertford interfered on his behalf, for the office was not residentiary (*ib.* vii. 494–503). The successful defence of the island was due, to some extent at least, to the preparations he had made, he was exceedingly popular with the inhabitants, and some years later the council presented him with a 'Druidic temple' that had been discovered there, with an inscription in French verse praising his watchfulness and military skill (*ib.* vi. 151).

Meanwhile, as the war with America, which he had consistently opposed, grew constantly more disastrous to our arms, Conway began to take a prominent part in the attacks made on North's administration. On 5 May 1780, in bringing forward a bill for the pacification of the colonies, he reflected severely on the conduct of the bishops who supported a policy that entailed useless bloodshed. In the course of this summer the king is said to have proposed that he should undertake the reconstruction of the government, entering as commander-in-chief, and retaining certain members of the existing administration. The scheme was wholly impracticable, and it is doubtful whether the proposal was made with full authority. On 14 Dec. 1781 Conway made a spirited attack on the mismanagement of the government which had reduced us to the necessity of peace. Wraxall in noticing the speeches he delivered at this period says that 'his enunciation was embarrassed and involved' (*Historical Memoirs*, ii. 44); while they certainly do not evince any particular power of oratory, they read well and clearly. On 22 Feb. following he moved an address urging the king to renounce any further attempts to reduce America by force, in the course of which he made a vigorous attack on Welbore Ellis, the new colonial secretary. 'The effect of his speech,' Walpole says, 'was incredible.' On the division the ministers were left with a majority of only one. He renewed the attack on the 27th, and taunted Dundas and Rigby with possessing the 'gift of tongues—double tongues.' He was now 'completely master of the deliberations of the house on the subject of America' (*ib.* ii. 203), and on 4 March gained another victory. On the 20th North at last obtained permission to resign. In the ministry formed by Rockingham, which entered office on the 27th, Conway was commander-in-chief with a seat in the cabinet. It was formed out of a combination of the parties of Rockingham and of Shelburne, who was a secretary of state. When Rockingham died on 1 July following, the king made Shelburne prime minister. Fox, Burke, and some others resigned; Conway, the Duke of Richmond, and other members of the party retained their offices. Although it has been stated that some jarring took place on account of Shelburne's refusal to accede to the wish of Conway and Pitt that Fox should be brought into the cabinet (*Memorials of Fox*, ii. 30), it is certain that Shelburne would have admitted him, and that Fox absolutely refused to act with him (Sir G. C. Lewis, *Administrations*, 57). On 9 July Conway defended the government from the attacks of Fox, denying that there was any division in the cabinet or any departure from its original policy in the matter of the peace. Burke ridiculed him for serving under Shelburne, declaring that he was like Little Red Ridinghood, who 'didn't know a wolf from her grandmother.' He disliked the treaties with France and Spain, and was not alto-

gether easy in the cabinet, especially after the retirement of Keppel in January 1783. The ministry resigned on 24 Feb. following.

During the prolonged crisis that ensued on Pitt's acceptance of office, Conway, ever swayed by those around him, was infected by the prevailing violence. On the defeat of Pitt's East India Bill in January 1784, he taunted the minister with his silence, pressed him to state his intentions, declared that the conduct of the government was corrupt, and on 1 March supported Fox's motion for an address to the crown for Pitt's dismissal. Parliament was dissolved on the 25th, and Conway's political life ended. He resigned his military command, and retired to Park Place, keeping his governorship and occasionally visiting Jersey. The remainder of his life was pleasantly spent; he enjoyed the beauty of his place, where, among other pursuits, he propagated trees, raising poplars from a cutting brought from Lombardy by Lord Rochford. In 1778 he gave Crabbe [q. v.], the poet, a work on botany, along with other books: all through his life he appears to have been friendly with men of genius. His taste was good, and he has left an enduring monument of it in the bridge at Henley-on-Thames, about which he was busied in 1787 (Walpole, *Letters*, ix. 118). Before his retirement he invented a furnace for the use of brewers and distillers, for which he afterwards took out a patent. Part of the leisure of his last years was moreover devoted to literary work. In 1789 he sent Walpole a tale which his friend described as 'very easy and genteel:' it was evidently in verse. He wrote and printed a prologue to the play 'The Way to keep him,' acted by amateurs at the private theatre at Richmond House, in April 1787, and 'altered from the French,' the original being 'Dehors Trompeurs' of Louis de Boissy, a comedy entitled 'False Appearances,' which was first performed at Richmond House, and then published in 1789 with a long dedication to Miss Farren, who acted in it at Drury Lane; the prologue is by the author, the epilogue by Lieutenant-general Burgoyne. Conway's pamphlets in defence of his conduct of the Rochfort expedition have been already noticed. His speech on American affairs, delivered 5 May 1780, was published separately 1781. A collection of his private letters was made by C. Knight, with the intention of publishing a memoir of him, which was never carried out. This collection appears to be in private hands. Several letters to Walpole from 1740 to 1746 are in an appendix to the 'Rockingham Memoirs,' i., two or three of later dates are included in the 'Letters' of H. Walpole, and some extracts of letters written from Germany in 1774 are in Carlyle's 'Frederick the Great,' x. Several drafts and letters belonging to his official correspondence are in the British Museum, especially Addit. MSS. 12440 and 17497–8. On 12 Oct. 1793 he was appointed field-marshal. He died at Park Place on 12 Oct. 1795, in his seventy-fifth year. His picture, painted by Eckardt in 1746 (he refers to it in a letter written to Walpole during the campaign in Scotland, *Rockingham Memoirs*, i. 447), is engraved by Greatbatch, and is given in Cunningham's edition of Walpole's 'Letters,' i. 38.

[H. Walpole's Letters, ed. Cunningham (1880), i–ix.; Memoirs of the Last Ten Years of George II (1822); Memoirs of the Reign of George III, ed. Sir Denis Le Marchant; Journal of the Reign of George III, ed. Doran; Earl of Albemarle's Memoirs of the Marquis of Rockingham; R. Grenville's (Earl Temple) Grenville Papers; [Conway's] Military Arguments, &c.; [H. Walpole's] Counter-Address, &c.; Burke's Works and Correspondence (1852); Lord E. Fitzmaurice's Life of the Earl of Shelburne; Chatham Correspondence, ed. Taylor and Pringle, iii. iv.; R. P. T. Grenville's (Duke of Buckingham) Courts and Cabinets of George III; Earl Russell's Life of C. J. Fox; Stanhope's Life of Pitt; Sir G. C. Lewis's Administrations of Great Britain; Return of Members of Parliament; Annual Register; Parliamentary History; Beatson's Political Register.] W. H.

CONWAY, Sir JOHN (*d.* 1603), governor of Ostend, was the son and heir of Sir John Conway, knight-banneret of Arrow, Warwickshire, by Katherine, daughter of Sir Ralph Verney (Lipscomb, *Buckinghamshire*, i. 179). He was knighted in 1559 (*Addit. MS.* 32102, f. 122 *a*). As he was walking in the streets of London in 1578, Ludovic Grevil came suddenly upon him, and struck him on the head with a cudgel, felling him to the ground, and then attacked him with a sword so fiercely that, but for the intervention of a servant, who warded off the blow, he would have cut off his legs. The privy council sent for Grevil, and committed him to the Marshalsea. The outrage occasioned much excitement, because on the same day Lord Rich was also violently attacked in the streets (Strype, *Annals*, ii. 547, folio). Being a person of great skill in military affairs, Conway was made governor of Ostend on 29 Dec. 1586 by Robert, earl of Leicester, who was then general of the English auxiliaries in behalf of the States of the United Provinces (Thomas, *Hist. Notes*, i. 408, 436). For some reason he was made a prisoner, as appears from an original letter addressed by him to Sir Francis Walsingham, dated at Ostend 8 Sept. 1588, concerning his imprisonment

and the uses which might be made of one Berney, a spy, who had great credit with the prince of Parma (*Harl. MS.* 287, f. 102; *Notes and Queries*, 1st series, xi. 48). During his confinement he wrote his 'Meditations and Praiers' on his trencher 'with leathy pensell of leade.' In July 1590 he was licensed to return to Ostend, and the office of governor of Ostend was granted to Sir Edward Norreys (MURDIN, *State Papers*, p. 794). He died on 4 Oct. 1603, and was buried in Arrow church, where a monument, with a Latin inscription, was erected to his memory (DUGDALE, *Warwickshire*, ed. 1730, p. 852). By his wife Ellen, or Eleanor, daughter of Sir Fulke Greville of Beauchamp's Court, Warwickshire, he had four sons: Edward, who was created Viscount Conway [q. v.] (BIRCH, *Elizabeth*, ii. 98); Fulke, John, and Thomas; and four daughters, Elizabeth, Katherine, Mary, and Frances (DUGDALE, *Warwickshire*, p. 850; LIPSCOMB, *Buckinghamshire*, i. 268).

He wrote: 1. 'Meditations and Praiers, gathered out of the sacred Letters and vertuous Writers; disposed in Fourme of the Alphabet of the Queene, her most excellent Maiesties Name; whereunto are added, comfortable Consolations (drawn out of the Latin) to afflicted Mindes,' Lond. (printed by Henry Wykes), undated. Another edition, also undated, was printed by William How (AMES, *Typogr. Antiq.* ed. Herbert, p. 1038). 2. 'Poesie of floured Praiers,' 8vo, Lond. 1611 (LOWNDES, *Bibl. Man.* ed. Bohn, p. 514; *Cat. Lib. Impress. Bibl. Bodl.* ed. 1851, iv. 225). 3. Commendatory verses prefixed to Geoffrey Fenton's 'Certaine Tragicall Discourses,' 1567 (AMES, *Typogr. Antiq.* ed. Herbert, p. 856).

[Authorities cited above; Cal. State Papers; Watt's Bibl. Brit.; Hackman's Cat. of Tanner MSS. 880; Collier's Extracts from Registers of Stationers' Company, i. 165; Burke's Dormant and Extinct Peerages (1883), 133.] T. C.

CONWAY, ROGER OF (*d.* 1360), Franciscan, was a native of Conway in North Wales. He entered the Franciscan order, and studied at the university of Oxford, where he became doctor of divinity. He was afterwards the twenty-second provincial of his order in England (*Monumenta Franciscana*, pp. 538, 561, ed. Brewer). He is known chiefly through the share he took in the controversy which had long agitated the Franciscan body relative to the doctrine of evangelical poverty. In 1356 Richard FitzRalph, archbishop of Armagh, visited London on the affairs of his diocese, and found a discussion raging about the question whether or not Christ and the primitive Christians possessed any property (see his 'Defensio Curatorum' in GOLDAST'S *Monarchia Sancti Romani Imperii*, iii. 1392, ed. Frankfort, 1621; cf. WHARTON'S appendix to CAVE'S *Historia Literaria*, p. 47 *b*). The archbishop in his sermons strongly advocated the affirmative position, and was in consequence, through the influence of some of the friars, cited to appear before Innocent VI at Avignon, where (8 Nov. 1357) he preached a sermon defending his view, which has been often printed under the title of 'Defensio Curatorum.' To this sermon Conway wrote a reply. According to the 'Vitæ Pontificum' of William Rede, bishop of Chichester (manuscript cited by TANNER, *Bibl. Brit.* p. 197), it was in 1359 that Conway preached in London on the subject. He was opposed, it is added, by Richard of Kylmetone (or Kylmington), dean of St. Paul's, and by Richard FitzRalph. If this notice be correct, Conway was evidently one of the doctors whose disputations roused the archbishop into preaching against them, and in this case the date must be not 1359 but 1356. Be this as it may, Conway's existing treatise, 'De Confessionibus per regulares audiendis, contra informationes Armachani' (as it is entitled in manuscript, e.g. C.C.C. Oxon., Cod. clxxxii.; COXE'S *Catalogue of Oxford MSS.*, Corpus Christi College, p. 72 *b*), or, as the printed editions give it, 'Defensio Mendicantium,' is a professed reply to the 'Defensio Curatorum.' It cannot have been written long after 1357, since the archbishop returned to the controversy and wrote a rejoinder, of which a manuscript once existed in the possession of Baluze (see L. E. DU PIN, *New Ecclesiastical History*, xii. 71, English translation, 1699), and FitzRalph died at Avignon in December 1359. On the other hand, a portion of Conway's tract seems to have been written as early as 1352, since in chapter vii. he speaks of Clement VI as the present pope, while in chapter v. he mentions Innocent VI. The work was printed with FitzRalph's by John Trechsel at Lyons (not, as is usually stated, at Paris; see PANZER, *Annales Typographici*, i. 549) in 1496. It was reprinted at Paris in 1511, and is generally accessible in Goldast's 'Monarchia,' iii. 1410 et seq. Conway was also, according to Bale, the author of a work 'De Extravagantis Intellectione,' which may be in part identical with the treatise already mentioned. Another work, 'De Christi Paupertate et Dominio temporali,' is also named as having been formerly in Wadding's possession (WADDING, *Scriptores Ordinis Minorum*, p. 212, ed. Rome, 1806). Besides these, Bale enumerates sermons, lectures, 'Quæstiones theologicæ,' and 'Determinationes scholasticæ;' but not one of these is known to be now in existence. Conway died

at London in 1360, and was buried in the choir of the Minorite church. His name appears in the printed edition latinised as 'Chonnoe.' 'Connovius' is simply an invention of later biographers.

[Notices in Conway's own Defensio Mendicantium; Leland's Commentarii de Scriptoribus Britannicis, clxiii. p. 377; Bale's Scriptt. Brit. Cat. vi. 7, pp. 459 et seq.; Wharton, in Appendix to Cave's Historia Literaria, p. 53 *b*; Sbaralea, supplement to Wadding's Scriptores Ordinis Minorum, p. 647.] R. L. P.

CONWAY, WILLIAM AUGUSTUS (1789–1828), actor, was born in 1789 in Henrietta Street, Cavendish Square, London, and was educated under a clergyman named Payne in Barbados, whither he had been sent to live with friends of his mother. He returned to England in weak health at the age of eighteen. Upon viewing for the first time in Bath a theatrical representation, he contracted a longing for the stage strong enough to triumph over domestic objections. He appeared accordingly at Chester as Zanga in Young's tragedy 'The Revenge,' with so much success as to induce the manager, Macready, to offer him an engagement. After playing in many northern and midland towns as Macbeth, Glen Alvon in 'Douglas,' &c., he accepted in 1812 an engagement to appear at the Crow Street Theatre, Dublin, in the characters vacated by Holman, who had gone to America. He there formed, it is said, a violent but unavailing passion for Miss O'Neill, with whom he acted, and met Charles Mathews, who recommended him to Covent Garden, where he came out on 4 Oct. 1813 as Alexander the Great in a piece of that name altered from Lee's 'Rival Queens.' On the 7th he played Othello, on the 21st Jaffier in 'Venice Preserved,' and on the 25th Romeo. Henry V, Coriolanus, Norval in 'Douglas,' Juba in 'Cato,' Antony in 'Julius Cæsar,' Petruchio, Orlando, Richmond in 'Richard III,' Alonzo in the 'Revenge,' and the Prince of Wales in 'Henry IV, Part I.' &c., with one or two other characters, were played in the course of the dramatic season which terminated on 15 June 1814. Rolla in 'Pizarro,' Wellborn in 'A New Way to pay Old Debts,' Faulconbridge, Macduff, Comus, and other parts of importance were assigned him, though, as the company at Covent Garden included Young and Kemble, he had occasionally to take secondary rôles. He was the original Prince Zerbino (7 April 1815) in the 'Noble Outlaw,' an operatic adaptation of Beaumont and Fletcher's 'Pilgrim.' The season of 1815–16 added to his list of characters Macbeth, Theseus in 'Midsummer Night's Dream,' Beverley in the 'Gamester,' Posthumus, Henry V in Garrick's 'Jubilee,' acted 23 April 1816 for the Shakespeare bicentenary, and other parts. He then disappears from Covent Garden, and is next heard of in Bath, where he enacted on 6 March 1817 King Charles II in the 'Royal Oak,' and 29 March Joseph in the 'School for Scandal.' He remained in Bath until 1820, playing a round of characters in tragedy and comedy, and on 5 July 1821 appeared at the Haymarket as Lord Townley in the 'Provoked Husband.' Here he remained during the season, at the end of which he withdrew from the English stage. A malignant attack upon him, said to be by Theodore Hook, was the cause of his retirement. In December 1822 the manager of the Bath theatre, going to Clifton to engage Conway, obtained the answer that he would prefer breaking stones on the road to returning to the most brilliant engagement. At the close of 1823 he started for America, and appeared on 12 Jan. 1824 in New York, where he played Coriolanus, Lord Townley, Beverley, Petruchio, &c., with complete success. Subsequently he delivered in New York some religious discourses. Early in 1828 he took a passage to Charleston. When the vessel arrived off Charleston bar, Conway threw himself overboard, and was drowned. A curious circumstance in his life is the infatuation for him shown on his appearance in London by Mrs. Piozzi, then almost eighty years of age. It is stated in the 'New Monthly Magazine' for April 1861, on the authority of 'a distinguished man of letters,' that Conway showed the late Charles Mathews a letter from her offering him marriage. More sensible conduct is, however, generally assigned her, and the authenticity of 'The Love Letters of Mrs. Piozzi, written when she was eighty, to Aug. W. Conway,' London, 1843, 8vo, is disputed. Conway's conduct, at least, appears to have been manly and honourable. Macready (*Reminiscences*, i. 111) says that 'a few days before her death she (Mrs. Piozzi) sent him a cheque on her bankers for 500*l.*, which on her decease he enclosed to her heir and administrator,' and adds that at the time Conway was in pecuniary straits. In the sale of his effects in New York after his death figured a copy of Young's 'Night Thoughts,' on which was written 'Presented to me by my dearly attached friend, the celebrated Mrs. Piozzi.' Conway was a good actor. Genest, a severe judge, speaks well of him, and a writer in the 'New Monthly Magazine' for August 1821, probably Talfourd, says: 'Conway has a noble person, a strain of brilliant declamation, and no small power of depicting agony and

sorrow.' He was, however, self-conscious, ill at ease, and fantastic in movement. Macready, after stating that he was deservedly a favourite, says: 'But unfortunately the tendency of his study was by isolated and startling effects to surprise an audience into applause' (*Reminiscences*, i. 41). The knowledge of his height (six feet) preyed upon him. Hazlitt, in his 'View of the English Stage,' 1818, dealing with Miss O'Neill's Juliet, has a passage, omitted from the following editions, on Conway's Romeo. 'He bestrides the stage like a Colossus, throws his arms like the sails of a windmill, and his motion is as unwieldy as that of a young elephant; his voice breaks as thunder on the ear like Gargantua's, but when he pleases to be soft, he is "the very beadle to an amorous sigh."' This criticism he ends with the significant addition, 'Query, why does he not marry?' For this and other attacks upon Conway Hazlitt made a public apology. An account of Conway's fate, showing that he was mad, and a touching letter to his mother indicating his intention, if possible, to take holy orders, appear in the 'Dramatic Magazine' for December 1830. A portrait of Conway by Dewilde is in the Mathews collection in the Garrick Club.

[Authorities cited; also Genest's Account of the Stage; Ireland's Records of the New York Stage from 1752 to 1860, New York, 1866; Hayward's Autobiography of Mrs. Piozzi, 2nd ed. 2 vols. 1861; Theatrical Inquisitor, vols. ii. iii. iv.] J. K.

CONY, WILLIAM (*d.* 1707), captain in the navy, attained that rank on 1 April 1704, when he was appointed to command the Sorlings frigate. In September 1705 he was sent, in company with Captains Foljambe, of the Pendennis, and Martin, of the Blackwall, to convoy the trade to the Baltic. On the return voyage they fell in on 20 Oct. with a squadron of five French ships, four of them of fifty guns, commanded by the Chevalier de Saint-Pol, and having five privateers in company. The privateers captured the merchant ships, thus permitting the ships of war to devote themselves to the three ships of the escort. After a stubborn fight they took them all three, Foljambe and Martin being slain and Cony dangerously wounded. On the part of the French, De Cayeux, one of the captains, lost an arm, and Saint-Pol was killed —a loss which, in the opinion of the French, was poorly compensated for by the successful issue of the combat (Guérin, *Histoire Maritime*, ii. 242). 'I would,' the French king is reported to have said, 'that the English ships were safe at home if I had but Saint-Pol back again.' Cony, while still a prisoner in France, was tried by court-martial for the loss of his ship, and very honourably acquitted on 20 Jan. 1705–6; and the court further reporting that he had particularly distinguished himself in the action, and had received several dangerous wounds, recommended him to his royal highness's favour. He was accordingly shortly afterwards appointed to the Romney of 50 guns, and commanded her in the Mediterranean under the orders of Sir Clowdisley Shovell. He seems to have been successfully engaged in cruising against the enemy's privateers in the Straits, and was returning home the following year, when, in company with the Association [see Shovell, Sir Clowdisley], the Romney and all in her were lost among the Scilly Islands on 22 Oct. 1707.

[Minutes of the Court-martial and letters in the Public Record Office; Charnock's Biog. Nav. iii. 167, 289, ii. 413.] J. K. L.

CONYBEARE, JOHN (1692–1755), bishop of Bristol, was born 31 Jan. 1691–2 at Pinhoe, near Exeter, of which place his father was vicar. He was educated at the Exeter free school. His father's vicarage was wrecked by the famous storm of 1703, and the father died about 1706 of a disorder caught on that occasion. Friends helped Conybeare to continue his education, and he was admitted at Exeter College, Oxford, 22 March 1707–8. He was elected a probationary fellow of his college June 1710, full fellow 14 July 1711. He graduated as B.A. 17 July 1713, and on 30 June 1714 was appointed prælector in philosophy by his college. On 19 Dec. 1714 he was ordained deacon, and 27 May 1716 priest. After holding a curacy for a short time at Fetcham, Surrey, he returned to Oxford, became tutor of his college, and soon obtained reputation as a preacher. St. Mary's was crowded when he was in the pulpit. A sermon on 'Miracles' published in 1722 went through four editions, and was followed by another on the 'Mysteries' in 1724. Bishop Gibson appointed him one of the king's preachers at Whitehall; and in May 1724 Lord-chancellor Macclesfield presented him to the small rectory of St. Clement's, Oxford. He became B.D. in June 1728, and D.D. in January 1729. Among Conybeare's pupils were two sons of Charles Talbot, then solicitor-general. Conybeare dedicated two sermons to the solicitor-general and his father, the bishop of Durham. His chances of preferment were injured by the death of the bishop in 1730. In the same year, however, he was elected rector of Exeter College. Tindal's 'Christianity as old as the Creation'

was published in 1730, and excited a keen controversy. Conybeare's 'Defence of Revealed Religion against the Exceptions of [Tindal]' appeared in 1732, and was praised as one of the four ablest books produced on the occasion, the others being those of James Foster, Leland, and Simon Browne. Warburton called it 'one of the best-reasoned books in the world.' Conybeare is a temperate and able writer, but there is little in his book to distinguish it from expositions of the same argument by other contemporary divines of the average type. The Exeter rectorship was a poor one, and soon afterwards Bishop Gibson exerted himself successfully to procure Conybeare's appointment to the deanery of Christ Church. He was installed in January 1733, and on 6 June following married Jemima, daughter of William Juckes of Hoxton Square, London. At Exeter Conybeare effected many reforms, putting a stop to the sale of servants' places and restoring lectures. In 1734 he entertained the Prince of Orange at the deanery. Conybeare seems to have been energetic at Christ Church. In 1735 he published 'Calumny Refuted, in answer to the personal slander of Dr. Richard Newton,' who was endeavouring to obtain a charter for Hart Hall, a plan opposed by Conybeare. He afterwards published a few sermons. His hopes of a bishopric were lowered by the death of Charles Talbot, while lord chancellor, in 1737, and by Bishop Gibson's loss of influence at court. In 1750, however, he was appointed to the see of Bristol, in succession to Joseph Butler, translated to Durham, and was consecrated 23 Dec. of that year. His health was broken by gout. He died 13 July 1755, and was buried in the cathedral.

Mrs. Conybeare died 29 Oct. 1747. Two of five children survived him, Jemima (died 1785) and William, afterwards D.D. and rector of St. Botolph's, Bishopsgate. They were left without much provision, and two volumes of sermons were published by subscription for their benefit in 1757. As there were 4,600 subscribers, many of whom took more than one copy, the results must have been satisfactory. A pension of 100*l.* a year was bestowed upon his daughter Jemima.

[Life in Biog. Brit. on information from Conybeare's son William; Leland's Deistical Writers (1776), i. 124–6; Boase's Register of Exeter Coll. xxxv, lxiv, 62, 88, 94, 97; Wood's Antiq. Oxford (Gutch), iii. 442, 516; Reliquiæ Hearnianæ, ii. 771, 773, 845; Wordsworth's English Universities (1874), 61, 304.] L. S.

CONYBEARE, JOHN JOSIAS (1779–1824), geologist and scholar, was the elder son of Dr. William Conybeare, the rector of Bishopsgate, who was the son of Bishop (John) Conybeare [q. v.] The younger son was William Daniel Conybeare [q. v.].

John Josias, born in 1779, entered Christ Church, Oxford, in 1797. In due course he became vicar of Batheaston, Somersetshire. He was elected to the Anglo-Saxon professorship in 1807, and became the professor of poetry at Oxford in 1812. In 1824 he delivered the Bampton lectures, and published a volume on the 'Interpretation of Scripture.' His versatility was remarkable. Notwithstanding his strict attention to his clerical duties, he gave some time to chemistry, and in 1822–3 published a paper 'On Greek Fire,' another on 'Plumbago found in Gas Retorts,' and an examination of 'Hatchettin, or Mineral Tallow, a Fossil Resin found in the Coal Measures of Glamorganshire.' In 1817 he began to publish upon geology; his first paper being 'Memoranda relative to Clovelly;' his second, which appeared in the Geological Society's 'Transactions,' being 'On the Porphyritic Veins (locally Elvans) of St. Agnes, Cornwall.' In 1821 he published a memoir 'On the Geology of the neighbourhood of Okehampton,' in 1822 one 'On the Geology of the Malvern Hills,' in 1823 another 'On the Geology of Devon and Cornwall,' and in 1824 he was associated with Buckland in 'Observations on the South-west Coal-field of England.' In June 1824 he died. His devotion to the literature of the Anglo-Saxons was very earnest, and his love of poetry of the most refined character, imparting a great charm to every production of his fertile mind, and rendering him a most agreeable companion. In 1826, after his death, his brother, Dean Conybeare, edited and published 'Illustrations of Anglo-Saxon Poetry, translated by the Vicar of Batheaston,' which contains large portions of the 'Song of the Traveller' and 'Beowulf.'

[Royal Society's Catalogue of Scientific Papers; Geological Society's Transactions; Thomson's Annals, 1821–2–3; Gent. Mag. 1824, ii. 187, 376, 482.] R. H–T.

CONYBEARE, WILLIAM DANIEL (1787–1857), geologist and divine, younger brother of John Josias Conybeare [q. v.], was born in June 1787, and educated at Westminster and Christ Church. At Oxford he was in the same year as Sir Robert Peel, with whom he took a first in classics and a second in mathematics, being classed with Archbishop Whately. Conybeare continued to reside at the university until he took his M.A. degree.

Among the students of science at the university at the commencement of the present century the two brothers Conybeare, Dr.

Buckland, and a few others devoted themselves to geology. Some of the early members of the Geological Society of London were in the habit of paying an annual visit in Whitsun week to the university, and with the club they explored the geology of the neighbourhood of Oxford. Buckland said that Conybeare would have been the fitting person to fill the office of lecturer on geology. Professor Sedgwick stated that he looked upon Conybeare as his early master in geology.

In 1814 Conybeare married and retired from the university to a country curacy, and nine years afterwards he removed to the vicarage of Sully in Glamorganshire. He subsequently held the curacy of Banbury and lectureship of Brislington, near Bristol. In connection with Sir Henry de la Beche he founded the Bristol Philosophical Institution and Museum. At this time he was visited by Elie de Beaumont and Dufresnoy, who were desirous of acquiring a knowledge of the secondary rocks of England. On their return to France they co-operated with Cuvier in obtaining the election of Conybeare as a corresponding member of the Institute for geology. In 1836 Conybeare presented himself to his family living of Axminster, and while there preached, at the request of the university of Oxford, the Bampton lecture for 1839. In 1844 he resigned this living, and became dean of Llandaff, where he carried on the work of restoration with zeal and success. Conybeare left Llandaff to attend the deathbed of his eldest son, William John [q. v.] At the house of another son he was stricken with apoplexy, and died on the morning of 12 Aug. 1857. Conybeare's versatility is strikingly illustrated by one of his early contributions to palæontological science in 1814, which appears in the second volume of the 'Transactions of the Geological Society,' entitled 'On the Origin of a remarkable Class of Organic Impressions occurring in Nodules of Flint.' He arrived at the conclusion that 'these cellules were the work of animalcules preying on shells, and on the vermes inhabiting them,' and Dr. Buckland fully confirmed these conclusions.

Conybeare's examination of the landslip at Culverhole Point, near Axmouth, in 1839, also illustrates his knowledge of physical science. His paper on the 'Hydrographical Basin of the Thames,' written with a view to determine the causes which had operated in forming the valley of the Thames, and his examination of Elie de Beaumont's 'Theory of Mountain Chains,' are proofs of the philosophical views which he brought to bear on his favourite science. Conybeare's paper on the 'Ichthyosaurus' established in the most satisfactory manner the propriety of creating a new genus of reptilia, forming an intermediate link between the 'Ichthyosaurus' and crocodile, to which he gave the name of 'Plesiosaurus.' Sir Henry de la Beche was associated with Conybeare in this inquiry. He allows Sir Henry every praise for his assistance in working out the geological details, but the osteological details and reasonings must be ascribed to Conybeare. When obliged to undertake a voyage to Madeira on account of the health of his youngest son, Conybeare visited the peak of Teneriffe, and studied the volcanic phenomena of the neighbouring islands.

These labours were fully recognised by the illustrious Cuvier, who, as already stated, advocated his admission to the French Academy as a corresponding member for the science of geology. He became a fellow of the Royal Society in 1832, and of the Geological Society of London in 1821. In 1842 Conybeare presented to the meeting of the British Association at Oxford a 'Report on the Progress, Actual State, and Ulterior Prospects of Geological Science,' in which he displayed the combined powers of the scholar and the man of science.

[Royal Society's Catalogue of Scientific Papers; Geological Society's Transactions; Thomson's Annals; Philosophical Magazine, 1830–4; Edinburgh Philosophical Journal, 1840; Lyell's Principles of Geology.] R. H–T.

CONYBEARE, WILLIAM JOHN (1815–1857), divine and author, eldest son of the Rev. William Daniel Conybeare [q. v.], afterwards dean of Llandaff, and well known as one of the earliest pioneers of geology in England, was born on 1 Aug. 1815. He was educated at Westminster and Trinity College, Cambridge, of which he became a fellow. He took his degree in 1837, being fifteenth wrangler and third classic. In 1841 he took orders, and was appointed Whitehall preacher. In 1842 he was appointed first principal of the newly founded Liverpool Collegiate Institution, and married the same year Miss Eliza Rose, daughter of the late vicar of Rothley, Leicestershire. Failure of health obliged him in 1848 to resign his post at Liverpool, and he succeeded his father as vicar of Axminster, Devonshire, being followed as principal of the college by his friend and fellow-worker, the Rev. J. S. Howson (afterwards dean of Chester), in conjunction with whom he brought out the 'Life and Epistles of S. Paul' in 1851. His other works are: 'Essays Ecclesiastical and Social,' published in 1856, consisting of articles contributed to the 'Edinburgh Review' (one of which, 'Church

Parties,' passed through many editions), and 'Perversion,' a novel, published in 1856. His death took place the following year at Weybridge, after long-continued illness, which had obliged him to resign his benefice in 1854. He left two children: Edward, born 1843, vicar of Barrington, Cambridgeshire, and Grace, born 1855, married 1878 to G. C. Macaulay, assistant-master at Rugby.

[Information from his son, the Rev. E. Conybeare.]

CONYNGHAM, HENRY, first MARQUIS CONYNGHAM (1766–1832), the elder twin son of Francis Pierrepoint Burton [Conyngham], second baron Conyngham, by Elizabeth, sister of the first earl of Leitrim, was born on 26 Dec. 1766. He succeeded his father as third lord Conyngham in 1787, and on 6 Dec. 1789 was created Viscount Conyngham of Mountcharles in the peerage of Ireland. On 5 July 1794 he married Elizabeth, daughter of Joseph Denison of Denbies, Surrey, a lady who had much influence on his future career, and in the August of the same year he was gazetted lieutenant-colonel of a regiment he raised under the title of the Londonderry regiment, which was disbanded in 1803. For this service, and his active influence as a magistrate in troubled times, he was created Viscount Mountcharles and Earl Conyngham in the peerage of Ireland on 5 Nov. 1797. He was a vigorous supporter of the union in the Irish House of Lords (*Cornwallis Despatches*, iii. 140), and when that act was passed he was elected one of the first Irish representative peers, was made a knight of St. Patrick, and received 15,000*l.* in cash for his close borough of Killybegs in the Irish House of Commons. After the passing of the union, Conyngham generally voted for the tory and ministerial party, but did not do much in politics, though from his wife's personal friendship with the prince regent he was created Viscount Slane, Earl of Mountcharles, and Marquis Conyngham on 22 Jan. 1816. When that prince succeeded to the throne as George IV, Conyngham's importance greatly increased; he was created Lord Minster of Minster Abbey, Kent, on 17 July 1821, in the peerage of the United Kingdom, and was in the December of the same year sworn of the privy chamber and made lord steward of the household, and captain, constable, and lieutenant of Windsor Castle. The Conyngham influence now became supreme at court. It showed itself as early as May 1821, when Lady Conyngham secured for Mr. Sumner (afterwards bishop of Winchester) a canonry of Windsor, because he had been her eldest son's tutor, in spite of the opposition of the prime minister, Lord Liverpool, an appointment which nearly caused a ministerial crisis (*Greville Memoirs*, 1st ser. i. 45). The Conynghams always lived with the king, whether at Windsor or Brighton, and Mr. Greville reports a speech of the king's to Lady Conyngham, after she had ordered the Pavilion to be lighted up, which shows how great was the power she exercised over him: 'Thank you, thank you, my dear, you always do what is right; you cannot please me so much as by doing everything you please, everything to show you are mistress here.' The king heaped presents upon her, and she even wore the crown sapphires which Cardinal York had given to the king. Her influence remained unbounded to the very last; she used the king's horses and carriages, and even the dinners she gave at her town house were cooked at St. James's Palace. With the death of George IV, however, the power of the Conynghams disappeared. Conyngham broke his staff of lord steward at the funeral of his friend, and was not reappointed. He did not long survive his master. He died at his house in Hamilton Place, Piccadilly, London, on 28 Dec. 1832, and was buried at Patricksbourne church, Kent. He left two sons and two daughters: the second Marquis Conyngham and Lord Albert Conyngham, who succeeded to the Denison property and was created Lord Londesborough in 1849; Elizabeth, Marchioness of Huntly, and Harriet, Lady Athlumney. His widow long survived him, and did not die until 10 Oct. 1861.

[Gent. Mag. January 1833; Greville Memoirs, 1st ser. i. 46, 48, 207, iii. 88, 113.] H. M. S.

CONYNGTON, RICHARD (*d.* 1330), Franciscan, studied at the university of Oxford, where he proceeded to the degree of doctor in theology (*Monumenta Franciscana*, 538, 560, ed. Brewer). He must also have lived for some time on the continent, since a younger contemporary, the famous John Baconthorpe [q. v.] (*J. Bachonis Quæst. in Sentent.* i. dist. iv. art. i. p. 112, ed. Cremona, 1618), says he was a pupil of Henry of Ghent (Henricus de Gandavo), who is known to have held disputations at Paris at various dates between 1276 and 1291 or 1292, and who died in 1293 (see a minute examination of Henry's biography by F. Ehrle, in the *Archiv für Litteratur- und Kirchen-Geschichte des Mittelalters*, i. 384–95, 1885). Conyngton was distinguished as a theologian, and lectured publicly in his faculty at Oxford (*Monum. Franc.* p. 553). He afterwards settled at Cambridge, where he became master (*ib.* p. 556). In 1310 he was chosen the sixteenth provincial of the Franciscan order in

England (Sbaralea, Supplement to Wadding's *Scriptores Ordinis Minorum*, p. 633, Rome, 1806), and in the same year was associated with twelve other provincials in drawing up a reply to the mischievous opinions of Ubertino da Casale (Wadding, *Annales Ordinis Minorum*, vi. 171, ed. Rome, 1733), who was then among the most active representatives of the extreme doctrine respecting evangelical poverty, formerly championed by Peter Johannis of Olivi. The part taken by Conyngton in this affair implies that he was present at the papal court at Avignon during the negotiations preceding the council of Vienne (cf. Ehrle in the *Archiv* above cited, ii. 356–59, 1886). But of his further history nothing is recorded, except that he died at Cambridge (*Monum. Franc.* pp. 538, 560) in 1330 (Bale, MS. Bodleian Library, *cod. Seld.*, supr. 64, f. 216 *b*), and was buried there.

Conyngton was held in high repute as a schoolman. His chief work, a commentary on the 'Sentences' of Peter Lombard, is repeatedly cited by Baconthorpe (ubi supra) and Robert of Walsingham (Bale, *Scriptt. Brit. Cat.* iv. 83, p. 369). But he also took part in the great Franciscan discussions of his day, and wrote a 'Tractatus de Paupertate contra opiniones fratris Petri Johannis,' of which a manuscript is preserved at Florence (A. M. Bandini, *Catal. Codd. Lat. Biblioth. Medic. Laur.* iv. 717 et seq., 1777; the title is incorrectly given by Sbaralea, *l. c.*), and which we may perhaps connect with the proceedings against Ubertino da Casale referred to above. Another treatise by Conyngton, 'De Christi Dominio' (Leland, *Comm. de Scriptt. Brit.* cccxli. 331)—if the addition to its title given by Wadding (*Scriptt. Ord. Min.* p. 207, ed. 1806), 'contra Occamum,' be genuine—would seem to involve him in the later dispute about evangelical poverty, in which Ockham does not appear to have engaged before 1322 (cf. Riezler, *Die literarischen Widersacher der Päpste zur Zeit Ludwig des Baiers*, pp. 71, 241, Leipzig, 1874). It is presumably an answer to Ockham's book, 'De Paupertate Christi,' which has never been published (Wadding, *Scriptt. Ord. Min.* p. 106). Besides these works, Conyngton wrote a commentary on the 'Quadragesimale' of St. Gregory, and 'Quodlibeta' (Leland, *l. c.*), as well as an 'Expositio in septem Psalmos Pœnitentiales,' of which Bale found a copy in the Franciscan monastery at Norwich (*MS.* ubi supra, f. 160).

The name 'Conyngton' alternates with 'Coniton' in the Franciscan lists printed by Brewer. Baconthorpe regularly gives 'Comigton.' 'Covedunus' seems to be a fancy of Leland's.

[Authorities cited above; also Wadding's Annales Ordinis Minorum, vii. 168 et seq., ed. 1733.] R. L. P.

COOK. [See also Coke and Cooke.]

COOK, EDWARD DUTTON (1829–1883), dramatic critic and author, was son of George Simon Cook of Grantham, Lincolnshire, a solicitor, of the firm of Le Blanc & Cook, 18 New Bridge Street, Blackfriars, London, who died on 12 Sept. 1852, leaving a family of nine children. Edward Dutton, the second son, was born at 9 Grenville Street, Brunswick Square, London, on 30 Jan. 1829. At the age of six he went to a school kept by a Miss Boswell at Haverstock Hill, was removed to another school at Bradmore House, Chiswick, and finally, about 1843, entered King's College School. Having completed his education, he was articled to his father, and remained in his office about four years, when he obtained a situation in the Madras Railway Company's office in New Broad Street, city of London, and in his spare time followed his artistic and literary tastes. As soon as he was able to do so he left the railway company and devoted himself entirely to literature as a profession. Having studied painting under Rolt, and learned engraving, he at one time sought employment on 'Punch' as a draughtsman on wood. In 1859 he became a member of the Artists' rifle corps, and also a member of the Ramblers' Club, which met every night from November to May at Dick's Tavern, 8 Fleet Street. About this period, in conjunction with Mr. Leopold Lewis, he wrote a melodrama entitled 'The Dove and the Serpent,' which was produced with much success, under Mr. Nelson Lee's management, at the City of London Theatre. From 1867 to October 1875 he was dramatic critic to the 'Pall Mall Gazette,' and from that date to his death to the 'World' newspaper. He was the writer of numerous articles on art topics in various reviews, newspapers, and periodicals, and the author of many works of fiction. Of the latter, 'Paul Foster's Daughter,' his first work, served to establish his reputation, and the production of 'The Trials of the Tredgolds' in the following year (1862) in 'Temple Bar' was a great literary success. His later novels did not maintain the popularity which his earlier works achieved. This was from no lack of merit, but because he was not sufficiently sensational in his style to suit the spirit and fashion of the period. He was one of the contributors to this 'Dictionary,' and

furnished the dramatic and theatrical lives in letter A to the first and second volumes. He died suddenly of heart disease on 11 Sept. 1883, and was buried in Highgate cemetery on 15 Sept. He married, on 20 Aug. 1874, Linda Scates (second daughter of Joseph Scates), a pupil of the Royal Academy of Music and a well-known pianist, by whom he left one daughter, named Sylvia after the heroine of her father's first novel. He was the writer of the following works: 1. 'Paul Foster's Daughter,' 1861. 2. 'Leo,' 1863. 3. 'A Prodigal Son,' 1863. 4. 'The Trials of the Tredgolds,' 1864. 5. 'Sir Felix Foy, Bart.,' 1865. 6. 'Hobson's Choice,' 1867. 7. 'Dr. Muspratt's Patients, and other Stories,' 1868. 8. 'Over Head and Ears,' 1868. 9. 'Art in England, Notes and Studies,' 1869. 10. 'Young Mrs. Nightingale,' 1874. 11. 'The Banns of Marriage,' 1875. 12. 'A Book of the Play: Studies and Illustrations of Histrionic Story, Life, and Character,' 1876, three editions. 13. 'Doubleday's Children,' 1877. 14. 'Hours with the Players,' 1881 15. 'Nights at the Play, a view of the English Stage,' 1883. 16. 'On the Stage: Studies of Theatrical History and the Actor's Art,' 1883.

[Times, 13 Sept. 1883, p. 7, 14 Sept. p. 8; Graphic, 29 Sept. 1883, pp. 314, 321, with portrait; Theatre, November 1883, pp. 212, 272, with portrait; Longman's Mag. December 1883, pp. 179–87; information from his brother, Mr. Septimus Cook.] G. C. B.

COOK, GEORGE (1772–1845), leader of the 'moderate' party in the church of Scotland on the question of the Veto Act, which led to the disruption and the formation of the Free Church by the 'evangelical' party, was the second son of the Rev. John Cook, professor of moral philosophy in the university of St. Andrews, and Janet, daughter of the Rev. John Hill, minister of St. Andrews. He was born in December 1772, and entering the United College, St. Andrews, obtained his M.A. degree in 1790. After attending the divinity classes at St. Mary's College he was licensed a preacher of the church of Scotland by the St. Andrews presbytery, 30 April 1795. In the following June he was presented by the principal and masters of St. Mary's College to the living of Laurencekirk, where he was ordained 3 Sept. and remained till 1829. In 1808 he published 'An Illustration of the General Evidence establishing the Reality of Christ's Resurrection,' and the same year received the degree of D.D. from St. Andrews University. Subsequently he devoted his leisure specially to the study of the constitution and history of the church of Scotland, and in 1811 published 'History of the Reformation in Scotland,' 3 vols., which was followed in 1815 by the 'History of the Church of Scotland,' in 3 vols., embracing the period from the regency of Moray to the revolution. His style of narrative is somewhat cold and frigid, but it is generally characterised by lucidity and accuracy. In 1820 he published the 'Life of Principal Hill,' who was his maternal uncle, and in 1822 a 'General and Historical View of Christianity.'

From an early period Cook took a prominent part in the deliberations of the general assembly, and on the death of his uncle, Principal Hill, in 1819, virtually succeeded him as leader of the 'moderate' party. Having, however, in opposition to the general views of the party, taken a decided stand against 'pluralities' and 'non-residence'—regarding which he published in 1816 the substance of a speech delivered in the general assembly—he was for some time viewed by many of the party with considerable distrust, and when he was proposed as moderator in 1821 and 1822, he was defeated on both occasions by large majorities. Nevertheless he was unanimously elected in 1825, and from this time was accepted as the unchallenged leader of the party, guiding both privately and publicly their policy in regard to the constitutional questions arising out of the Veto Act of 1834, passed in opposition to his party against intrusion. In 1829 Cook demitted his charge at Laurencekirk on being chosen professor of moral philosophy in the United College, St. Andrews, but this made no change in his relation to the church of Scotland, and he was annually chosen a representative to the general assembly. In 1834 he published 'A few plain Observations on the Enactments of the General Assembly of 1834 relating to Patronage and Calls,' and in the ten years' conflict on the subject which followed gave a persistent and strenuous opposition to the policy of the 'evangelical' party led by Chalmers. Though unable to cope with Chalmers and others in brilliant or popular oratory, he possessed great readiness of reply, while his calm judgment, clear and logical exposition and accurate knowledge of the laws and constitution of the church enabled him to hold his own, so far as technical argument, apart from appeal to sentiment and popular feelings, was concerned. He did not long survive the disruption of 1843. Shortly after the assembly of 1844 he was attacked by heart disease, and he died suddenly at St. Andrews 13 May 1845. By his marriage to Diana, eldest daughter of the Rev. Alexander Shank, minister of St. Cyrus, he had seven children, of whom four sons and one daughter survived him. His eldest son, John

Cook (1807–1874), minister at Haddington, has a separate notice.

[Hew Scott's Fasti Eccles. Scot. i. 397, iii. 878–9, 898; Anderson's Scottish Nation; Hanna's Life of Chalmers; Buchanan's Ten Years' Conflict.] T. F. H.

COOK, HENRY (1642–1700), painter, is stated to have been the son of another painter of the same name, who in 1640 was employed by the Ironmongers' Company to paint portraits for their hall, and to copy others of former benefactors; but it is difficult to reconcile this with the accounts of the company, which record payments for these pictures to Edward Cocke, painter. Henry Cook the younger was born in 1642, and is stated to have been of good education and accomplishments, and to have been at Cambridge University. He went to Italy and became a pupil of Salvator Rosa, and during his residence there copied many famous works of art of the Italian school. Returning home to England, he met with no success, and lived in obscurity until he obtained an introduction from Edward Lutterel to Sir Godfrey Copley, who was so much pleased with his work that he took him up to Yorkshire and employed him to paint the decorations of his new house there, paying him 150*l.* for his services. Subsequently he lived for some time with Theodore Russel, a pupil of Vandyck; but Cook, quarrelling one day with a man about a woman with whom he was then living and afterwards married, killed his rival, and was obliged to flee to Italy to escape justice. Here he resided again for seven years, at the expiration of which he returned to England, where his offence seems to have been forgotten. William III employed him to repair Raphael's cartoons, which remained cut up in slips ever since they had been copied at Mortlake under Francis Clein [q. v.] Cook reunited these and laid them down on canvas, and placed them in a gallery at Hampton Court specially destined to receive them. He also made copies, using turpentine oil in drawing them, a process which he is said to have introduced into England. Cook was also employed to finish the large equestrian portrait of Charles II, commenced by Verrio, which hangs at Chelsea Hospital. He also painted an altar-piece for New College, Oxford (which seems to have disappeared), and as a decorative artist painted the staircases at Ranelagh House and at Lord Carlisle's house in Soho Square, and the ceiling of the great room at the Waterworks at Islington. James Elsum wrote an epigram on a picture of 'The Listening Faun' by him, and Vertue records a picture of 'Charity,' with life-size figures. Cook also tried portrait-painting, but does not seem to have persevered with it. A portrait of Thomas Mace of Cambridge by him was engraved by W. Faithorne in 1676, as a frontispiece to his 'Musick's Monuments.' A small oval portrait of Cook, painted by himself, 'in his own hair,' was in the possession of his family, and was bought by Vertue at Colonel Seymor's sale. It was subsequently in the collection of Horace Walpole, for whom it was engraved by Bannerman in the 'Anecdotes ot Painting.' Cook had a large collection of pictures and drawings, which were sold 26 March 1700. He died 18 Nov. following. He was buried on 22 Nov. in the churchyard of St. Giles-in-the-Fields. One of the chief promoters of the Academy of Painting, established in 1711 in Great Queen Street, was Henry Cooke; but it is uncertain if he was related to the above.

[Redgrave's Dict. of Artists; Walpole's Anecdotes of Painting (4to ed.); Nagler's Künstler-Lexikon; De Piles's Lives of the Painters; Sarsfield Taylor's State of the Arts in Great Britain and Ireland; Ruland's Notes on the Cartoons of Raphael; Elsum's Epigrams on the Paintings of the most eminent masters; Fiorillo's Geschichte der Mahlerey in Gross-Britannien; Brit. Mus. Add. MSS. 23068–76; Registers of St. Giles's Church, per Rev. R. H. Brown.] L. C.

COOK, JAMES (*d.* 1611), divine, was a native of Chale in the Isle of Wight, and received his education at Winchester school, whence he was elected to New College, Oxford, of which he became perpetual fellow in 1592. On 29 Oct. 1597 he was admitted B.C.L. at Oxford, and he was incorporated in that degree at Cambridge in 1607. He was created D.C.L. at Oxford on 16 April 1608, about which time he was rector of Houghton in Hampshire, and chaplain to Bilson, bishop of Winchester. It is said that he was also archdeacon of Winton, but this statement is probably erroneous. He died in 1611.

He was author of: 1. 'Juridica trium Quæstionum ad Majestatem pertinentium Determinatio, in quarum prima et ultima Processus judicialis contra H. Garnettum institutus ex Jure Civili et Canonico defenditur, &c.,' Oxford, 1608, 4to; dedicated to Bishop Bilson. 2. Poemata varia.

[Cooper's Athenæ Cantab. iii. 39; Walcott's Wykeham, 409; Witte's Diarium Biographicum; Wood's Athenæ Oxon. (Bliss), ii. 95; Wood's Fasti Oxon. (Bliss), i. 275, 326.] T. C.

COOK, JAMES (1728–1779), circumnavigator, the son of an agricultural labourer, was born at Marton in Cleveland in November 1728, and having, in the intervals of

crow-tending, received some little education in the village school, was at the age of twelve bound apprentice to the shopkeeper in Staithes, a fishing village about ten miles north of Whitby. After some disagreement with his master his indentures were cancelled and he was bound anew to Messrs. Walker, shipowners of Whitby, with whom he served for several years in the Newcastle, Norway, and Baltic trades. In 1755, at the beginning of the war with France, he was mate of a vessel lying in the Thames, and resolved to forestall the active press by volunteering for the king's service. He was accordingly entered as able seaman on board the Eagle of 60 guns, to the command of which ship Captain Hugh Pallisser [q. v.] was appointed in October. Pallisser, himself a Yorkshireman, took notice of his young countryman, who is said to have been also recommended to him by Mr. Osbaldeston, member for Scarborough, and four years later obtained for him a warrant as master. On 15 May 1759 Cook was appointed master of the Mercury, in which he sailed for North America, where he was employed during the operations in the St. Lawrence in surveying the channel of the river and in piloting the vessels and boats of the fleet. It is said that he furnished the admiral with an exact chart of the soundings, although it was his first essay in work of that kind. This is probably an exaggeration; but it appears certain that Cook did attract the notice of Sir Charles Saunders, and that, when Sir Charles returned to England, the senior officer, Lord Colville, appointed Cook as master of his own ship, the Northumberland. While laid up for the following winter at Halifax, Cook applied himself to the study of mathematics, with, it is said, singularly good results, and certainly attained a sound practical knowledge of astronomical navigation. In the summer of 1762, being still master of the Northumberland, he was present at the operations in Newfoundland (Beatson, *Memoirs*, ii. 577–81, iii. 409), and carried out a survey of the harbour of Placentia, which, on the appointment of Captain Pallisser in the following year to be governor of Newfoundland, led to Cook's being appointed 'marine surveyor of the coast of Newfoundland and Labrador.' For the prosecution of this service he was entrusted with the command of the Grenville schooner, which he continued to hold till 1767, returning occasionally to England for the winter months, with a view to forwarding the publication of his results. These were brought out as volumes of sailing directions (4to, 1766–8), which have maintained, even to the present day, a singular reputation for exact accuracy, and give fair grounds for the belief that he might, under other circumstances, have proved himself as eminent as a surveyor as he actually did as an explorer.

Shortly after his return home the admiralty, at the instance of the Royal Society, determined to despatch an expedition to the Pacific to observe the transit of Venus, and on the refusal of Sir Edward Hawke to appoint Alexander Dalrymple [q. v.], the nominee of the Royal Society, to a naval command, Stephens, the secretary of the admiralty, brought forward Cook's name, and suggested that Pallisser should be consulted. This led to Cook's receiving a commission as lieutenant, 25 May 1768, and his being appointed to command the Endeavour for the purposes of the expedition. The Endeavour sailed from Plymouth on 25 Aug. 1768, having on board, besides the officers and ship's company, Mr. (afterwards Sir Joseph) Banks [q.v.], Dr. Solander, the botanist, Mr. Buchan, a landscape artist, who died on the voyage, and Mr. Sydney Parkinson, a painter of natural history. Cook himself was also a qualified observer.

Having touched at Madeira and Rio Janeiro and doubled Cape Horn, the Endeavour arrived on 13 April 1769 at Tahiti, where the transit was successfully observed on 3 June. On the homeward voyage six months were spent on the coast of New Zealand, which was for the first time sailed round, examined, and charted with some approach to accuracy. Further west, the whole east coast of Australia was examined in a similar way. New South Wales was so called by Cook from a fancied resemblance to the northern shores of the Bristol Channel; Botany Bay still bears the name which the naturalists of the expedition conferred on it; and further north the name of Endeavour Straits is still in evidence of the circumstances under which it was first established 'beyond all controversy' that New Guinea was not an outlying part of New Holland (Hawkesworth, *Voyages*, iii. 660; Bougainville, *Voyage autour du Monde*, 4to, 1771, p. 259. In the copy in the British Museum (c. 28, l. 10) the map at p. 19 shows the Endeavour's track, drawn in by Cook himself). After a stay of more than two months at Batavia, the Endeavour pursued her voyage to the Cape of Good Hope and England, and anchored in the Downs on 12 June 1771. In her voyage of nearly three years she had lost thirty men out of a complement of eighty-five; and though such a mortality was not at that time considered excessive or even great, it must have given rise, in Cook's mind, to very

serious reflections, which afterwards bore most noble fruit.

The success of the voyage and the importance of the discoveries were, however, universally recognised. Cook was promoted to commander's rank, 19 Aug. 1771, and was appointed to the command of a new expedition for the exploration of the Pacific, which sailed from Plymouth on 13 July 1772. This expedition consisted of two ships—the Resolution of 460 tons, of which Cook had the immediate command, and the Adventure of 330 tons, commanded by Captain Tobias Furneaux [q. v.]—and carried a competent staff of astronomers, naturalists, and artists, including Dr. Johann Reinhold Forster and his son Georg. Reversing the order of all previous circumnavigations, it touched, in the outward voyage, at the Cape of Good Hope, and sailed thence eastwards on 22 Nov. The primary object of the expedition was to verify the reports of a great southern continent, and with this view the ships were kept along the edge of the ice, passing the Antarctic circle for the first time on 16 Jan. 1773. In the fogs of the high latitudes the two ships were separated (8 Feb.), and the Resolution arrived alone at New Zealand, having traversed nearly four thousand leagues without seeing land. After resting and refreshing his ship's company in Dusky Bay, Cook proceeded to Queen Charlotte's Sound, where on 18 May he fortunately fell in with the Adventure; but after a cruise to Tahiti, in the course of which the position of numerous islands was noted or rectified, on returning to New Zealand the ships were again and finally separated (30 Oct.) Sailing, then, alone once more to the south, the Resolution fell in with the ice in lat. 62° 10′ S., passed the Antarctic circle for the second time in long. 147° 46′ W., and on 27 Jan. 1774 attained her highest southern latitude, 71° 10′, in long. 106° 54′ W. All attempts to penetrate further to the south were vain, and as the season advanced, Cook, turning north, reached Easter Island, having been 104 days out of sight of land. The months of the southern winter were spent in intertropical cruising, in the course of which the New Hebrides were explored and New Caledonia was discovered. In October the Resolution arrived again at New Zealand, and Cook determined, as the last chance of finding a southern continent, to examine the high latitudes south of Cape Horn and the Atlantic Ocean. In the course of this cruise he discovered or rediscovered the large island which he named Southern Georgia, on 14 Jan. 1775, and some days later he sighted Sandwich Land. On 21 March the Resolution anchored in Table Bay, and arrived at Plymouth on 29 July. The Adventure had preceded her by more than a year.

The geographical discoveries made by Cook in this voyage were both numerous and important; and by proving the non-existence of the great southern continent, which had for so long been a favoured myth, he established our knowledge of the Southern Pacific on a sound basis. In fact the maps of that part of the world still remain essentially as he left them, though, of course, much has been done in perfecting the details. But the most important discovery of all was the possibility of keeping a ship's company at sea without serious loss from sickness and death. When we read the accounts of the older voyages, those of Anson, of Carteret, or even of Cook himself, and notice that in this second voyage only one man died of disease out of a complement of 118, and that notwithstanding the great length, duration, and hardships of the several cruises, we shall the more fully realise the value of Cook's discovery. The men throughout the voyage were remarkably free from scurvy, and the dreaded fever was unknown. Of the measures and precautions adopted to attain this result a detailed account was read before the Royal Society (7 March 1776), which acknowledged the addition thus made to hygienic science, as well as the important service to the maritime world and humanity, by the award of the Copley gold medal. The paper is printed in 'Phil. Trans.' (vol. lxvi. appendix, p. 39).

Within a few days of his return (9 Aug. 1775) Cook was promoted to the rank of captain, and received an appointment to Greenwich Hospital. But it being shortly afterwards determined to send an expedition into the North Pacific to search for a passage round the north of America, he at once offered himself to go in command of it. The offer was gladly accepted, and Cook, again in the Resolution, sailed from Plymouth on 12 July 1776, followed on 1 Aug. by the Discovery, under the command of Captain Charles Clerke [q. v.], which joined the Resolution at the Cape of Good Hope on 10 Nov. The two ships sailed together from the Cape on 30 Nov., touched at Van Diemen's Land and New Zealand, and spent the following year among the islands of the South Pacific. On 22 Dec. 1777 they crossed the line, and, discovering the Sandwich Islands on their way, made the west coast of America, in lat. 44° 55′ N., on 7 March 1778. They then turned to the north, along the coast, making a nearly continuous running survey as far north as Icy Cape, from which, unable to penetrate further, they turned back on 29 Aug.;

and, after examining the islands and shores of these advanced regions, went to the Sandwich Islands, which Cook proposed to survey in greater detail during the winter months. The ships anchored in Karakakoa Bay, in Hawaii, on 17 Jan. 1779, and remained there for upwards of a fortnight, during which time their people were well received by the natives, Cook himself being treated with an extreme respect that has been described as worship and adoration. On 4 Feb. the ships put to sea, but getting into bad weather, the Resolution sprung her foremast, and they returned to their former anchorage on the 11th. The demeanour of the natives seemed changed; thievish they had been all along; they were now surly and insolent, and their robberies were bolder and more persistent. On the 13th one of them was flogged on board the Discovery for stealing the armourer's tongs; but the same afternoon another again stole the tongs, jumped overboard with them, and swam towards the shore. A boat was sent in pursuit, but the thief was picked up by a canoe and landed. The officer in command of the boat insisted that the thief should be given up, and attempted to seize the canoe as a guarantee, a step which brought on a severe skirmish, out of which the English escaped with difficulty. The same night the Discovery's cutter, lying at her anchor buoy, was taken away, and so quietly that nothing was known of the loss till the following morning. On its being reported to Cook he went on shore with an escort of marines, intending to bring the native king off as a friendly hostage. The king readily consented to go on board, but his family and the islanders generally prevented him; they began to arm; they assembled in great numbers; and Cook, wishing to avoid a conflict, retreated to the boats. At the waterside the boats and the marines fired on the crowd; Cook called out to cease firing, and to the boats to close in. One only obeyed the order; the marines having discharged their muskets were driven into the sea before they could reload, and four of them were killed. Cook, left alone on the shore, attempted also to make for the boat. As his back was turned a native stunned him by a blow on the head; he sank on his knees, and another stabbed him with a dagger. He fell into the water, where he was held down by the seething crowd; but having struggled to land, was again beaten over the head with clubs and stabbed repeatedly, the islanders 'snatching the daggers out of each other's hands to have the horrid satisfaction of piercing the fallen victim of their barbarous rage.' The inshore boat was, meantime, so crowded with the fugitives and in such a state of confusion that it was unable to offer any assistance; the other, commanded by Lieutenant John Williamson, lay off, a passive spectator, and finally returned on board, leaving Cook's dead body in the hands of the savages. 'The complaints and censures that fell on the conduct of the lieutenant were so loud as to oblige Captain Clerke publicly to notice them, and to take the depositions of his accusers down in writing. It is supposed that Clerke's bad state of health and approaching dissolution induced him to destroy these papers a short time before his death' (Samwell, *Narrative*, &c.) Justice, however, though tardy, eventually overtook the miserable man, and nineteen years later he was cashiered for cowardice and misconduct in the battle of Camperdown — a sentence which Nelson thought ought rather to have been capital (*Nelson Despatches*, iii. 2). Cook's body was partly burnt by the savages, but the most of it was given up a day or two afterwards and duly buried. In November 1874 an obelisk to his memory was erected in the immediate neighbourhood of the spot where he fell, but the truest and best memorial is the map of the Pacific.

There is no reason to suppose that Cook's death was anything more than a sudden outburst of savage fury, following on the ill-will caused by the sharp punishment inflicted on the thieves. But the mere fact that this case was one of the first on record was sufficient to call more particular attention to it; and the exceptional character of the principal victim seemed to distinguish the tragedy from all others. Hence divers stories have been invented and circulated, which are at variance with the well-established facts and with the testimony of those who were either eye-witnesses of the murder, or received their knowledge from eye-witnesses. As compared with these, we cannot accept the story said to be current among the natives, that Cook was put to death for breaking the tapù, or giving orders to pull down a temple (*Athenæum*, 16 Aug. 1884). Another idea is that he had passed himself off as a god, accepting and requiring divine honours (*Athenæum, in loc. cit.*; Cowper, *Letters*, 9 Oct. 1784 (Bohn's edit.), iii. 136). But the allegation seems quite unfounded, and in any case had nothing to do with the attack and the massacre.

On 21 Dec. 1762 Cook married Miss Batts at Barking, and had by her six children, three of whom died in infancy. Of the others, Nathaniel, aged sixteen, was lost in the Thunderer in the West Indies 3 Oct. 1780; Hugh died at Cambridge, aged seventeen; James, the eldest, commander of the Spitfire sloop,

was drowned in attempting to go off to his ship in a heavy gale 25 Jan. 1794. The widow long survived her family, and died on 13 May 1835 at the age of ninety-three. She was buried by the side of her sons, Hugh and James, in the church of St. Andrew-the-Great, Cambridge. As, according to her recorded age, she was only fourteen years younger than her husband, and as Cook at the age of fourteen was either in the village shop or on board a North-Sea collier, the story that he was his future wife's godfather may be dismissed as an idle yarn. His portrait, by Nathaniel Dance, is in the Painted Hall at Greenwich, to which it was presented by the executors of Sir Joseph Banks.

[Life, by Kippis, in Biog. Brit. The bibliography of Cook's voyages is very extensive; the following are the principal works which may be considered as original: An Account of a Voyage round the World in the years 1768–71, by Lieutenant James Cook, commander of his Majesty's bark Endeavour (vols. ii. and iii. of Hawkesworth's Voyages, 4to, 1773); A Voyage towards the South Pole and round the World, performed in his Majesty's ships Resolution and Adventure in the years 1772–5, written by James Cook, commander of the Resolution (with maps, charts, portraits, and views), 2 vols. 4to, 1777; A Voyage round the World in H.B.M. sloop Resolution, commanded by Captain Cook, during the years 1772–5, by George Forster, F.R.S., 2 vols. 4to, 1777; Remarks on Mr. Forster's Account of Captain Cook's last Voyage round the World, by William Wales, F.R.S., 8vo, 1778; A Voyage to the Pacific Ocean, undertaken by the command of his Majesty for making discoveries in the Northern Hemisphere to determine the position and extent of the west side of North America, its distance from Asia, and the practicability of a northern passage to Europe, performed under the direction of Captains Cook, Clerke, and Gore in his Majesty's ships Resolution and Discovery in the years 1776–80, vols. i. and ii. written by Captain James Cook, F.R.S., vol. iii. by Captain James King, LL.D. and F.R.S., 3 vols. 4to, and atlas in fol., 1784; The Original Astronomical Observations made in the course of a Voyage towards the South Pole and round the World in his Majesty's ships Resolution and Adventure in the years 1772–5, by William Wales and William Bayly, published by order of the Board of Longitude, 4to, 1777; The Original Astronomical Observations made in the course of a voyage to the Northern Pacific Ocean for the discovery of a North-East or North-West passage . . . in the years 1776–80, by Captain James Cook, commander of the Resolution, and Lieutenant James King and Mr. William Bayly, late assistant at the Royal Observatory, published by order of the Commissioners of Longitude, 4to, 1782; A Narrative of the Death of Captain James Cook, to which are added some particulars concerning his Life and Character, . . . by David Samwell, surgeon of the Discovery, 4to, 1786. Many of Cook's original manuscripts are in the British Museum; among others, the holograph journal of his last voyage, posted up to 6 Jan. 1779, is Egerton MS. 2177 A.] J. K. L.

COOK, JOHN (*d.* 1660), regicide, is stated in a royalist newspaper of 1649 (*Mercurius Elencticus*, No. 56) to have been employed in Ireland by Strafford, and this seems to be confirmed by a letter of Cook's to Strafford during the trial of the latter. Ludlow states that Cook had in his younger years seen the best part of Europe, spent some time at Rome, and lived several months at Geneva in the house of Diodati (*Memoirs*, p. 366). Occasional references to his travels in Cook's own pamphlets bear out this statement. Like Bradshaw and several other leading republicans, Cook was a member of Gray's Inn. In February 1646 he acted in conjunction with Bradshaw as one of the counsel representing Lilburn on the reversal of the Star-chamber sentence against the latter by the House of Lords (*A True Relation of Lieutenant-colonel Lilburn's Sufferings*). On 8 Jan. 1649 the high court of justice chose Cook one of the counsel to be employed against Charles I, and on 10 Jan. he was appointed solicitor for the Commonwealth, and ordered to prepare the charge. Owing to the absence, through illness, of Steele, the attorney-general, the conduct of the prosecution fell chiefly to his lot. On 20 Jan. Cook brought forward the charge. As he began to speak 'the prisoner, having a staff in his hand, held it up, and softly laid it upon the said Mr. Cook's shoulder, bidding him hold; nevertheless, the lord president bidding him to go on, Mr. Cook did accordingly' (Nalson, *Journal of the High Court of Justice*, p. 28). On 23 Jan., as the king continued contesting the jurisdiction of the court, and refusing to plead, Cook prayed the court either to oblige him to plead, or to pronounce sentence against him (p. 55). The charge drawn up against the king was printed under the title of 'A Charge of High Treason and other high crimes exhibited to the High Court of Justice by John Cook, Esq., solicitor-general appointed by the said Court, for and on behalf of the people of England, against Charles Stuart, King of England.' It is reprinted by Nalson (*Trial of Charles I*, p. 29). There was also published immediately after the trial, 'King Charles his Case, or an appeal to all rational men concerning his trial in the High Court of Justice, being for the most part that which was intended to have been delivered at the bar if the king had pleaded to the charge.' This tract (with an answer to it attributed to Butler, but more probably by Birkenhead) is reprinted

in the fifth volume of Scott's edition of the 'Somers Tracts.' It is a very scurrilous production, comparing the king to Cain, Machiavelli, and Richard III, and accusing him among other things of complicity in the death of his father and in the Irish rebellion. In it he says that when called to this service he 'went cheerfully about it as to a wedding, and I hope it is meat and drink to good men to have justice done, and recreation to think what benefit the nation will receive by it.' Cook was rewarded for his services by being made master of the hospital of St. Cross (Whitelocke, 30 June 1649). In the following December he was further appointed chief justice of Munster, and has left a very curious account of the dangers of his passage to Ireland. 'It almost split my heart,' he says, 'to think what the malignants would say in England when they heard that we were drowned' (*A True Relation of Mr. Justice Cook's Passage by Sea from Wexford to Kinsale, etc.* See also *Mrs. Cook's Meditations, etc., composed by herself at her unexpected safe arrival at Cork*). In 'Several Proceedings' for 10–17 April 1651 a letter from Ireland describes Cook as 'a most sweet man and very painful, and doth much good,' and about the same time Cromwell affirmed to Ludlow that Cook, 'by proceeding in a summary and expeditious way, determined more causes in a week than Westminster Hall in a year' (Ludlow, *Memoirs*, p. 123). By the Act of Satisfaction of Adventurers and Soldiers, passed 26 Sept. 1653, Cook was confirmed in possession of a house at Waterford, and lands at Kilbarry near that city, and Barnahely in the county of Cork (Scobell, *Acts*, ii. 250). On 13 June 1655 the council of state appointed Cook a justice of the court of upper bench in Ireland (*Cal. State Papers*, Dom. 1655). In April 1657 he crossed over to England, whence he writes to Henry Cromwell in February 1659, apologising for his long absence (*Thurloe State Papers*, vii. 610). But having returned to Ireland he was arrested by Sir Charles Coote, who was anxious to make his peace with the royalists, and sent over to England in the spring of 1660. As he had been excluded by name from the Act of Indemnity, he was tried on 13 Oct. 1660, and condemned to death. The sentence was executed on 16 Oct. A full account of his behaviour during his imprisonment, and letters to his wife and her daughter Freelove Cook, is contained in 'A Complete Collection of the Lives and Speeches of those persons lately executed, by a person of quality,' 1661. He exhibited great courage and cheerfulness on his way to execution and on the scaffold.

Besides the pamphlets mentioned above Cook was the author of the following works: 1. 'A Vindication of the Professors and Profession of the Law,' 1646, republished with alterations and additions in 1652. 2. 'What the Independents would have, or a character declaring some of their tenets and desires, to disabuse those who speak ill of that they know not,' 1647. 3. 'Redintegratio Amoris, or a union of hearts between the King's most excellent Majesty, the Lords and Commons, Sir Thomas Fairfax and the Army under his command, the Assembly, and every honest man that desires a sound and durable peace,' 1647. 4. 'Unum Necessarium, or the Poor Man's Case: being an expedient to make provision for all poor people in the Kingdom,' 1648. An article is devoted to this tract in the second volume of the 'Retrospective Review,' ser. iii. 5. 'Monarchy no Creature of God's making, wherein is proved by Scripture and Reason that Monarchical Government is against the Mind of God, and that the execution of the late King was one of the fattest Sacrifices that ever Queen Justice had,' Waterford, 1652. The preface contains a character of Ireton and an account of the legal reforms carried out by Cook in Ireland.

[Ludlow's Memoirs, ed. 1751; Thurloe State Papers; Domestic State Papers; Nalson's Trial of Charles I; State Trials.] C. H. F.

COOK, JOHN, D.D. (1771–1824), professor of Hebrew, eldest son of the Rev. John Cook, professor of moral philosophy at St. Andrews, by Janet, daughter of the Rev. John Hill, was born 24 Nov. 1771. He graduated at St. Andrews in 1788. On 19 Sept. 1792 he was licensed for the ministry of the church of Scotland, and was ordained minister of Kilmany on 9 May 1793. He held this charge until 12 Oct. 1802; his immediate successor was Dr. Chalmers. Cook left Kilmany to fill the Hebrew and divinity chair in St. Mary's College, St. Andrews, a position which he occupied until his death. On 16 May 1816 he was moderator of the general assembly. He died on 28 Nov. 1824. He published 'Inquiry into the Authenticity of the Books of the New Testament,' Edin. 1821, 8vo (the substance of a course of lectures, on Bishop Marsh's plan).

[Hew Scott's Fasti Eccles. Scot.; Anderson's Scottish Nation, 1870, i. 680.] A. G.

COOK, JOHN, D.D. (1808–1869), professor of ecclesiastical history, was the eldest son of John Cook (1771–1824) [q. v.] He graduated A.M. at St. Andrews in 1823. In 1824 he was factor to St. Mary's College. He was licensed for the ministry of the

church of Scotland on 13 Aug. 1828, and ordained minister of Laurencekirk, Kincardineshire, on 3 Sept. 1829. From this charge he was translated to St. Leonard's at St. Andrews, on 11 Sept. 1845 (admitted 2 Oct.) On 9 Dec. 1848 he was made D.D. at St. Andrews; and on 19 June 1860 he was appointed to the chair of divinity and ecclesiastical history in that university, which he held until 30 July 1868, having resigned his pastoral charge on 30 Sept. 1863, on becoming one of the deans of the chapel royal. Cook was an excellent man of business, and an able pamphleteer on church affairs. The general assembly (of which he was elected moderator 19 May 1859) made him convener of many of its important committees, e.g. on education (1849), improving the condition of parish schoolmasters (1850), aids to devotion (1857), army and navy chaplains (1859). In 1859 he was chosen an assessor to the university court of St. Andrews, under the new constitution of the Scottish universities. He died on 17 April 1869 in his sixty-second year. On 9 May 1837 he married Rachel Susan, daughter of William Farquar, by whom he had five daughters. A painted window to his memory is placed in the college church at St. Andrews. Hew Scott enumerates thirteen publications by Cook, the earliest being 1. 'Evidence on Church Patronage,' Edin. 1838, 8vo; and the most important, 2. 'Six Lectures on the Christian Evidences,' Edin. 1852, 8vo. The others are speeches, statistical pamphlets, a catechism (1845), a farewell sermon (1845), &c.

[Hew Scott's Fasti Eccles. Scot.] A. G.

COOK, JOHN, D.D. (1807–1874), Scottish divine, born 12 Sept. 1807, was the eldest son of George Cook [q. v.], by Diana, eldest daughter of Rev. Alexander Shank. In 1823 he graduated A.M. at St. Andrews. He was licensed for the ministry of the Scottish church by the presbytery of Fordoun on 17 Sept. 1828, and ordained minister of Cults, Fifeshire, on 1 June 1832. He was translated to the second charge at Haddington on 26 Nov. 1833 (admitted 19 Dec.); and ten years later was translated to the first charge in the same place (admitted 20 June 1843). In common with other members of the ecclesiastical family of Cook, he was a strong supporter of the moderate party in the Scottish church. A sentence of deposition having been passed by the general assembly (May 1841) on seven ministers of Strathbogie, who in a case of patronage upheld a decree of the court of session in opposition to the authority of the assembly, Cook was, on 10 May 1842, suspended by the assembly from judicial functions for nine months, for taking part in sacramental communion with the deposed ministers. His promotion to the first charge at Haddington immediately followed the disruption of 1843. In the same year the degree of D.D. was conferred on him by his university. He was a strong and persuasive speaker, and was looked up to as a trusted leader in church courts. The assembly made him in 1854 convener of its committee for increasing the means of education and religious instruction in Scotland. He was elected sub-clerk of assembly on 25 May 1859, principal clerk on 22 May 1862, and was raised on 24 May 1866 to the moderator's chair. Cook was a man of much public force and great geniality of character. His position as a leader of the moderates in ecclesiastical politics was unattended by any latitudinarian tendencies in matter of doctrine. He died on 11 Sept. 1874. He married (14 July 1840) a daughter of Henry Davidson; his wife died 3 Jan. 1850, leaving three daughters. He published: 1. 'Styles of Writs and Forms of Procedure in the Church Courts of Scotland,' Edin. 1850, 8vo. 2. 'Letter . . . on the Parochial Schools of Scotland,' Edin. 1854, 8vo. 3. 'Speech on . . . Scotch Education Bill,' 1871, 8vo.

[Hew Scott's Fasti Eccles. Scot.; information from Rev. R. N. Smith, Haddington.] A. G.

COOK, JOHN DOUGLAS (1808?–1868), editor of the 'Saturday Review,' was born at Banchory-Ternan in Aberdeenshire, probably in 1808, though, according to his own belief, he was born in 1811. At an early age he obtained an appointment in India, probably through an uncle, one of the Sir George Roses. He quarrelled with his employers in India, returned, as he used to relate, on foot for a great part of the way, and found himself in destitution in London. He tried literature, and at last sent an article without his name to the 'Times.' Upon its acceptance he made himself known, and became a friend of Walter, the proprietor. He was also known to Murray, for whom he indexed the early volumes of the 'Quarterly Review,' and through Murray he became known to the fifth Lord Stanhope. When Walter was elected for Nottingham as a tory in 1841, Cook accompanied him to help in the election. He there made acquaintance with Lord Lincoln (afterwards fifth duke of Newcastle), who became chief commissioner of woods and forests in Peel's administration. Lord Lincoln sent a commission into Cornwall to inquire into the revenues of the duchy, and made Cook its secretary. The work came to an end about 1848. Some of the 'Peelite' party, to which Lincoln belonged, had bought

the 'Morning Chronicle' to be their organ, and Cook was appointed to the editorship. He showed great ability, and spent money lavishly. The paper, though of the highest character, did not pay; and in 1854 Cook ceased to be editor on its sale to other proprietors. He had collected many able contributors, who supported him in the 'Saturday Review,' started in November 1855 on a new plan. The 'Saturday Review' under his editorship almost immediately took the first place among weekly papers, and in some respects the first place in periodical literature. Many of the contributors have since become eminent in various directions. Though not possessed of much literary culture, Cook had a singular instinct for recognising ability in others and judgment in directing them, which made him one of the most efficient editors of his day. In his later years he had a house at Boscastle, Cornwall, where he spent brief vacations; but he was seldom absent from London. He continued to edit the 'Saturday Review' till his death, 10 Aug. 1868.

[Information from the Right Hon. A. J. B. Beresford Hope.]

COOK, RICHARD (1784–1857), historical painter, was born in London in 1784. He obtained admission into the schools of the Royal Academy when sixteen years of age, and received the Society of Arts gold medal in 1832. He first exhibited at the Royal Academy 'A Landscape,' in 1808. At that period he resided at 41 North Audley Street, Grosvenor Square; in the same year he sent to the British Institution 'The Agony of Christ' and 'Hector reproving Paris.' In 1814 he had in the Royal Academy a portrait of Mr. G. F. Cooke, and 'Acis and Galatea,' afterwards engraved by W. Taylor. He now lived at 12 Greek Street, Soho Square. In 1816, being elected an associate, he sent from 50 Upper Marylebone Street five pictures, viz.: four from the 'Lady of the Lake,' and 'Ceres, disconsolate for the loss of Proserpine, rejects the solicitation of Iris, sent to her by Jupiter.' In 1822, Cook was elected a full academician, and from that time forward he almost seems to have relinquished his profession. He married a lady with fortune, which enabled him to entertain liberally his brother artists. He died in Cumberland Place, Hyde Park, on 11 March 1857. A sale of his pictures, sketches, prints, &c., took place at Christie & Manson's 1 June 1857. Among the lots there was Stothard's 'George III and Queen, sitting, surrounded by a family of boys and girls.' In the department of prints and drawings, British Museum, are preserved several drawings, chiefly studies for book illustrations, executed in 1806; a large study for the 'Lady of the Lake'; a charming portrait of Mrs. Cook, seen full face, three-quarter length, executed in pencil and slightly tinted; and an interesting folio volume containing numerous carefully drawn figures, furniture, arms, &c., eighth to fifteenth centuries. Cook illustrated the following works: Sharpe's 'Classics,' Fénelon's 'Telemachus,' 'The Grecian Daughter,' 'Apollonius Rhodius,' Miller's 'Shakespeare,' Homer's 'Iliad' and 'Odyssey,' Goldsmith's 'Miscellaneous and Poetical Works,' Churchill's 'Poems,' 'Ovid's Metamorphoses' by Dr. Garth, Dryden's 'Virgil,' Tasso's 'Jerusalem Delivered,' by Hoole, &c.

[Redgrave's Dict. of Artists of the English School, Lond. 8vo, 1878; manuscript notes in the British Museum.] L. F.

COOK, ROBERT (*d.* 1593?), herald, is supposed to have been the son of a tanner and to have been brought up in the household of Sir Edmund Brudenell, an ardent genealogist. That he was of low birth is probable because he obtained a grant of arms as late as 4 March 1577. Matriculating as a pensioner in St. John's College, Cambridge, 10 Nov. 1553, he proceeded B.A. there in 1557–8 and commenced M.A. in 1561. He was appointed successively Rose Blanche pursuivant extraordinary, 25 Jan. 1561–2; Chester herald four days later (*Pat.* 4 Eliz. pt. 5); and Clarencieux king of arms, 21 May 1567 (*Pat.* 9 Eliz. pt. 10). On 24 March 1567–8 he obtained a special commission to visit his province. During the interval between the death of Sir Gilbert (3 Oct. 1584) and the appointment of William Dethick [q. v.] (21 April 1586) Cook exercised the office of Garter king of arms. In that capacity he accompanied the Earl of Derby to France in 1585, carrying the garter to Henry III, who rewarded him with a present of two gold chains worth over 120*l.* apiece. At this period there seems to have been some talk of uniting the offices of Garter and Clarencieux. Cook gave 20*l.* and a bond for 80*l.* to George Bentall, servant of Shrewsbury, the earl marshal, to obtain him the office of Garter, but his suit was unsuccessful. Bentall nevertheless sued him for the 80*l.* He appealed to chancery, and the last we know of the cause is that on 24 Oct. 1588 Sir Christopher Hatton made an order referring it to Richard Swale, LL.D., one of the masters. He died about 1592, and was buried at Hanworth, leaving a daughter Catharine, wife of John Woodnote of Shavington in Cheshire. Cook was an industrious herald, and made visitations in most of the counties of his pro-

vince. An inventory (*Lansd. MSS.* vol. lxxv. No. 31) of papers in his house in London, which Dethick proposed should be bought for the Heralds' College, was taken after his death by order of the privy council; it is dated 11 Oct. 1593, and signed by the sheriff in presence of Dethick Garter, Lee Richmond, and John Woodnote. Cook was also a painter, and it has been supposed that he painted the portraits of Henry VII, Henry VIII, Queen Catherine, the Duke of Suffolk, Sir Anthony Wingfield, and Sir Robert Wingfield and his family at Cockfield Hall in Yoxford, Suffolk; but this seems doubtful. Cook's portrait has been engraved by T. Tovey. The accusations laid against him by his enemy, Dethick, jun., are perhaps not worthy of much credit. They are that he was son of a tanner, ignorant of languages, unable to speak French, dissolute, had married another man's wife, had granted arms to unworthy persons in taverns in exchange for the cheer they made him, &c., &c.

Cook wrote: 1. 'An English Baronage' (Harl. MSS. 214, 1163, 1966, 4223, 7382; Addit. MSS. 4958–9, 5504, 5581, 12448; MSS. Coll. Regin. Oxon. 73, 133, 136; Arund. MS. in Coll. Arm. 34; Royal MS. 18 C. 17; MSS. Phillipp. 111, 196). 2. 'Heraldic Rudiments' (Harl. MS. 1407, art. 3). 3. 'An Ordinary of Arms' (MS. Phillipp. 7357). 4. 'A Treatise on the Granting of Arms' (Lansd. MS. 255, f. 219). All remain in manuscript. Upon one (Harl. MS. 214) Sir Symond d'Ewes has written a title concluding 'in which are a world of errors, *ergo caveat lector.*'

[Harl. MSS.; Addit. MSS.; Cat. Arund. MSS. in Coll. Arm.; Ayscough's Cat.; Coxe's Cat. of Oxford MSS.; Lansd. MSS.; MSS. Phillipp.; Smith's Cat. of Caius Coll. MSS.; Cal. of Chanc. Proc. Eliz. iii. 186; Cooper's Athenæ Cantab.; Dallaway's Heraldry, pp. 163–7, 264, 296, pl. 11, 12; Lemon's Cal. of State Papers; Leycester Corresp. p. 32; Lodge's Illustr. ii. 143, 349; Monro's Acta Cancellariæ, p. 586; Nichols's Progr. Eliz.; Noble's Coll. of Arms, pp. 169, 177, 188, App. F; Rymer, xv. 668, 672; Strype's Annals, i. 558; Walpole's Painters, ed. Wornum, p. 105.] R. H. B.

COOK, ROBERT (1646?–1726?), vegetarian, son of Robert Cook, esq., of Cappoquin, co. Waterford, was born about 1646. He was a very rich and eccentric gentleman, and generally went by the name of 'Linen Cook,' because he wore only linen garments, and used linen generally for other purposes. During the troubles in the reign of James II he fled to England and resided for some time at Ipswich (*Addit. MS.* 19166, f. 64). During his absence the parliament held at Dublin on 7 May 1689 declared him to be attainted as a traitor if he failed to return to Ireland by 1 Sept. following. His first wife was a Bristol lady, and in consequence of his visits to that city he caused a pile of stones to be erected on a rock in the Bristol Channel, which, after him, was called 'Cook's Folly.' By his second wife, whose name was Cecilia or Cicily, he had three sons and two daughters (Burke, *Patrician*, iv. 64). He died about 1726, and by his will directed that his body should be interred in the cathedral or church called 'Tempul' at Youghal, and that his shroud should be made 'of linen.'

Cook was 'a kind of Pythagorean philosopher, and for many years neither eat fish, flesh, butter, &c., nor drank any kind of fermented liquor, nor wore woollen clothes, or any other produce of an animal, but linen' (C. Smith, *Ancient and Present State of Waterford*, edit. 1774, p. 371). In 1691 he published a paper (reprinted in Smith's 'Waterford'), giving an explanation of his peculiar religious principles. The Athenian Society wrote an answer to his paper and refuted his notions.

[Authorities cited above.] T. C.

COOK, SAMUEL (1806–1859), water-colour painter, was born in 1806 at Camelford, Cornwall. His mother kept a bakehouse, and under the same roof there was a small school, which he attended early in life, learning there reading and writing. He did not obtain any further education, as at the age of nine he was apprenticed to a firm of woollen manufacturers at Camelford, his duty being to feed a machine called a 'scribbler' with wool. During the intervals of his labour he used to amuse himself by drawing with chalk on the floor to the annoyance of the foreman, who said that he would never be fit for anything but a limner. His talents gained him employment in painting signboards and scenes for itinerant showmen, and in graining wood. On the termination of his apprenticeship he went to Plymouth, and became assistant to a painter and glazier there, subsequently setting up business in that line on his own account. Every hour he could spare he devoted to sketching, especially by the seaside and on the quays at Plymouth. As his sketches showed increasing merit, they attracted the attention of resident connoisseurs, and found many generous and wealthy patrons. Encouraged by them, he sent, about 1830, some of his drawings to the New Water-colour Society, and was immediately admitted a member. From that time he was a regular contributor to the gallery in Pall Mall till his death, which took place 7 June 1859. His pictures were

very much admired, though not numerous, as he never relinquished his trade. They were chiefly coast scenes, rather weak in colour, especially his early works, but they possessed quiet simplicity and truth and real artistic feeling. There is a view of Stonehouse, Plymouth, in the South Kensington Museum.

[Redgrave's Dict. of English Artists; Art Journal, 1861; Bryan's Dictionary of Painters and Engravers (ed. Graves).] L. C.

COOK, SAMUEL EDWARD (*d.* 1856), writer on Spain. [See WIDDRINGTON.]

COOK, THOMAS (1744?–1818), engraver, of London, was a pupil of Simon François Ravenet, the well-known French engraver, when resident in London. Cook was very industrious, and, soon reaching a high position in his art, was employed by Boydell and other art publishers on works which had a large circulation. He is best known from having copied the complete engraved work of Hogarth, to which he devoted the years 1795–1803, and which was published in 1806 under the title of 'Hogarth Restored.' This is a very valuable collection, as many of Hogarth's prints were of great rarity, and had not been made public before. He was employed also in engraving portraits, history, architecture, plates for magazines, &c. Among his best known works are 'Jupiter and Semele' and 'Jupiter and Europa,' after Benjamin West; 'The English Setter,' after J. Milton, engraved with S. Smith in 1770 as a pendant to 'The Spanish Pointer,' by Woollett; 'The Wandering Musicians,' a copy of Wille's engraving, after Dietrich; 'St. Cecilia,' after Westall, and several views after Paul Sandby for the 'Copperplate Magazine.' He engraved many portraits, especially for the 'Gentleman's Magazine' and others, and as frontispieces. Among the persons engraved in this way were Thomas Howard, earl of Arundel; George Washington, Samuel Johnson, Oliver Goldsmith, Charles Churchill, John Cunningham, William Harvey, David Hume, Joseph Spence, and others. Cook executed a reduced set of his Hogarth engravings for Nichol and Stevens's edition of Hogarth's works. He died in London in 1818, aged 74.

[Redgrave's Dict. of Artists; Nagler's Künstler-Lexikon; Gent. Mag. (1818) lxxxviii. 475; Bromley's Catalogue of Engraved Portraits.] L. C.

COOK, WILLIAM (*d.* 1824), dramatist and miscellaneous writer, was descended from an old family originally from Cheshire, but for some time settled in Cork. He was educated at Cork grammar school, and afterwards by a private tutor. At the age of nineteen he married a lady of considerable fortune, but squandered a large portion of it in pleasure, and lost nearly all the remainder in his business, that of a woollen manufacturer. In 1766 he left Cork for London with strong recommendations to the Duke of Richmond, the Marquis of Lansdowne, Edmund Burke, and Dr. Goldsmith, whose friendship he retained through life. He was called to the bar at the Middle Temple in 1777, and for one or two years went on the home circuit, but already occupied himself chiefly with literature. His earliest publication was a poem on 'The Art of Living in London,' which met with some success, and in 1807 he published another of greater pretension, entitled 'Conversation,' in the 4th edition of which, published in 1815, he introduced the characters of several of the members of the well-known literary club in Gerrard Street, Soho, such as Burke, Johnson, Sir Joshua Reynolds, and Goldsmith. He was also the author of 'Elements of Dramatic Criticism,' 1775; 'Memoirs of Hildebrand Freeman, Esquire,' n. d.; 'The Capricious Lady,' a comedy, altered from Beaumont and Fletcher's 'Scornful Lady,' 1783; 'Memoirs of C. Macklin,' the actor, including a history of the stage during Macklin's lifetime; 'Memoirs of Samuel Foote, with some of his Writings,' 1805, in three volumes. He died at his house in Piccadilly 3 April 1824 at a very advanced age.

[Gent. Mag. xciv. pt. i. 374–5; Annual Register, lxvi. 218; Biographia Dramatica, i. 147–8; Dict. of Living Authors, 74.] T. F. H.

COOKE. [See also COKE and COOK.]

COOKE, ALEXANDER (1564–1632), vicar of Leeds, Yorkshire, was the son of William Gale, *alias* Cooke, of Beeston in that parish, where he was baptised on 3 Sept. 1564 (THORESBY, *Ducatus Leodiensis*, ed. 1816, p. 209). After studying at Leeds grammar school he was admitted a member of Brasenose College, Oxford, in Michaelmas term 1581, and after graduating B.A. in 1585 he was elected to a Percy fellowship at University College in 1587. In the following year he commenced M.A., and he took the degree of B.D. in 1596 (WOOD, *Fasti*, ed. Bliss, i. 230, 243, 273). On 5 Feb. 1600-1 he was inducted into the vicarage of Louth, Lincolnshire, by virtue of letters mandatory from the bishop on the presentation of the queen (*Lansd. MS.* 984, f. 120). On the death of his brother, Robert Cooke [q. v.], he was collated, upon lapse, to the vicarage of Leeds, by Tobie Mathew, archbishop of York, on 30 May 1615 (HOBART, *Reports*, ed. 1724, p. 197). He was buried in Leeds church on

23 June 1632 (Thoresby, *Vicaria Leodiensis*, pp. 71–9).

Wood says that 'he left behind him the character of a good and learned man, a man abounding in charity and exemplary in his life and conversation, yet hated by the R. Catholicks who lived near Leeds and in Yorkshire, and indeed by all elsewhere who had read his works' (*Athenæ Oxon.* ed. Bliss, ii. 536). Cole observes, however, that there is 'no great sign of abundance of charity in his letter to Archbishop Ussher, 1626, in which he tells him that the dean of Winchester had offered 15,000*l.* for that bishopric, and calls Dr. Laud and Bishop Francis White men of corrupt minds; with a deal of other puritan leaven.' Cooke was married and left several children. His daughter Anne became the first wife of Samuel Pulleyne, archbishop of Tuam.

He was author of: 1. 'Pope Joane. A dialogue betweene a Protestant and a Papist, manifestly proving that a woman called Joane was Pope of Rome,' London, 1610, 1625, 4to. Reprinted in the 'Harleian Miscellany,' ed. Park, iv. 63. A French translation, by J. de la Montagne, appeared at Sedan, 1663, 8vo. 2. Letter to James Usher, dated Leeds, 1612, to prove that the two treatises ascribed to St. Ambrose, viz. 'De iis qui Sacris initiantur' and 'De Sacramentis,' as also that of Athanasius, 'De Vita Antonii,' are not genuine. Harleian MS. 822, f. 464. 3. 'Work for a Mass-Priest,' London, 1617, 4to; entitled in successive amplified editions 'More Work for a Mass-Priest' (1621); 'Yet more Worke for a Mass-Priest' (1622); 'Worke, more Worke, and yet a little more Worke for a Mass-Priest' (1628, 1630). 4. 'St. Austins Religion: wherein is manifestly proued out of the Workes of that learned Father that he dissented from Poperie,' London, 1624, 4to. Baker ascribes to Cooke the authorship of this treatise, although William Crompton is generally credited with it [see Anderton, James]. 5. 'The Abatement of Popish Brags, pretending Scripture to be theirs,' London, 1625, 4to. 6. 'The Weathercocke of Romes Religion, with her severall Changes. Or, the World turn'd topsie-turvie by Papists,' London, 1625, 4to.

[Authorities cited above.] T. C.

COOKE, Sir ANTHONY (1504–1576), tutor to Edward VI and politician, born in 1504, was the son of John Cooke of Gidea Hall, Essex, by Alice Saunders, and great-grandson of Sir Thomas Cooke [q. v.], lord mayor of London in 1462. He was privately educated, and rapidly acquired, according to his panegyrist Lloyd, vast learning in Latin, Greek, poetry, history, and mathematics. He lived a retired and studious life in youth; married Anne, daughter of Sir William Fitzwilliam of Milton, Northamptonshire, and Gains Park, Essex, and was by her the father of a large family. To the education of his children he directed all his energies. His daughters Mildred, subsequently wife of Lord Burghley, and Ann, subsequently wife of Sir Nicholas Bacon [see Bacon, Ann, Lady], became, under his instruction, the most learned women in England. His success as a teacher in his own family, with whom the son of Lord Seymour was for a time educated, led to his appointment as tutor to Prince Edward (afterwards Edward VI). At his pupil's coronation Cooke was made knight of the Bath. On 8 Nov. 1547 he was returned to parliament for Shoreham, and in the same year was one of the visitors commissioned by the crown to inspect the dioceses of London, Westminster, Norwich, and Ely; the injunctions drawn up by him and his companions are printed in Foxe's 'Acts and Monuments.' Two years later he served on two ecclesiastical commissions, of markedly protestant tendencies. In November and December 1551 he attended the discussion held between Roman catholics and protestants at the houses of Sir William Cecil and Sir Richard Moryson, and his public services were rewarded (27 Oct. 1552) with a grant of land. On 27 July 1553 he was committed to the Tower on suspicion of complicity in Lady Jane Grey's movement, but in May 1554 arrived in Strasburg and attended Peter Martyr's lectures there. He stayed at Strasburg, where he became intimate with the scholar Sturm, for the following four years, and regularly corresponded with his son-in-law Cecil (*Hatfield Calendar*, i. 140–146). On Elizabeth's accession he returned home; was elected M.P. for Essex (23 Jan. 1558–9, and 11 Jan. 1562–3), and carried the Act of Uniformity to the House of Lords. In the discussion of this bill Cooke differed from all his friends. He 'defends,' wrote Bishop Jewel to Peter Martyr, 'a scheme of his own, and is very angry with all of us' (*Zurich Letters*, Parker Soc. 32). Cooke was nominated a commissioner for visiting Cambridge University (20 June 1559), the dioceses of Norwich and Ely (21 Aug. 1559), and Eton College (September 1561), and for receiving the oaths of ecclesiastics (20 Oct. 1559). In 1565 he was steward of the liberty of Haveringatte-Bower, and three years later received Queen Elizabeth at Gidea Hall, the rebuilding of which, begun by his great-grandfather, he had then just completed. The house was pulled down early in the last century. In

July 1572 he was associated with the lord mayor in the government of London in the temporary absence of Elizabeth, and was commissioner of oyer and terminer for Essex (20 Oct. 1573) and an ecclesiastical commissioner (23 April 1576). Cooke died 11 June 1576, and was buried in the church of Romford, Essex, where many other members of his family were buried. An elaborate monument, inscribed with Latin and English verse, was erected there to his memory. By his wife he had four sons, Anthony, Richard, Edward (M.A. Cambridge 1564), William (M.A. Cambridge 1564), and five daughters. The eldest daughter, Mildred, became second wife of William Cecil, lord Burghley; Ann was second wife of Sir Nicholas Bacon; Margaret was wife of Sir Ralph Rowlett, and was buried on 3 Aug. 1558 at St. Mary Staining, London; Elizabeth was wife first of Sir Thomas Hoby, and secondly of John, lord Russell, son of Francis, second earl of Bedford; and Katharine was wife of Sir Henry Killigrew. Cooke's executors under his will, dated 22 May 1576, and proved 5 March 1576–7, were his sons-in-law Bacon and Burghley and his two surviving sons Richard and William. The heir, Richard, steward of the liberty of Havering-atte-Bower, born in 1531, died 3 Oct. 1579, and was succeeded by his son Anthony (1559–1604), with the death of whose third son, William, in 1650, the male line of the family became extinct (*Notes and Queries*, 2nd ser. xii. 480).

A Latin translation, dated 1560, of Gregory Nazianzen's 'Theophania,' attributed to Cooke, is in the British Museum (MS. Royal 5 E. xvii). He contributed Latin verses to the collections published on the deaths of Martin Bucer, Catherine and Margaret Neville, and to Carr's translation of 'Demosthenes.' The 'Diallacticon de veritate natura atque substantia corporis et sanguinis Christi in Eucharistia,' edited by Cooke and first published in 1557, is not by him, but by his friend John Ponet or Poynet, bishop successively of Rochester and Winchester, whose library came into Cooke's possession on the bishop's death in 1556. Peter Martyr's 'Commentary on the Epistle to the Romans,' 1558, was dedicated to Cooke. Five letters addressed by Sturm, Cooke's Strasburg friend, to Cooke between 1565 and 1567 are printed with 'Roger Ascham's Letters' (ed. 1864, ii. 93, 116, 121, 162, 164). They are chiefly requests for protection in behalf of foreign scholars visiting England.

[Cooper's Athenæ Cantab. i. 351–3, 563; Morant's Essex; Froude's Hist. ch. xxxvi.; Biog. Brit. (Kippis), 94–100; Ballard's Memoirs of Learned Ladies; Strype's Cranmer (1845), ii. 356; Strype's Cheke, 22, 47, 155; Strype's Memorials, II. i. 74, 385, III. i. vi. 24, 232; Strype's Annals I. i. 151, II. ii. 86; Burnet's Reformation; Fuller's Church Hist. ed. Brewer; Camden's Annals; Lloyd's Worthies; Fuller's Worthies. A pedigree of the family has been compiled from original sources by Mr. E. J. Sage of Stoke Newington.] S. L. L.

COOKE, BENJAMIN (1734–1793), Mus. Doc., born in 1734, was the son of Benjamin Cooke, who kept a music-shop in New Street, Covent Garden. His mother's maiden name was Eliza Wayet, and she was a member of a Nottinghamshire family. The elder Cooke died before his son was nine years old, but the boy had been already placed under Dr. Pepusch, with whom he made such progress that at the age of twelve he was appointed deputy to Robinson, the organist of Westminster Abbey. In 1749 he succeeded Howard as librarian of the Academy of Ancient Music, and three years later took Pepusch's place as conductor. In September 1757 he was appointed master of the choristers at Westminster Abbey, and on 27 Jan. 1758 he became a lay vicar of the same church. On 2 Nov. 1760 Cooke was elected a member of the Royal Society of Musicians, and on 1 July 1762 he succeeded Robinson as organist of the abbey. He became a member of the Catch Club on 6 April 1767, and of the Madrigal Society on 9 Aug. 1769, and in 1775 he took the degree of Mus. Doc. at Cambridge, where his name was entered at Trinity College. His exercise for this occasion was an anthem, 'Behold how good and joyful,' which had been originally written in 1772 for the installation of the Duke of York as a knight of the Bath. In 1782 Cooke received the honorary degree of Mus. Doc. at Oxford, and in the same year was elected organist of St. Martin's-in-the-Fields, after a severe contest, in which Burney was his chief opponent. Cooke was an assistant director at the Handel Festival in 1784, and received one of the medals which George III caused to be struck to commemorate that event. In 1789 changes in the constitution of the Academy of Ancient Music caused him to resign the conductorship, a step which he felt so strongly that for some time he refused to belong to a small musical club known as the 'Graduates Meeting,' as he objected to meet his successor, Dr. Arnold. Cooke for many years had suffered from gout. He spent the summers of 1790–3 at Ramsgate, Brighton, Oxford, and Windsor, but was attacked at the latter place by his old malady, and shortly after his return died at his house in Dorset Court, Westminster, 14 Sept. 1793. He was buried on 21 Sept. in the west cloister of the abbey, where a monument was erected

to him bearing an inscription written by T. J. Mathias, and a canon of his own composition. In person Cooke was 'middle-sized, latterly rather corpulent, though when young extremely thin; he had a fine face, a soft concealed eye, and he was most strongly affected by music; showed great change of feelings, proceeding from a kind of creeping in the skin and hair, as he described it.' A contemporary describes him as 'one of the worthiest and best-tempered men,' and he must have been an admirable teacher, numbering among his pupils such musicians as Parsons, Crosdill, Greatorex, the two Knyvetts, Hindle, Bartleman, Walmisley, Beale, and Spofforth. His principal compositions were written for the Academy of Ancient Music; his services, anthems, and numerous odes are now forgotten, but his glees, catches, and canons are still sung, and the library of the Royal College of Music possesses a large collection of his manuscript music.

Cooke was married (22 May 1758) to Miss Mary Jackson, who died 19 March 1784. According to her son, 'she was a most amiable and affectionate woman, and possessed good property; was sister to Charles Jackson, esq., comptroller at the Foreign Office, General Post Office.' By her he had ten children, five of whom died in infancy. Benjamin, his eldest son, a boy of great promise, was born 13 Aug. 1761, and died 25 Jan. 1772. Some manuscript compositions by him are preserved at the Royal College of Music. The other children who survived were Mary (*b.* 28 July 1762, died unmarried 28 Feb. 1819); Amelia (*b.* 7 Oct. 1768, died unmarried 16 May 1845); Robert [q. v.], and Henry. The latter was for many years in the General Post Office. He edited two books of organ pieces, and a set of nine glees and two duets by his father; he also wrote a little music which is extant in manuscript, and published a short biography of Dr. Cooke, and 'Some Remarks on the Greek Theory of Tuning Instruments.' He died at 2 Little Smith Street, Westminster, 30 Sept. 1840, aged 40.

[Some Account of Dr. Cooke, Lond. 1837; Grove's Dict. of Music, i.; Harmonicon for 1823 and 1831; Records of the Royal Soc. of Musicians and Madrigal Society; Pohl's Haydn in London, ii. 149; L. M. Hawkins's Anecdotes, i. 225–35; Burney's Account of the Handel Festival in 1784; European Mag. xxiv. 239; Add. MSS. 27669, 27691, 27693; Cat. of the Library of the Royal Coll. of Music; Chester's Westminster Abbey Registers.] W. B. S.

COOKE, EDWARD (*fl.* 1678), dramatic poet, was the author of 'Love's Triumph, or the Royal Union,' a tragedy, never represented on the stage, in five acts and in verse, Lond. 1678, 4to, with a dedication to the Princess of Orange. Probably he is the same person who translated 'The Divine Epicurus, or the Empire of Pleasure over the Vertues. Compos'd by that most renown'd philosopher, Mr. A. Le Grand,' Lond. 1676.

Another person of the same name published a work in verse entitled 'Bartas Junior; or the World's Epitome; Man, set forth in his, 1. Generation, 2. Degeneration, 3. Regeneration,' Lond. 1631, 8vo. In the address to the reader he says: 'It is almost 12 yeares since I finished this subject, and now, by the importunity of a learned friend, divulged.'

[Langbaine's Dramatic Poets, p. 25; Addit. MS. 24492, f. 128 *b*; Baker's Biog. Dram. (1812), i. 147, ii. 397; Cat. of Printed Books in Brit. Mus.] T. C.

COOKE, EDWARD (1770?–1799), captain in the royal navy, was the son of Colonel Cooke of Harefield, and brother of General Sir George Cooke, who commanded the first division and lost his right arm at Waterloo; also of Colonel Sir Henry Frederick Cooke, private secretary to the Duke of York. His mother, a sister of Admiral Boyer, after Colonel Cooke's death, married General Edward Smith, the uncle of Admiral Sir W. Sidney Smith. Cooke was made lieutenant on 14 Sept. 1790, and in 1793 was appointed to the Victory, going out to the Mediterranean as Lord Hood's flagship. In August he was entrusted with the negotiations with the royalist inhabitants of Toulon, a service which he conducted with equal skill and boldness (James, *Nav. Hist.*, 1860, i. 75), and which resulted in Lord Hood's obtaining possession of the town and arsenal. Cooke was then appointed lieutenant-governor of the town, Captain Elphinstone (afterwards Lord Keith) being governor. He continued in this post till the evacuation of Toulon in the end of December. His services were rewarded by promotion, and on 12 April 1794 he was advanced to the rank of post captain. In June he had charge of the landing for the siege of Calvi, and took an active part in the subsequent operations, his zeal drawing forth the warm encomiums of Nelson, under whose immediate orders he was serving (*Nelson Despatches*, i. 409, 410, 413, 416, 476). In the following year he was appointed to the Sibylle, a fine 40-gun 18-pounder frigate, recently captured from the French, and in her went out to the Cape of Good Hope, whence he was sent on to the East Indies. Towards the end of 1797 he was at Macao, and sailed on 5 Jan. 1798 in company with Captain Malcolm of the Fox, designing to reconnoitre the Spanish force in the Philippines and, if

possible, to capture two richly laden ships reported as ready to sail from Manila. As they neared the islands it occurred to Cooke that they might pass themselves off as French. The Sibylle, a French-built ship, was easily disguised, and he himself spoke French fluently, an officer of the Fox spoke French and Spanish, and a little paint enabled both frigates to pass muster. On 14 Jan. they were off Manila. No suspicion was excited, the guardboats came alongside, the officers were taken down to the cabin and hospitably entertained, while in the foremost part of the ship the Spanish seamen were stripped, and English sailors dressed in their clothes were sent away in the guardboats to capture what they could. They thus took entirely by surprise and brought off three large gunboats. By the time the townsmen and the garrison realised that the two frigates were English, Cooke and Malcolm, in friendly talk with the Spanish officers, had learned all that there was to learn. They then sent them on shore as well as all the prisoners, to the number of two hundred, and, with the three gunboats in tow, stood out of the bay (James, ii. 237). The carrying off the gunboats under cover of a false flag was a transgression of the recognised rules of naval war; but they seem to have considered the thing almost in the light of a practical joke, and the Spaniards, who had been liberally entertained, bore no grudge against their captors.

In February 1799 the Sibylle was lying at Madras when Cooke learned that the French frigate Forte was in the Bay of Bengal, and on the 19th he put to sea in quest of her. On the evening of the 28th the Sibylle was off the Sand-heads; about nine o'clock she made out three ships, which she understood to be the Forte and two Indiamen just captured. The Forte supposed that the Sibylle was another country ship, and, as she came within hail, fired a gun and ordered her to strike. The Sibylle closed at once, and, with her main yard between the enemy's main and mizen masts, poured in a broadside and shower of musketry with deadly effect. The Forte was, in a measure, taken by surprise; the terrible broadside was the first intimation that she had to do with the largest English frigate on the station. For nearly an hour the two ships lay broadside to broadside at a distance seldom greater than pistol shot. About half-past one Cooke's shoulder and breast were shattered by grape shot, but the action was stoutly maintained by Mr. Lucius Hardyman, the first lieutenant. At half-past two the Forte, being entirely dismasted, and having lost a hundred and fifty men killed and wounded, struck her colours. She was at the time the largest and most heavily armed frigate afloat; was about one-third larger than the Sibylle, and carried 24-pounders on her main deck, as against the Sibylle's 18-pounders. And yet the Sibylle's loss was comparatively slight. The darkness of the night, which rendered still more marked the very superior discipline and training of the Sibylle's men, must be held to account for the extraordinary result of this, one of the most brilliant frigate actions on record. Lieutenant Hardyman was immediately promoted to be commander, and, in January 1800, to be captain of the Forte. But Cooke's terrible wounds proved mortal. After lingering for some months in extreme agony he died at Calcutta on 25 May. He was buried with the highest military honours, and a monument erected to his memory by the directors of the East India Company.

[James's Naval History (1860), ii. 365; Naval Chronicle, ii. 261, 378, 643.] J. K. L.

COOKE, EDWARD (1755–1820), under-secretary of state, born 1755, was the third son of Dr. William Cooke, provost of King's College, Cambridge [q.v.] He was educated at Eton and King's College, Cambridge; B.A. 1777, M.A. 1785. About 1778 he went to Ireland as private secretary to Sir Richard Heron, chief secretary to the lord-lieutenant; and in 1786 he was appointed second clerk to the Irish House of Commons. In 1789 he was nominated under-secretary to the military department, and in 1790 he was elected for old Leighlin borough, which he represented till the union in 1801. In 1795 he was removed from office by Lord Fitzwilliam, with whose policy he did not sympathise, and to whom, moreover, he proved personally objectionable. He was offered a pension, which, according to Fitzwilliam, he rejected, thinking 'a retreat upon 1,200*l.* a year an inadequate recompense for the magnitude and importance of his services' (*A Letter from Earl Fitzwilliam to the Earl of Carlisle*, 1795). There are conflicting statements as to the value of the compensation, which it appears took account of services only, and not of Cooke's losses in being 'removed from a station of much advantage and opportunity' (*Observations on the Letters of Lord Fitz — m to Lord Carlisle*, 1795; *A Letter to a Venerated Nobleman lately retired from this Kingdom*, Dublin, 1795; *Memoirs of the Court and Cabinet of George III*, 1853, ii. 331). This dismissal was among the causes that led to Fitzwilliam's recall. Cooke was reinstated by Lord Camden, and in 1796 he was appointed under-secretary in the civil department. He was

thus brought into intimate relations with Lord Castlereagh, the chief secretary, an association which was maintained and strengthened in later years.

In 1798 he published, anonymously, 'Arguments for and against an Union between Great Britain and Ireland considered.' This pamphlet, which was taken to represent views held in higher quarters, called forth many replies. It is a temperate examination of the problem, resting the case for the union on grounds conciliatory to all classes of the Irish people. Large concessions to the Roman catholics are foreshadowed as the natural sequel to a measure which, in other ways, the writer did much to forward. He was the intermediary in most of the transactions, questionable and otherwise, by which legislative support was obtained for the Union Act. Sir Jonah Barrington describes a scene in which, aided by Castlereagh, he bought over in the face of the Irish House of Commons a member who had previously declared against the project, and who pronounced his retractation on the spot (*Rise and Fall of the Irish Nation*, p. 405). Cooke was sent to London to confer with Pitt and others on the question, and his reports to Castlereagh are important documents in the history of the negotiations. On the passing of the act he shared the disappointment of the statesmen responsible for the Irish government caused by the refusal of the concessions promised to the Roman catholics, and in spite of pressure he resigned his appointment. 'I could not embark in an administration founded upon one principle alone, which principle, after mature consideration, I think dangerous and untenable' (*Castlereagh Correspondence*, iv. 28–9). A letter addressed by him to the lord chancellor of Ireland in vindication of the Roman catholic claims is a noteworthy illustration of political sagacity and prevision (*ib.* iv. 41).

Cooke's administrative ability and great knowledge of Irish affairs are attested by many evidences. His influence was not that of a subordinate official, he was felt as a governing power. Fitzwilliam complained that while in Carlisle's time Cooke was a clerk he found him a minister. A later lord-lieutenant, Cornwallis, recognised that he was a man to be reckoned with, and described him as of an unaccommodating temper, and 'much more partial to the old system of government than to the measures I have introduced' (*Cornwallis Correspondence*, iii. 310). This opinion was subsequently modified, and it is clear that Cooke's views on Irish administration were marked by growing liberality (*ib.* iii. 315). Between Cooke and Castlereagh the understanding was complete, and for many years they exchanged views on public affairs on a footing of practical equality. Returning to England, Cooke served in the various departments over which Castlereagh presided, the board of control, the war and colonial department, and the foreign office. He retired from official service in 1817, and died in Park Lane, London, 19 March 1820, in his sixty-fifth year.

[Gent. Mag. April 1820; Nichols's Lit. Anecd. ix. 630; Coote's History of the Union, 1802; Plowden's Historical Review of the State of Ireland; Sir Jonah Barrington's Rise and Fall of the Irish Nation, Paris, 1833; Brit. Mus. Cat.; authorities cited in text.]

J. M. S.

COOKE, EDWARD WILLIAM (1811–1880), marine painter, son of George Cooke [q.v.], the line engraver, was born at Pentonville, London, 27 March 1811. At an early age he exercised his love for art by copying animals engraved in Barr's edition of Buffon and Bewick's woodcuts. When he was nine years of age he was employed, although at school at Woodford, in drawing upon wood plants from nature, in the nursery grounds of Loddidge's, at Hackney, to illustrate John Loudon's 'Encyclopædia of Plants.' These were followed by others, afterwards published in the 'Botanical Cabinet' (1817) by Loddidge, whose daughter Cooke married. About 1825 he made the acquaintance of Clarkson Stanfield, R.A., and made sketches of boats, anchors, &c., after him. In order to increase his acquaintance with ships, he studied under Captain Burton of the Thetis. He now tried oil-painting, and in 1825 produced the sign of the 'Old Ship Hotel' at Brighton. He then began to study architecture under Augustus Pugin, but soon gave this up for the study of boats, and etched two series of plates entitled 'Coast Sketches' and 'The British Coast.' In 1826, Cooke was sketching about Cromer. In this year he painted a 'View of Broadstairs'—his first picture—purchased by Mr. James Wodmore, a well-known collector, and at whose sale it realised 78*l.* Several other pictures followed, among which were 'The Isis at Oxford' and 'The Isle of Wight Coast.' Between 1825 and 1831, when the new London Bridge was being constructed, Cooke made seventy drawings of the operations, most of which were engraved and published, with scientific and historical notices of the two bridges, from information contributed by George Rennie (Lond. fol. 1833). About this period he made numerous drawings for Mr. Edward Hawkins of the British Museum, illustrating the various aspects of the Egyptian galleries while the antiquities

were being removed from the old to the new building. In 1830 Cooke went to Normandy, Havre, Rouen, &c., and in 1832 he executed a series of pencil drawings for Earl de Grey. Between 1832 and 1844 he travelled in Belgium, Holland (which he visited sixteen times), France, Scotland, Ireland, and other places. The years 1845 and 1846 he spent in Italy, and subsequently visited Spain, Morocco, Barbary, Germany, Denmark, and Sweden. He was elected an associate of the Royal Academy in 1851, and a full member in 1864. Cooke became a widower early in life, and died at his residence, Glen Andred, Groombridge, near Tunbridge Wells, on 4 Jan. 1880, leaving several sons and daughters. He was a member of various learned and scientific societies, the Alpine Club, honorary associate of the Institute of British Architects, of the Royal Academy of Stockholm, and of the Accademia delle Belle Arti, Venice. He exhibited altogether two hundred and forty-seven pictures; i.e. one hundred and twenty-nine at the Royal Academy, one hundred and fifteen at the British Institution, and three in Suffolk Street. There are by him two pictures in the National Gallery, 'Dutch Boats in Calm,' engraved by I. Jeavons, and 'The Boat-house,' engraved by S. Bradshaw. Among his many works may be mentioned: 'Brighton Sands,' 'Portsmouth Harbour,' 'The Hulks,' 'The Victory,' 'Mount St. Michael,' 'Hastings,' 'The Antiquary Cells,' &c., all in the Sheepshanks collection, South Kensington Museum. To these should be added: 'H.M.S. Terror in the Ice of Frozen Strait,' April 1837; 'French Lugger running into Calais Harbour;' 'The Dogana and Church of Santa Maria della Salute,' Venice; and finally, the 'Goodwin Lightship—Morning after a Gale,' exhibited at the Royal Academy in 1857, and much praised by Mr. Ruskin. In the department of prints and drawings, British Museum, there are two drawings by this master: 'Zuider Zee Fishing-boat,' and 'A Fisherman, with a stag on the opposite bank,' and a collection of his engraved and etched works. Sales of his remaining works, &c., took place at Christie & Manson's, 22 May 1880, and 11 March 1882.

[Art Journal, 1869, p. 253; manuscript notes in the British Museum.] L. F.

COOKE, GEORGE (1781–1834), line engraver, was born in London on 22 Jan. 1781. His father was a native of Frankfort-on-the-Main, who in early life settled in England and became a wholesale confectioner. At the age of fourteen George Cooke was apprenticed to James Basire (1730–1802) [q. v.] About the time of the expiration of his indentures was commenced the publication of Brewer's 'Beauties of England and Wales,' and for that work he executed many plates, some of them in conjunction with his elder brother, William Bernard Cooke. He was afterwards engaged upon the plates for Pinkerton's 'Collection of Voyages and Travels,' during the progress of which his brother William projected the first edition of 'The Thames,' to which George Cooke contributed two plates. This work was followed by 'Picturesque Views on the Southern Coast of England,' from drawings made principally by Turner. It was commenced in 1814 and completed in 1826, and for it George Cooke engraved fifteen plates —nearly one-third of the whole—and some vignettes. Next appeared an improved edition of 'The Thames,' for which he engraved the 'Launch of the Nelson' and the 'Fair on the Thames,' after Luke Clennell, and the 'Opening of Waterloo Bridge,' after Reinagle. Between 1817 and 1833 he produced, in connection with Messrs. Loddiges of Hackney, a number of plates for the 'Botanical Cabinet,' and about the same time he engraved some of the plates after Turner for Hakewill's 'Picturesque Tour of Italy,' 1820, and Sir Walter Scott's 'Provincial Antiquities and Picturesque Scenery of Scotland,' 1826, in which latter work should be especially noted 'Edinburgh from the Calton Hill.' To these were added plates for Allason's 'Antiquities of Pola,' 1819, Stanhope's 'Olympia,' 1824, and D'Oyly and Mant's 'Bible,' as well as some of those for 'Views in the South of France, chiefly on the Rhone,' after De Wint. Besides these he engraved a few plates for the publications of the Dilettanti Society, and for the 'Ancient Marbles in the British Museum,' and the 'Ancient Terracottas' in the same collection, and single plates after Turner of a 'View of Gledhow' for Whitaker's 'Loidis and Elmete,' and 'Wentworth House' for Whitaker's 'History of Richmondshire.' He also engraved the 'Iron Bridge at Sunderland,' from an outline by Blore, for Surtees's 'History of Durham,' and the 'Monument of Sir Francis Bacon' in St. Michael's Church at St. Albans for Clutterbuck's 'History of Hertfordshire.' In 1825 he finished his fine engraving of 'Rotterdam,' from Sir A. W. Callcott's picture belonging to the Earl of Essex, and shortly afterwards he issued a prospectus announcing a series of plates from Callcott's works, of which two, 'Antwerp' and 'Dover,' were begun and considerably advanced when vexation at the loss of the proceeds of his 'Rotterdam,' caused by the failure of his agent, led to their abandonment. He then began in 1826 the 'Views in London and its Vicinity,' engraved from drawings by Callcott,

Stanfield, Roberts, Prout, Stark, Harding Cotman, and Havell, and this, the favourite object of his life, ended with the twelfth number just before his death. Meanwhile in 1833 he produced 'Views of the Old and New London Bridges,' executed conjointly with his son, Edward William Cooke [q. v.], who also made the drawings. He also produced plates for Nash's 'Views in Paris,' Colonel Batty's 'Views of European Cities,' Baron Taylor's 'Spain,' Rhodes's 'Peak Scenery' and 'Yorkshire Scenery,' several for Stark's 'Scenery of the Rivers of Norfolk,' and one of 'Southampton,' after Copley Fielding, for the 'Gallery of the Society of Painters in Water Colours.'

Cooke was one of the original members of the Society of Associated Engravers, who joined together for the purpose of engraving the pictures in the National Gallery, and two plates from his hand were in a forward state at the time of his death. He likewise attempted engraving in mezzotint, and in that style executed a plate of 'Arundel Castle,' after Turner; but it was not a success, and was never published. He died of brain fever 27 Feb. 1834 at Barnes, where he was buried.

[Gent. Mag. 1834, i. 658–61; Athenæum, 8 March 1834; Redgrave's Dict. of Artists of the English School, 1878.] R. E. G.

COOKE, GEORGE (1807–1863), actor, was born in Manchester on 7 March 1807. After performing Othello in amateur theatricals, he quitted the mercantile firm of Hoyle & Co., with which he had been placed, and began in March 1828 his professional career at Walsall. Under Chamberlayne, the manager of the Walsall Theatre, he remained eighteen months, playing in Coventry, Lichfield, and Leamington. He then joined other managements; played at Margate, at Doncaster, September 1832, where he was a success, and appeared in Edinburgh on 16 Oct. 1835 as Old Crumbs in the 'Rent Day.' In 1837 he appeared at the Strand, then under the management of W. J. Hammond, playing on 10 July 1837 Mr. Wardle in Moncrieff's adaptation, 'Sam Weller, or the Pickwickians.' He accompanied Hammond to Drury Lane in October 1839 in his disastrous season at that theatre. Cooke married in 1840 Miss Eliza Stuart, sister of the well-known actor. After playing engagements at Liverpool, Manchester, and Birmingham, he appeared at the Marylebone in 1847, when that theatre was under the management of Mrs. Warner. Here he played the Old Shepherd in the 'Winter's Tale,' Sir Oliver Surface, Colonel Damas, and Major Oakley. Previous to his death, which was by suicide, 4 March 1863, he was playing secondary characters at the Olympic.

[Theatrical Times, 1847–8; Era and Sunday Times newspapers; Literary Gazette.] J. K.

COOKE, GEORGE FREDERICK (1756–1811), actor, was born, according to an account supplied by himself, in Westminster 17 April 1756. Soon after his birth he lost his father, who was in the army, and went with his mother, whose name was Renton, to live in Berwick, where he was educated. Here, after her death, he resided with her two sisters, by whom he was bound apprentice to John Taylor, a Berwick printer. While still a schoolboy he conceived from the performances of travelling companies a strong fancy for the stage, and took part with his fellows in rough and unpretending performances. In 1771 he went to London and afterwards to Holland, probably as a sailor or cabin boy, returning to Berwick in 1772. His first appearance as an actor was in Brentford in the spring of 1776, when he played Dumont in 'Jane Shore.' In 1777 he joined in Hastings a company under a manager named Standen. In the spring of the following year he played in London at the Haymarket, which, out of the season, was opened for a benefit, appearing as Castalio in the 'Orphan.' Between this period and 1779, when he joined Fisher's company at Sudbury in Suffolk, Cooke was seen at the Haymarket during the off-season in more than one character, but failed to attract any attention. After performing in many midland towns he appeared, 2 Jan. 1784, in Manchester as Philotas in the 'Grecian Daughter' of Murphy. In Manchester he stood in high favour, and he met with favourable recognition in Liverpool, Newcastle-on-Tyne, York, and other northern towns. While still young he fell into habits of drinking. After living for some months in sobriety he would disappear to hide himself in the lowest haunts of dissipation or infamy. In Newcastle the admiration for Cooke, according to the rather reluctant testimony of Tate Wilkinson, his manager, amounted to frenzy (*Wandering Patentee*, iii. 23). On his first appearance in York, 29 July 1786, he played Count Baldwin in 'Isabella,' Garrick's alteration of Southerne's 'Fatal Marriage,' to the Isabella of Mrs. Siddons. During the years immediately following Cooke played with various country companies, studying hard when sober, acquiring much experience, and obtaining a reputation as a brilliant and, except in one respect, a trustworthy actor. On 19 Nov. 1794 Cooke made his appearance at Dublin in 'Othello.' He sprang at once to the

front rank in public estimation, and was received in a round of characters of importance with augmenting favour. In March 1795 he quitted the theatre on some frivolous excuse, the real cause being drunkenness. Various mad proceedings in 1766 culminated in his enlisting in a regiment destined for the West Indies. Prevented by sickness from embarking, he spoke, in Portsmouth where he was quartered, to Maxwell, the manager of the theatre. Through the agency of Banks and Ward, his former managers in Manchester, his discharge was bought, and after many relapses, which almost cost him his life, he reappeared in Manchester. While at Chester in 1796 he married Miss Alicia Daniels of the Chester Theatre. Shortly afterwards Mrs. Cooke, who had been engaged in Dublin where Cooke reopened as Iago 20 Nov. 1796, quitted her husband and her engagement. On 4 July 1801 Mrs. Cooke appeared before Sir William Scott in Doctors' Commons to dispute the validity of the marriage, which was pronounced 'null and void.' In Dublin as elsewhere Cooke was in difficulties with debt. His extravagance was so reckless that after in a drunken fit challenging a working man, according to one account a soldier, who, unwilling to hurt him, declined to fight a rich man, he thrust his pocket-book with bank notes to the extent of some hundreds of pounds into the fire, and, declaring he now owned nothing in the world, renewed the invitation to combat. After playing in Cork and Limerick he returned to Dublin. In June 1800 he accepted from Lewis, acting for Thomas Harris, an engagement for Covent Garden. What was practically his first appearance in London took place 31 Oct. 1801 as Richard III. His success was brilliant, though such limitations in his art as want of dignity, and indeed of most humanising traits, were even then noted. Shylock followed, 10 Nov.; Sir Archy McSarcasm in 'Love à la Mode,' 13 Nov.; Iago, 28 Nov.; Macbeth, 5 Dec.; Kitely in 'Every Man in his Humour,' 17 Dec.; the Stranger, for his benefit, 27 Dec.; and for the benefit of Lewis, Sir Giles Overreach, 28 March 1801. During the season he behaved with commendable discretion, and Harris, the manager of Covent Garden, presented him on the occasion of his benefit with the charge (136*l.*) ordinarily made in the case of benefits for expenses. He acted sixty-six times in all, twenty-two of his representations being of Richard III. It was different upon his return. With characteristic recklessness and improvidence he put in no appearance on 14 Sept. 1802, when Covent Garden was announced to open with him as Richard. That night he was playing in Newcastle-on-Tyne. He did not arrive until 19 Oct. 1802, when he played Richard. Public disappointment was the greater, as Kemble, accepting the challenge involved in his appearance in Richard III, had, contrary to theatrical etiquette, announced that play as the opening piece at Drury Lane after it had been advertised for Covent Garden. An apology, which was far from satisfactory, was spoken by Cooke and accepted by the audience. The spell was, however, broken, and worse was behind. On 11 May 1802 he was, for the first time in London, too drunk to continue the performance. Between this period and 1810, when he quitted London, Cooke played among Shakespearean characters: Jaques, King Lear, Falstaff in 'Henry IV,' pts. i. and ii., and in 'Merry Wives of Windsor,' Hamlet, King John, Hubert in 'King John,' Macduff, Ghost in 'Hamlet,' Kent in 'Lear,' Henry VIII, besides principal characters in the tragedies of Otway, Addison, and others, and in the comedies of Sheridan, Colman, and Macklin. His great characters were Sir Pertinax McSycophant, Iago, Richard III, Sir Giles Overreach, Shylock, and Sir Archy McSarcasm, everything indeed in which greed, fierceness, and hypocrisy can be shown. Leigh Hunt disputes on this ground his claim to be a tragedian, saying that much even of his Richard III 'is occupied by the display of a confident dissimulation, which is something very different from the dignity of tragedy' (*Critical Essays*, p. 217). To his Sir Pertinax McSycophant Leigh Hunt gives very high praise. An opinion quoted by Genest (*Account of the Stage*, viii. 197) as that of a very judicious critic is that 'Cooke did not play many parts well, but that he played those which he did play well better than anybody else.' Sir Walter Scott speaks warmly of Cooke's Richard, giving it the preference over that of Kemble. His Hamlet, 27 Sept. 1802, was a failure, and was only once repeated. George III said, when he heard Cooke was going to play Hamlet: 'Won't do, won't do. Lord Thurlow might as well play Hamlet' (*Life and Times of Frederick Reynolds*, 1826, ii. 322). In 1803, while playing in 'Love à la Mode,' Cooke was hissed off the stage for drunkenness, and the curtain was dropped. For this offence on his next appearance he made an apology, which was accepted. The ice once broken his offences became more frequent, and the magazines of the early portion of the nineteenth century which deal with theatrical subjects are occupied with constant stories of his misdeeds. His apologies and references to his old complaint were in time received with 'shouts of laughter.' In 1808 Cooke married a Miss Lamb of Newark. After the destruction by fire of Covent Gar-

den Theatre, 20 Sept. 1808, he went with the Covent Garden Company, 26 Oct. 1808, to the King's Theatre in the Haymarket, and 3 Dec. to the Haymarket. He attempted to act during the period of the O.P. Riots, commencing September 1809. On 5 June as Falstaff in 'Henry IV, Part I.,' he played for the last time in London. In Liverpool, whither he proceeded, he met Thomas Cooper, known as the American Roscius, who offered him an engagement for America of 12,000 dollars and three benefits for forty nights, with the option of renewing the engagement annually for three years. This Cooke accepted. So besotted, however, was his condition, and so under the control was he of men who preyed upon him, that he had to be smuggled away in a manner that belongs rather to a romantic abduction of a heroine than a transaction with a man of fifty-four years. Many accusations, apparently unjust, of having inveigled away Cooke while drunk were brought against Cooper. Cooke embarked at Liverpool 4 Oct. 1810 on board the Columbia. The vessel was almost unprovided with stimulants. What was on board was soon drunk, and Cooke, after a considerable period of enforced abstinence, arrived in New York, 16 Nov. 1810, in better condition than he had been for years. His first appearance in New York took place 21 Nov. 1810 as Richard. The house was crowded to the roof, and his reception was triumphant. His successive performances were enthusiastically followed. He had lost, however, the habit of self-restraint, and on his third appearance he was intoxicated. He visited the principal American cities of the north, an object of mingled admiration and pity, obtaining in his cups indulgence for the most distressing acts of insolence. On 19 July he married his third wife, Mrs. Behn, who remained with him until his death, which took place in New York, in the Mechanic Hall, 26 Sept. 1811, of dropsy, resulting from his irregular life. He acted for the last time in Providence, Rhode Island. On 27 Sept. 1811 his body was placed, in the presence of a large assemblage, in the burying-ground of St. Paul's Church. Upon his visit to America, 1820–1, Kean, who regarded Cooke as the greatest of actors, had the body removed to another spot in the same cemetery and reburied, erecting a monument in honour of Cooke's genius. During the transmission he abstracted one of the toe bones, which he kept as a relic, compelling all visitors to worship it until Mrs. Kean, in disgust, threw it away (see *Life of Kean*, by Bryan Waller Proctor, 1835, ii. 196 et seq.) Cooke had a fine person, though his arms were short, a noble presence, and an intelligent and animated face. His voice was grating, and he had a habit of pitching it high. His position is in the highest rank of his art. He left behind him a diary, which is very fragmentary, and deals principally with his opinions on literary, dramatic, or political subjects. Abundant extracts from this are included in the 'Memoirs of Cooke,' by Dunlap, 2 vols. 8vo, 1813. Portions of it were written while in confinement for debt. Its recommencement is always a sign of attempted reformation. In his drunken moments Cooke boasted of having been the son of an officer, born in Dublin barracks, and having himself served as an ensign in the American war. He pointed out in America the scenes of his own exploits. He also claimed to have been a midshipman. There is more than one hiatus in his life, and it is possible he was a soldier and probable he was a cabin boy. Shortly before his death he stated gravely that he was born in Westminster. The information he supplies is to be received with little credit. Though very quarrelsome, Cooke was burdened with no superfluous courage. Many stories are told of his manner of addressing the public. One which has been frequently repeated, to the effect that when speaking to the Liverpool public which had hissed him he told them there was not a brick in their houses that was not cemented by the blood of a slave, is not too trustworthy. If ever delivered the speech appears at least not to have been impromptu. Cooke, who commenced in London as a rival to Kemble, acted with him and Mrs. Siddons from the season 1803-4 to the end of his London performances. He created at Covent Garden a few original characters, Orsino in 'Monk' Lewis's 'Alfonso,' 15 Jan. 1802; a character unnamed in 'Word of Honour,' attributed to Skeffington, 26 May 1802; Peregrine in the younger Colman's 'John Bull,' 5 March 1803; Sandy MacTab in 'Three per Cents.,' by Reynolds, 12 Nov. 1803; a character in Holman's 'Love gives the Alarm,' 23 Feb. 1804; Lord Avondale in Morton's 'School of Reform,' 15 Jan. 1805; Lavensforth in 'To Marry or Not to Marry,' by Mrs. Inchbald, 16 Feb. 1805; Prince of Altenberg in Dimond's 'Adrian and Orrila,' 15 Nov. 1806; and Colonel Vortex in 'Match-making,' ascribed to Mrs. C. Kemble, 24 May 1808. No less than seven portraits of Cooke by different artists are in the Garrick Club. Five of them are in characters.

[Authorities cited above: an anonymous Life of Cooke, 1813; Monthly Mirror, various numbers; Mrs. Mathews's Tea-Table Talk, 2 vols. 1857; Thespian Dict. 1805; Oulton's Hist. of Theatres; Baker, Reed, and Jones's Biog. Dram.] J. K.

COOKE, GEORGE LEIGH (1780?–1853), Sedleian professor of natural philosophy in the university of Oxford, son of the Rev. Samuel Cooke, rector of Great Bookham, Surrey, was born about 1780. He entered the university of Oxford in 1797 as a commoner of Balliol College, and was elected the same year a scholar of Corpus Christi, of which he afterwards became fellow and tutor. He graduated B.A. 6 Nov. 1800, M.A. 9 March 1804, and B.D. 12 June 1812. In 1810 he was elected Sedleian professor of natural philosophy. From 1818 to 1826 he was keeper of the archives of the university. He also held the office of public preacher, and was several times public examiner. He was presented to the rectory of Cubbington, Warwickshire, in 1824, and to Wick Risington, Gloucestershire, and Hunningham, Warwickshire, in the same year. He died 29 March 1853. He published in 1850 'The first three sections and part of the seventh section of Newton's "Principia," with a preface recommending a Geometrical course of Mathematical Reading, and an Introduction on the Atomic Constitution of Matter and the Laws of Motion.'

[Gent. Mag. new ser. (1853), vol. xl. pt. ii. p. 94.]

COOKE, GEORGE WINGROVE (1814–1865), man of letters, eldest son of T. H. Cooke of Bristol, a Devonshire man by descent, was born at Bristol in 1814. He received an early training in legal studies under Mr. Amos at London University, and was called to the bar of the Middle Temple in January 1835. He was at the same time completing his classical education at Jesus College, Oxford, where he took his degree of B.A. in 1834. His life was from first to last marked by severe toil. Even while an undergraduate he compiled his 'Memoirs of Lord Bolingbroke,' which was published in 1835, and reissued, when 'revised and corrected by the author,' in 1836. It was cleverly written, but the circumstances under which it was produced were not favourable to the research which the subject demanded, and a life of Bolingbroke is still a desideratum in the English language. Cooke's work being the evident composition of a whig was vehemently denounced by Croker in the pages of the 'Quarterly Review,' and was defended with equal earnestness by its political rivals. Emboldened by the success of this labour he plunged deeper into the history of the last two centuries, and composed a 'History of Party from the Rise of the Whig and Tory factions to the passing of the Reform Bill' (1836–7), which is still worthy of being consulted by the political student, and arranged and edited from the materials collected by Kippis, Martyn, and others, a 'Life of the first Earl Shaftesbury.' For many years after Cooke's settlement in London he was largely employed under the tithe commutation commission in defining the principles and supervising the mechanism for the composition of tithes, and under that kindred body the enclosure commission. These years were marked by the preparation and publication of a number of legal treatises. The first was entitled 'Criminal Trials in England; their Defects and Remedies,' and then followed, 2. 'A Treatise on Law of Defamation,' 1844. 3. 'Act for the Enclosure of Commons. With a Treatise on the Law of Rights of Commons,' 1846, the fourth edition of which appeared in 1864. 4. 'Letter to Lord Denman on the Enactments conferring Jurisdiction upon Commissions to try Legal Rights,' 1849. 5. 'Treatise on the Law and Practice of Agricultural Tenancies,' 1850, new edition in 1882. 6. 'Treatise on the Law and Practice of Copyhold Enfranchisement,' 1853, which was frequently reissued in later years. 7. 'The Law of Hustings and Poll Booths,' 1857. These were the products of his busier hours, but he turned even his holidays to advantage by publishing the narratives of his long vacation rambles. Most of these appeared without his name, but in 1855 he visited the Crimea, and on his return to his own country vividly described what he had seen in a volume entitled 'Inside Sebastopol,' 1856. The managers of the 'Times' newspaper, to which he had long been a frequent contributor, despatched him to China as the special correspondent on the outbreak of the Chinese war in 1857, and his letters to that paper, narrating the progress of the English expedition and the details of life among the Chinese, were incorporated in a volume in 1858. It enjoyed great popularity, and passed through numerous editions, the fifth appearing in 1861. One of his holiday travels took him to Algiers, where he inquired into the intentions of the French, and speculated as to their prospects of colonisation. The results of his investigations appeared in a series of elaborate and instructive letters in the 'Times,' which were in 1860 collected and published under the title of 'Conquest and Colonisation in North Africa.' Cooke was anxious to figure in parliamentary life, but his efforts to enter St. Stephen's were unsuccessful. He stood twice for Colchester in the liberal interest, and once for Marylebone, but in neither instance did he attain his wishes. His labours under the copyhold commission were re-

warded in 1862 by his appointment, without any solicitation on his own part, to a commissionership in that department, and the choice was supported by public opinion and justified by success. He attended to his duties with unremitting zeal, but his protracted exertions had told upon his constitution. On 17 June 1865 he was unable to proceed to his office, and on the morning of 18 June he died from heart disease at his house in Cheyne Walk, Chelsea. Cooke was a facile composer, rarely correcting or retouching what he had written, and the illustrations which he wove into his narrative were often extremely happy. He possessed many gifts, and among them that of inexhaustible energy.

[Times, 20 June 1865, p. 7; Men of the Time, 1862; Gent. Mag. August 1865, p. 256.]

W. P. C.

COOKE, HENRY (*d.* 1672), musician and royalist captain, was educated as a chorister in the Chapel Royal in the reign of Charles I. On the outbreak of the civil war he sided with the royalists, serving in the army in 1642, 'and through inferior offices he became a captain' (Wood, *Bodl. MSS.* 19 D. (4), No. 106). Later under the Commonwealth he seems to have settled in London as a teacher of music; for on 28 Nov. 1655 Evelyn records that during a visit to London there came to visit him 'one Captain Cooke, esteemed the best singer, after the Italian manner, of any in England; he entertained us with his voice and theorbo.' A similar visit is chronicled on 2 Oct. 1656. In the latter year Cooke took part in Sir William Davenant's operatic performances. In collaboration with Dr. Coleman, Lawes, and Hudson, he wrote the music for the 'First Dayes Entertainment at Rutland House,' which took place, according to a contemporary account (*State Papers*, Dom. Series, 1655–6, cxxviii. No. 108), on 23 May 1656, and does not seem to have been very successful, as, though there was room for four hundred admissions at 5*s.* a head, only a hundred and fifty came. In the 'Siege of Rhodes,' which followed the entertainment, Cooke not only played one of the principal characters, that of Solyman, but also composed the music of the second and third acts of the opera [see Coleman, Charles]. On the Restoration, Cooke was appointed master of the children of the Chapel Royal, with a salary of 40*l.* The warrant granting him this post is dated January 1660–1, but he seems to have been already entrusted with the task of reorganising the chapel, for Pepys, on a visit to Whitehall Chapel in August of the previous year, chronicles: 'After sermon a brave anthem of Captain Cooke's, which he himself sung, and the king was well pleased with it;' and again on 7 Oct.: 'A poor dry sermon, but a very good anthem of Captain Cooke's afterwards.' At the coronation of Charles II (23 April 1661) Cooke wrote all the special music performed in Westminster Abbey. In the State Papers for the same year his name is of frequent occurrence. He obtained a grant of 16*l.* 2*s.* 6*d.* for livery, on 25 July another yearly sum of 40*l.* was granted him for the maintenance and instruction of two choristers, and on 14 Oct. the former payment of 15*l.* 4*s.* 2*d.* per boy which he received as master of the children was increased to 30*l.* In 1662 he obtained another augmentation of 30*l.*, and, according to an entry in the Chapel Royal Cheque Book, a third one of the like amount in 1663, but all these entries are somewhat obscure, and probably some of them refer to the same sum. In 1663 his name occurs in the list of the king's musicians in ordinary, and in May 1664 he was appointed 'composer in his majesty's private musick for voyces,' with a salary of 40*l.* At the festival of the knights of the Garter (17 April 1661) a hymn specially composed by Cooke was performed instead of the litany; he also acted as steward at the feast of the gentlemen of the chapel in 1662. On 28 Oct. of the latter year he became an assistant of the Corporation of Musicians, and in the same year appears to have acted as deputy marshal to Nicholas Laniere. On 31 May 1664 Cooke, with Hudson, Hingeston, and John Lilly, were deputed by the corporation to 'meete fower of the musique of the cittie of London to treat upon such matters and things as concerne the good of the said corporation,' and on 21 Jan. 1670 he succeeded Laniere as marshal, a post he held until 24 June 1672, when he requested the corporation to choose a successor, 'he being by reason of sicknesse unable to attend the buysinesse of the said corporation.' He died shortly after, and was buried on 17 July 1672, in the east cloister of Westminster Abbey, near the steps. According to Wood, Cooke 'was esteemed the best of his time to singe to the lute till Pelham Humphrey came up, and then, as 'tis said, the captaine died in discontent and with grief.' This story is probably mere idle gossip, though Cooke, great artist though he must have been, seems to have been a vain and conceited man. But on the other hand it is certain that Humfrey on his return from France made no secret of his contempt for English music and musicians, and the favour which Charles showed the vain young composer was probably galling to his old master. Cooke's merits as a teacher must have been very great, for he taught

nearly all the composers who were the glory of the English school of the Restoration. Blow, Wise, Humfrey, and Purcell were all his pupils, and it must have been from him that they learnt the solid traditions of the Elizabethan school which form the real foundation of their peculiar merits. The notices in Pepys's diary of Cooke are numerous and amusing, but it is sometimes difficult to distinguish him from a Captain Cocke. On 16 Sept. 1662 Pepys at Whitehall 'heard Captain Cooke's new musique. . . and very fine it is. But yet I could discern Captain Cooke to overdo his part at singing, which I never did before.' On 22 Nov. 1661 there is an amusing account of a dinner at the Dolphin, where were 'Captain Cook and his lady, a German lady, but a very great beauty. . . and there we had the best musique and very good songs, and were very merry, and danced, but I was most of all taken with Madam Cook and her little boy. . . . But after all our mirth comes a reckoning of 4*l.*, besides 4*s.* of the musicians, which did trouble us, but it must be paid, and so I took leave.' On 13 Feb. 1666–7 Pepys met Cooke at Dr. Clarke's, 'where, among other vanities, Captain Cooke had the arrogance to say that he was fain to direct Sir W. Davenant in the breaking of his verses into such and such lengths, according as would be fit for musick, and how he used to swear at Davenant, and command him that way, when W. Davenant would be angry, and find fault with this or that note —a vain coxcomb he is, though he sings and composes so well.'

Cooke seems to have died intestate. Of his music very little remains, and that mostly in manuscript. The Music School and Christ Church collections at Oxford contain anthems and other pieces by him, and there are also a few pieces in the British Museum.

[Wood's Bodl. MS.; Harl. MS. 1911; Chester's Registers of Westminster Abbey; Cheque Book of Chapel Royal, ed. Rimbault, pp. 125, 128, 215; Ashmole's Order of the Garter; State Papers, Charles II, Dom. Series; Pepys's Diary, ed. Braybrook; Evelyn's Diary; Baker's Chronicle, ed. 1684, p. 745; Dramatists of the Restoration, Davenant's Works, vol. iii.; Musical Times for 1881; Hawkins's and Burney's Histories of Music; Catalogues of the Music School and Christ Church Collections.] W. B. S.

COOKE, HENRY, D.D. (1788–1868), Irish presbyterian leader, came of a family of puritan settlers in county Down from Devonshire. He was the youngest son of John Cooke, tenant farmer of Grillagh, near Maghera, county Derry, by his second wife, Jane Howie or Howe, of Scottish descent, and was born on 11 May 1788. From his mother he derived his force of character, his remarkable memory, and his powers of sarcasm. A vivid impression, retained through life, of the events of 1798 influenced his political principles. After struggling for an education in rude country schools, he matriculated at Glasgow College in November 1802. Owing to illness he did not graduate, but he completed the arts and divinity courses, not shining as a student, but taking immense pains to qualify himself as a public speaker. Fresh from Glasgow, he appeared before the Ballymena presbytery in the somewhat unclerical attire of blue coat, drab vest, white cord breeches and tops, proved his orthodoxy on trial, and was licensed to preach. His first settlement was at Duneane, near Randalstown, county Antrim, where he was ordained on 10 Nov. 1808, though only twenty years of age, as assistant to Robert Scott, with a pittance of 25*l.* Irish. Here his evangelical fervour met with no sympathy. On 13 Nov. 1810 he resigned the post, and became tutor in the family of Alexander Brown of Kells, near Ballymena. He speedily received a call from Donegore, county Antrim, and was installed there by Templepatrick presbytery on 22 Jan. 1811. This congregation, vacant since 1808, had chafed under an Arian ministry, and had shown its determination to return to the old paths by rejecting the candidature of Henry Montgomery [q. v.] Cooke began at Donegore a systematic course of theological study; and by leave of his presbytery he returned, soon after his marriage, to Glasgow, where he spent the winter sessions 1815–16 and 1816–17, adding chemistry, geology, anatomy, and medicine to his metaphysical studies, and taking lessons in elocution from Vandenhoff. He had been in the habit of giving medical aid to his flock. In 1817–18 he attended classes at Trinity College and the College of Surgeons, Dublin, and walked the hospitals. He was a hard student, but with his studies he combined missionary labours, which resulted in the formation of a congregation at Carlow. Shortly after his return from Dublin, Cooke was called to Killeleagh, county Down, and resigning Donegore on 6 July 1818, he was installed at Killeleagh by Dromore presbytery on 8 Sept. The lord of the manor, and the leading presbyterian at Killeleagh, was the famous Archibald Hamilton Rowan. Rowan's younger son, Captain Rowan, an elder of Killeleagh, was attached to the older theology, and secured the election of Cooke, who was allowed to be 'by no means bigoted in his opinions.' In fact, while at Donegore he had been 'led to join in Arian ordinations,' a laxity which at a later period he sincerely lamented. In 1821 the English uni-

tarians employed John Smethurst of Moreton Hampstead, Devonshire, on a preaching mission in Ulster. Favoured by Rowan (the father) he came to Killeleagh, where Cooke and the younger Rowan confronted him at his lecture in a schoolroom. Wherever Smethurst went Cooke was at hand with a reply, inflicting upon the unitarian mission a series of defeats from which it never recovered. In opposing, later in the same year, the election of an Arian [see BRUCE, WILLIAM, 1790–1868] to the chair of Hebrew and classics in the Belfast Academical Institution, Cooke was unsuccessful, and he was discouraged by the result of his appeal on the subject to the following synod (at Newry, 1822). He preached in the spring of 1824 as a candidate for First Armagh, but was not chosen..

Cooke was elected moderator of the general synod at Moneymore in June 1824. He gave evidence before the royal commission on education in Ireland in January 1824; and before committees of both houses of parliament in April upon the religious bearings of the Irish education question. He described the Belfast Academical Institution as 'a seminary of Arianism.' He maintained that among the protestants of the north there was an increase of feeling opposed to catholic emancipation; it is fair to add that he did not put forward this feeling as his own, but he uttered a warning against undue concessions. The publication of his evidence produced the strongest excitement. He defended himself against bitter attacks with vigour, and rallied the protestant sentiment of Ulster to his call. The resolution of synod (June 1825) in his favour, though cautiously worded, was an omen of triumph for his policy.

The proceedings of the next synod (at Ballymoney, 1826) were not favourable to Cooke. Cooke did not see his way to support a motion for subscription to the Westminster Confession, and his proposal that 'a condensed view' of its doctrines should be drawn up as a standard of orthodoxy was negatived. In the three succeeding synods, at Strabane (1827), Cookstown (1828), and Lurgan (1829), Cooke carried all before him. By the successive steps of exacting from all members of synod a declaration of belief in the Trinity, appointing a select committee for the examination of all candidates for the ministry, and instituting an inquiry into the 'religious tenets' of a recently appointed professor of moral philosophy in the academical institution, he left the Arians no alternative but that of secession, a course which, after presenting a spirited 'remonstrance,' they adopted. Cooke was a strong opponent of the Dissenters' Chapels Act (1844), which secured them in the possession of congregational properties.

At the outset Cooke fought against great odds. He had some able coadjutors, especially Robert Stewart [q. v.] of Broughshane, and the main body of the laity was heartily with him. Among the orthodox ministers an important section, headed by James Carlile (1784–1854) [q. v.], looked with no favour upon Cooke's policy of severance; but the rejection of Carlile as candidate for the moral philosophy chair (though an Arian was not appointed) alienated the moderate party from that of the Arians. The leader of the Arian opposition to Cooke in the synod was Henry Montgomery, an orator of the first rank, and the speeches on both sides may still be read with interest for their ability. Cooke's expulsion of the Arian leaders was followed up by the enactment of unqualified subscription to the Westminster Confession (9 Aug. 1836, extended to elders 8 April 1840), and by the union of the general synod of Ulster with the secession synod, under the name of the 'General Assembly of the Presbyterian Church in Ireland' (10 July 1840); the Munster presbytery, formerly nonsubscribing, was incorporated with the assembly in 1854.

On 12 Oct. 1828 a unanimous call had been forwarded to Cooke from the congregation of Mary's Abbey, Dublin. But his place was in Belfast, and thither he removed to a church specially built for him in May Street, and opened 18 Oct. 1829. From this time to the close of his active pastorate in 1867 his fame as a preacher drew crowds to May Street. The calls upon his pulpit services elsewhere were not infrequent; hence the story, told by Classon Porter, that 'his people once memorialled their presbytery for an occasional hearing of their own minister.' Established in Belfast, he became not merely the presiding spirit of Irish presbyterianism (he was elected moderator of assembly in 1841 and 1862), but the leader and framer of a protestant party in the politics of Ulster. To this consummation his wishes tended, when he purged the synod. The political principles of the Arian chiefs were as dangerous in his estimation as their lax theological notions. Till the election of 1832 Belfast had been a stronghold of liberalism. Cooke turned the tide. So completely did his work transform the relations of parties that even Montgomery, in later life, dropped his political liberalism.

At the Hillsborough meeting (30 Oct. 1834) Cooke, in the presence of forty thousand people, published the banns of a marriage between the established and presbyterian churches of Ireland. The alliance was to be

politico-religious, not ecclesiastical, a union for conserving the interests of protestantism against the political combination of the Roman catholic, 'the Socinian, and the infidel.' Still more thoroughly did he succeed in his political mission by his dealing with O'Connell's visit to Belfast in January 1841. Cooke's challenge to a public discussion of facts and principles was evaded by O'Connell. The anti-repeal meeting which followed O'Connell's abortive demonstration is still famous in Ulster. Almost his last platform appearance was at Hillsborough on 30 Oct. 1867, when, in his eightieth year, Cooke spoke against the threatened disestablishment of protestantism in Ireland. On 5 March 1868 he attended the inaugural meeting of an Ulster protestant defence association. In the same sense was the address (24 Oct. 1868) to the protestant electors of Ireland, penned almost on his deathbed. Cooke's presbyterianism was of the most robust type; he would not rank himself as a 'dissenter,' claiming to be a minister of 'a branch of the church of Scotland.' But he was anxious to support the establishment of protestant christianity as 'the law of the empire.' When, in 1843, the general assembly of his church passed a resolution recommending its members to secure the return of presbyterian representatives to parliament, Cooke formally withdrew from the assembly, and did not return to it until 1847, when the resolution was rescinded. In the non-intrusion controversy which divided the church of Scotland Cooke used all his influence with the government to obtain concessions satisfactory to the liberties of the church, and on the day of the disruption (18 May 1843) gave the encouragement of his presence and voice to the founders of the Free church.

The question of education, especially in its religious bearings, engaged Cooke at an early period. When the scheme for Irish national education was started in October 1831, Cooke at once scented danger to the protestant interest. After many negotiations the synod in 1834 broke off relations with the education board. Cooke explained the views of the synod to the parliamentary committees of inquiry in 1837. In 1839 the synod, under Cooke's guidance, organised an education scheme of its own, and applied to the government for pecuniary aid. The result was that the synod's schools were recognised by the board in 1840 on Cooke's own terms. In September 1844 the general assembly made application to the government for the erection of a college which should provide a full course of education for students for the ministry under the assembly's superintendence and control. The government, however, established the Queen's College 30 Dec. 1846, but endowed four chairs in a theological college at Belfast under the assembly (and two chairs in connection with the non-subscribing presbyterians). It was expected that Cooke would be the first president of the Queen's College; this office was conferred on Rev. P. S. Henry; to Cooke was given the agency for the distribution of *regium donum*, a post worth 320*l.* per annum, and on the opening of the Queen's College in 1849 he was appointed presbyterian dean of residence. Cooke, who from 1835 had been lecturer on ethics to the students of his church, was offered by the assembly (14 Sept. 1847) his choice of the newly endowed chairs of ethics and sacred rhetoric; he chose the latter, and was shortly afterwards made president of the faculty. The assembly's college buildings were opened in 1853. On becoming professor Cooke was compelled by the law of the assembly to resign the pastoral office; but at the urgent desire of his congregation he continued to discharge all its duties, being appointed by his presbytery 'constant supplier' until the election of a successor (his successor, John S. M'Intosh, was installed 4 March 1868). His resignation of congregational emolument was absolute; for twenty years he served his congregation gratuitously.

In 1829 Cooke received the degree of D.D. from Jefferson College, U.S., and in 1837 that of LL.D. from Trinity College, Dublin. On various occasions, especially in 1841 and 1865, public presentations were made to him in recognition of his labours. The sums continually raised by his preaching on special occasions were remarkable tributes to the persuasion of his eloquence. He had a noble presence and thrilling voice; he was a master of the art of stating a case, had an unexpected reply to every argument of an opponent, seldom failed to make an adversary ridiculous, and when he rose to vehemence the strokes of his genius were overwhelming. In the reports of his speeches there is nothing so fine as his elegy on Castlereagh (in the debate on voluntaryism with Dr. Ritchie of Edinburgh, March 1836), a passage imperfectly reported, because it is said the pressmen 'dropped their pencils and sat with eyes riveted on the speaker' (J. L. Porter, p. 264).

Cooke's habits of work would have been impossible without the aid of an iron constitution; he rose at four, needed little sleep, and travelled, spoke, and wrote with incessant energy. In public a dangerous and unsparing (some said an unscrupulous) foe, his private disposition was that of warm-hearted kindness. Relations of personal friendliness between him and his old antagonist, Montgo-

mery, sprang up in their later years. Stern protestant as he was, none was more prompt to render assistance to a Roman catholic neighbour in time of need. A strict disciplinarian, he leaned always to the side of mercy when the courts of his church had to deal with delinquents.

Cooke's biographer quotes from Lord Cairns the saying that for half a century his life 'was a large portion of the religious and public history of Ireland.' Orangemen carry his likeness on their banners (though he was no orangeman), and his statue in Belfast (erected in September 1875) is still the symbol of the protestantism of the north of Ireland.

Cooke died at his residence in Ormeau Road, Belfast, on Sunday, 13 Dec. 1868. A public funeral was voted to him on the motion of the present primate, then bishop of Down and Connor. He was buried in the Balmoral cemetery on 18 Dec. In 1813 he married Ellen Mann of Toome, who died on 30 June 1868; by her he had thirteen children.

Cooke's first publication was a charity sermon preached at Belfast 18 Dec. 1814, which went through three editions in 1815; of this discourse Reid says 'it is remarkable for the absence of evangelical sentiment.' Remarkable also is Cooke's collection of hymns under the title, 'Translations and Paraphrases in Verse . . . for the use of the Presbyterian Church, Killileagh,' Belfast, 1821, 12mo (McCreery speaks of an edition, 1829, 'for the use of presbyterian churches,' not seen by the present writer), with a closely reasoned preface, in which he condemns restriction to the psalms of David in christian worship; in later life he had the strongest antipathy to the public use of any hymnal but the metrical psalms. In 1839 he undertook a new edition of Brown's 'Self-interpreting Bible,' Glasgow, 1855, 4to; second edition [1873], 4to, revised by J. L. Porter. The manuscript of an analytical concordance, begun in 1834 and finished in 1841, which he had taken to London for publication, perished in a fire at his hotel. Sermons, pamphlets, and magazine articles in great abundance flowed from his pen.

[The biography of Cooke by his son-in-law, Josias Ledlie Porter, D.D., now president of Queen's College, Belfast (1st edit. 1871; third, or people's edition, Belfast, 1875), is a sustained eulogy, very ably and thoroughly done from the writer's point of view. A brief but valuable memoir is given in Classon Porter's Irish Presbyterian Biographical Sketches, 1883, p. 39 sq. See also Killen's edition of Reid's Hist. Presb. Ch. in Ireland, 1867, iii. 396 sq.; McCreery's Presb. Ministers of Killileagh, 1875, pp. 225 sq.; and Killen's Hist. of Congregations Presb. Ch. in Ireland, 1886, p. 266 sq. Crozier's Life of H. Montgomery, 1875, i., throws light upon the Arian controversy, but takes a very unfavourable view of Cooke's character. Original authorities will be found in the Minutes of Synod, which are printed in full from 1820; reports of speeches are given in the 'Northern Whig,' a journal strongly biassed against Cooke. Cooke's own organ was the 'Orthodox Presbyterian,' a magazine not established till December 1829; the Arians had the 'Christian Moderator,' 1826–8, and the 'Bible Christian' from February 1830. Smethurst's report is in the 'Christian Reformer,' 1822, p. 217 sq. Worth reading, on the other side, is 'The Thinking Few,' 1828, a satirical poem, by the Rev. Robert Magill of Antrim. For Cooke's encounter with O'Connell see 'The Repealer repulsed,' 1841. Respecting Cooke's second period at Glasgow College, information has been given by a fellow-student, the Rev. S. C. Nelson.] A. G.

COOKE, JO. (*fl.* 1614), dramatist, was the author of an excellent comedy entitled 'Greene's Tu Quoque, or the Cittie Gallant. As it hath beene diuers times acted by the Queenes Maiesties Seruants. Written by Jo. Cooke, Gent.,' 4to, published in 1614, with a preface by Thomas Heywood. Another edition appeared in 1622, 4to, and there is also an undated 4to (1640?). Chetwood mentions an edition of 1599, but no reliance can be placed on Chetwood's statements. Greene, a famous comedian, took the part of Bubble, the Cittie Gallant, who constantly has on his lips the words 'Tu Quoque:' hence the origin of the first title 'Greene's Tu Quoque.' In the 'Stationers' Register,' under date 22 May 1604, we find entered, 'Fyftie epigrams written by J. Cooke, Gent.' Cooke's play has been reprinted in the various editions of Dodsley's 'Old Plays.' ('A Pleasant Comedie: How to chuse a Good Wife from a Bad,' is attributed in a manuscript note on the title-page of a copy of the edition of 1602, preserved in the Garrick collection, to 'Joshua Cooke,' whose name is otherwise unknown.)

[Langbaine's Dramatic Poets; Dodsley's Old Plays, ed. Hazlitt, vols. ix. xi.; Arber's Transcript of Stat. Reg. iii. 261.] A. H. B.

COOKE, SIR JOHN (1666–1710), civilian, son of John Cooke of Whitechapel, London, surveyor of the customs, was born on 29 Aug. 1666, was admitted into Merchant Taylors' School in 1673, and was thence elected to St. John's College, Oxford, in 1684 (Wilson, *Merchant Taylors' School*; Robinson, *Register of Merchant Taylors' School*, i. 280). While *in statu pupillari*, being a partisan of William III, he obtained a lieutenant's commission in an infantry regiment, and served in Ireland at the time of the battle of the Boyne. Returning to Oxford he resumed his studies, and graduated B.C.L. in 1691 and D.C.L. in

1694 (*Cat. of Oxford Graduates*, ed. 1851, p. 147). He was admitted a member of the College of Advocates at Doctors' Commons on 23 Oct. in the last-named year (Coote, *English Civilians*, p. 105). On 21 May 1701 he received the honour of knighthood (*Addit. MS.* 32102, f. 110 *b*). In the following year he was nominated a commissioner to treat of the union between England and Scotland (Thomas, *Hist. Notes*, ii. 913). Archbishop Tenison, on the death of Dr. George Oxenden in February 1702–3, appointed Cooke dean and official of the court of arches. He was also vicar-general and principal official to the archbishop, and dean and commissary of the peculiars belonging to his grace; and official of the archdeaconry of London. William III appointed him his advocate-general. Cooke's competitor on that occasion was Dr. Thomas Lane, who had been a captain of horse on King James's side at the battle of the Boyne, where he was wounded. His majesty, knowing this, said 'he chose rather to confer the place upon the man who fought for him, than upon the man who fought against him' (*Annals of Queen Anne*, ix. 412). In 1706 Cooke was appointed clerk of the pipe in the exchequer. He died on 31 March 1710, and was buried at St. Mary's, Whitechapel (*Present State of Europe*, xxi. 119).

He married Mary, only daughter of Matthew Bateman of London (she died on 6 Oct. 1709), and left issue one daughter.

He published 'A Summary View of the Articles exhibited against the late Bishop of St. David's [Dr. Watson], and of the Proofs made thereon,' London, 1701, 8vo.

[Authorities quoted above.] T. C.

COOKE, JOHN (1763–1805), captain in the royal navy, entered the navy at the age of thirteen, on board the Eagle, carrying Lord Howe's flag on the North American station, and, having remained in her through her whole commission, was promoted to be lieutenant on 21 Jan. 1779. He was then appointed to the Superb, with Sir Edward Hughes, in the East Indies; and having been obliged to invalid from that station was appointed to the Duke with Captain (afterwards Lord) Gardner, who went out to the West Indies and took a distinguished part in the glorious action off Dominica on 12 April 1782. After the peace Gardner was for some time commodore at Jamaica, Cooke remaining with him as first lieutenant of the Europa. In 1790 he served for some time as a lieutenant of the London, bearing the flag of Vice-admiral Sir Alexander Hood, and in February 1793 was appointed first lieutenant of the Royal George, bearing Sir Alexander's flag. After the battle of 1 June 1794 he was promoted to be commander, and a few days later, 23 June, to be captain. He then served for a year in Newfoundland as flag captain to Sir James Wallace, in the Monarch, and on his return home was appointed, in the spring of 1796, to command the Nymphe, which, in company with the San Fiorenzo, on 9 March 1797, captured the two French frigates Resistance and Constance. These were at the time on their way back to France after landing the band of convicts in Fishguard Bay; in memory of which, the Resistance, a remarkably fine vessel, mounting forty-eight guns, on being brought into the English navy, received the name of Fisgard (James, *Nav. Hist.*, 1860, ii. 91). When the mutiny broke out in April and May, the Nymphe was at Spithead, and her crew joined the mutineers. On Cooke's attempting to give some assistance to Rear-admiral John Colpoys [q. v.], he was ordered by the mutineers to go on shore; nor was it thought expedient for him to rejoin the ship. Two years later he was appointed to the Amethyst, which he commanded in the Channel till the peace. In October 1804 he was invited by Sir William Young, the commander-in-chief at Plymouth, to come as his flag captain; but a few months later, having applied for active service, he was appointed to the Bellerophon, in which he joined the fleet off Cadiz in the beginning of October 1805. To be in a general engagement with Lord Nelson would, he used to say, crown all his military ambition. In the battle of Trafalgar the Bellerophon was the fifth ship of the lee line, and was thus early in action; in the thick of the fight Cooke received two musket-balls in the breast; he fell, and died within a few minutes, saying with his last breath, 'Tell Lieutenant Cumby never to strike.' A monumental tablet to his memory was placed by his widow in the parish church of Donhead in Wiltshire. His portrait, presented by the widow of his brother, Mr. Christopher Cooke, is in the Painted Hall at Greenwich.

[Naval Chronicle, xvii. 354.] J. K. L.

COOKE, JOHN (1731–1810), bookseller, was born in 1731, and began life as assistant to Alexander Hogg, one of the earliest publishers of the cheap 'Paternoster Row numbers,' or standard popular works issued in weekly parts. Cooke started for himself, and made a large fortune in the same way of business. Southwell's (or rather Sanders's) 'Bible with Notes' is said to have brought him 30,000*l.* (*Gent. Mag.* lxxx. pt. i. 386). The sum appears to be scarcely credible.

Leigh Hunt tells us: 'In those days Cooke's edition of the British poets came up. . . . How I loved these little sixpenny numbers, containing whole poets! I doted on their size; I doted on their type, on their ornaments, on their wrapper, containing lists of other poets, and on the engravings from Kirk' (*Autobiography*, 1860, p. 76). These editions were published in sixpenny whity-brown-covered weekly parts, fairly well edited and printed. They were divided into three sections—select novels, sacred classics, and select poets. A shilling 'superior edition' was also issued. Cooke died at York Place, Kingsland Road, on 25 March 1810, aged 79. His son Charles succeeded to the business at the Shakspeare's Head, Paternoster Row, but only survived him six years, dying 16 April 1816, aged 56. The son was a liveryman of the Stationers' Company.

[Nichols's Lit. Anecd. iii. 719; Nichols's Illustr. viii. 488; Timperley's Encyclopædia, p. 838; Book Lore, iv. 11.] H. R. T.

COOKE, JOHN (1738–1823), chaplain of Greenwich Hospital, born in 1738, was educated at Trinity College, Cambridge, where he graduated B.A. 1761, M.A. 1764, and was presented to the rectory of Denton, Buckinghamshire, by the king on 2 Aug. 1773. He was also chaplain to Greenwich Hospital. He died on 4 May 1823. He published: 1. 'An Historical Account of the Royal Hospital for Seamen at Greenwich,' 1789, 4to. 2. 'The Preservation of St. Paul from Shipwreck on the Island of Melita.' A sermon preached at the opening of the chapel of the Royal Hospital for Seamen, 20 Sept. 1789. 3. 'A Voyage performed by the late Earl of Sandwich round the Mediterranean. To which are prefixed memoirs of the noble author's life,' 1799, 8vo.

[Gent. Mag. (1823), i. (1773), 415, 572; Brit. Mus. Cat.] J. M. R.

COOKE, JOHN (1756–1838), physician, born in 1756 in Lancashire, was educated by Dr. Doddridge to be a dissenting minister. He preached at Rochdale and at Preston, but preferred medicine, came to study at Guy's Hospital in London, completed his education at Edinburgh and Leyden, and graduated in the latter university. His thesis was on the use of Peruvian bark in cases where there is no rise of temperature. He settled in London and became physician to the Royal General Dispensary in Bartholomew Close. No out-patients were then seen at the neighbouring hospital, so that the dispensary offered a large field of observation. In April 1784 he was elected physician to the London Hospital, which office he held for twenty-three years, and delivered the first clinical lectures ever given in that institution. On 25 June in the same year he was admitted a licentiate of the College of Physicians. In 1799 an alarm of plague was raised in London by the sudden death of two men who had been employed in carrying bales of cotton ashore. Cooke, at the request of the lord mayor, investigated the circumstances, and showed that the alarm was groundless. In 1807 he was elected a fellow of the College of Physicians, and ten years later F.R.S. He delivered the Croonian lectures at the College of Physicians in 1819, 1820, 1821, and the Harveian oration in 1832. In 1820 he began the publication of 'A Treatise on Nervous Diseases,' which was continued in 1821 and completed in 1823, and is usually bound in two volumes. An American edition, in one volume, was published at Boston in 1824. This work is based on his Croonian lectures. It gives an account of the existing knowledge of hemiplegia, paraplegia, paralysis of separate nerves, epilepsy, apoplexy, lethargy, and hydrocephalus internus. It shows considerable clinical acquaintance with the subject and a careful study of old writers, but the imperfect state of knowledge of this part of medicine is illustrated by the fact that apoplexy and hemiplegia are treated as subjects having no relation to one another. Cooke and Dr. Thomas Young were friends, and there is considerable resemblance between the general method of Young's 'Treatise on Phthisis' and Cooke's 'On Nervous Diseases.' Both show careful thought on the subject and much reading, and both are trustworthy as representations of all that was known in their time, while neither contains any important addition to medical knowledge. Cooke was president of the Medico-Chirurgical Society in 1822 and 1823. During his latter years he gave up practice and went little into society. He was a well-read man, and throughout life studied and enjoyed Homer. He died at his house in Gower Street, London, 1 Jan. 1838.

[Munk's Coll. of Phys. iii. 53; Pettigrew's Biographical Memoirs; Curling's Address at the London Hospital, 1846.] N. M.

COOKE, ROBERT (1550–1615), vicar of Leeds, Yorkshire, was the son of William Gale, *alias* Cooke, of Beeston in that parish, where he was baptised on 23 July 1550 (Thoresby, *Ducatus Leodiensis*, ed. 1816, p. 209). He entered as student at Brasenose College in 1567, 'where, with unwearied diligence, travelling through the various classes of logic and philosophy, he became the most noted disputant of his time' (Wood, *Athenæ*

Oxon. ed. Bliss, ii. 154). On 2 Dec. 1573 he was unanimously elected probationer of his college, and three years afterwards he graduated M.A. In 1582 he was elected one of the proctors of the university (Le Neve, *Fasti*, ed. Hardy, iii. 490). He graduated B.D. in 1584 (Wood, *Fasti*, i. 228), and was instituted to the vicarage of Leeds on 18 Dec. 1590, on the presentation of the parishioners. Thoresby states that the Reformation went on very slowly in Leeds, till 'the deservedly famous Mr. Robert Cooke . . . revived a deep sense of true religion and piety.' Cooke was collated by Dr. William James, bishop of Durham (to whom he dedicated his 'Censura'), to the sixth prebend in that cathedral (Thoresby, *Vicaria Leodiensis*, pp. 55–60; Le Neve, *Fasti*, iii. 314). He died on 1 Jan. 1614–15, and was buried in the church at Leeds (Hobart, *Reports*, ed. 1724, p. 197). His younger brother, Alexander Cooke [q. v.], succeeded him in the vicarage.

His works are: 1. Six Latin orations delivered at Oxford, in a manuscript formerly in the possession of James Crossley. One of these orations was delivered on 10 April 1583, when he resigned the office of proctor. It gives a vivid picture of the state of Oxford at that time, and the difficulties and animosities which he had to encounter in the execution of the duties imposed upon him (*Notes and Queries*, 4th ser. xi. 465, 514). 2. 'A Learned Disputation betwixt Robert Cooke, B.D., and a priest named Cuthbert Johnson, alias William Darrell, before his Majesty's Council and other learned Men at York, an. 1610.' Manuscript formerly in Thoresby's museum at Leeds (*Musæum Thoresbyanum*, ed. 1816, p. 86). 3. 'Censura quorundam Scriptorum, quæ sub nominibus Sanctorum, et veterum Auctorum, à Pontificiis passim in eorum Scriptis, sed potissimum in Quæstionibus hodie controversis citari solent,' Lond. 1614, 1623, 4to.

[Authorities cited above.] T. C.

COOKE, ROBERT (*fl.* 1793–1814), musician, was son of Dr. Benjamin Cooke the organist [q. v.] He became organist of the church of St. Martin's-in-the-Fields on the retirement of his father in 1793. He was elected master of the choir-boys at Westminster, and was appointed organist at the abbey on the death of Dr. Arnold in 1802. He held this post until 1814, when he went mad, and drowned himself in the Thames. The most celebrated works which he left behind him are an 'Ode to Friendship,' which was sung on the first night of the British Concerts, an Evening Service in C, and several songs and glees, of which a collection of eight was published in 1805, and a song in imitation of Purcell, composed expressly for James Bartleman [q. v.]

[Grove's Dict. of Music; A Dictionary of Musicians, 1827, 8vo.] E. H.–A.

COOKE, ROBERT (1820?–1882), catholic divine, was born at Waterford about 1820, and for some time studied medicine, but subsequently, during a visit to France, joined the congregation of Oblates of Mary Immaculate. After his ordination he was stationed at Grace Dieu, Leicestershire. Thence he was sent in 1847 to Everingham Park, Yorkshire, and while there he established missions at Howden and Pocklington. In 1851 he removed to Leeds. He established houses of his order at Inchicore in Ireland, and at Kilburn, London. His last missionary labour was in the east end of London, where he founded the church of the English Martyrs, Tower Hill. He died on 18 June 1882.

His principal works are: 1. 'Catholic Memories of the Tower of London,' Lond. 1875, 8vo, which has been translated into French. 2. 'Sketches of the Life of Mgr. de Mazenod, bishop of Marseilles, and Founder of the Oblates of Mary Immaculate, and of the Missionary Labours of the French Oblates of Mary Immaculate,' 2 vols. Lond. 1879–82, 8vo.

[Tablet, 24 June 1882; Cat. of Printed Books in Brit. Mus.; Gillow's Bibl. Dict. i. 557; Athenæum, 1879, i. 697.] T. C.

COOKE, ROGER (*b.* 1523), astrologer, was born in 1523, and became Dr. Dee's assistant at the age of fourteen. He seems to have shown considerable aptitude; for Dr. Dee instructed him in many of his discoveries. Thus we find in Dr. Dee's 'Diary' in the Ashmolean Library at Oxford, under date 28 Dec. 1579, 'I reveled to Roger Coke the gret secret of the salt *oϕ ακετελε ονε υπτον α υνδρεδ*,' and in the Ashmolean MS. 1788, fol. 147, 'he revealed to Roger Cooke the great secret of the Elixar, as he called it, of the salt of metalls, the projection whereof was one upon an hundred.' Cooke would seem to have been a man of morose and often violent temper; but for reasons which do not appear Dr. Dee seems to have been loth to part with him. Thus, we find under date 12 July 1581, 'About 10 of the clock ½ before noone Roger, his incredible doggednes and ingratefulnes againe me to my face, almost redi to lai violent hand on me, major Henrik can partly tel' (the passage is in Greek character). Things culminated in the same year, on 5 Sept., when we read: 'Roger Cook, who had byn with me from his 14 yeres of age till 28, of a melancholik nature, pycking

and divising occasions of just cause to depart on the suddayn, abowt 4 of the clok in the afternone requested of me lycense to depart, wheruppon rose whott words between us; and he imagining with his self that he had on the 12 of July deserved my great displeasure, and finding himself barred from vew of my philosophicall dealing with Mr. Henrik, thowght that he was utterly recist from intended goodnes toward him. Notwithstanding Roger Cook, his unseamly dealing, I promised him, yf he used himself toward me now in his absens, one hundred pounds as sone as of my own clere liability I might spare so much; and moreover, if he used himself well in lif toward God and the world, I promised him some pretty alchemicall experiments, wheruppon he might honestly live.' 'Sept. 7th.—Roger Cook went for altogether from me.' After this Cooke seems to have set up for himself. An almanack for 1585 bears his name, after which all trace of him is lost.

[Dr. Dee's Diary, published by Camden Society; Black's Cat. of MSS. in Ashmolean Library.]

E. H.–A.

COOKE, Sir THOMAS (*d.* 1478), lord mayor of London, was the son of Robert Cooke of Lavenham in Suffolk, by Katherine his wife. The family was a long-established one. Hugh, another son, who died in 1443, possessed lands in various parishes of Suffolk (will in Probate Registry, Luffenham, 34). Thomas came to London, became a member of the Drapers' Company, and soon grew rich. The earliest certain mention of him is in 1439, when he appears in the grant of arms to the Drapers' Company as one of the four wardens of the company. He next appears, in June 1450, as agent to Jack Cade, who was encamped on Blackheath, and opened communications with the city. Cooke was requested by the rebels to tax the foreign merchants, to supply 'us the captain' with horses, accoutrements, weapons, and money. Cooke, though in sympathy with the Yorkists, married Elizabeth, daughter and coheiress of Alderman Philip Malpas, one of the leaders of the Lancastrian party within the city. By her he had one daughter and four sons, of whom Philip, the eldest, afterwards knighted, was born in 1454. He served as sheriff in 1453, and was elected alderman of Vintry ward in 1454, and mayor in 1462.

Edward IV, upon the coronation of his queen, Elizabeth, in May 1465, rewarded the leading members of his party in the city, including Cooke, by creating them knights of the order of the Bath. In 1467 Cooke began to build a mansion called Gidea Hall, near Romford in Essex, and obtained a license for fortifying and embattling it; but on account of his subsequent misfortunes he completed only the front, the remaining sides of the quadrangle being built by Sir Anthony Cooke [q. v.] Cooke was in all probability a draper by trade, and had extensive dealings with foreign parts. A curious clause appears in his father-in-law's will (made and proved in 1469), in which Malpas solemnly disavows any responsibility for 'the tarying or taking of Sir Thomas Cooke's ship and goods' when he was last upon the sea, although he was in the ship at the time. Cooke's will shows that he owned at least four brewhouses, taverns, and beerhouses, besides fishing-weirs on the Colne, a large farm at Gidea Hall, and numerous properties and manors in London, Surrey, Essex, and Kent. His residence was in the parish of St. Peter the Poor, Old Broad Street, where he had a 'grete place,' which he afterwards sold to Robert Hardyng, goldsmith.

In 1467 Cooke was impeached of high treason, for lending money to Margaret, the queen of Henry VI. One Hawkins, tortured on the rack, was the only witness against him. Chief-justice Markham directed the jury to find it only misprision of treason, whereby Cooke saved his lands and life, though he was heavily fined and long imprisoned (Fuller, *Worthies*, ii. 207).

While awaiting his trial in the Tower his effects, both at his town house and at Gidea Hall, were seized by Lord Rivers, then treasurer of England, and his wife was committed to the custody of the mayor. On his acquittal he was sent to the Bread Street compter, and afterwards to the king's bench, and was kept there until he paid eight thousand pounds to the king and eight hundred pounds to the queen. Lord Rivers and his wife, the Duchess of Bedford, also obtained the dismissal of Markham from his office for having determined that Cooke was not guilty of treason. In December 1468 Cooke, then alderman of his own ward of Broad Street, was discharged from his office by order of the king, but was reinstated in October of the following year. According to Fabyan, Cooke was a member of the parliament that met 26 Nov. 1470, on the temporary restoration of Henry VI, and he put in a bill for the restoration of certain lands, to the value of twenty-two thousand marks, 'whiche,' says Fabyan, 'he had good comfort to have ben allowyd of King Henry if he had prosperyd. And the rather for y^{t} he was of the comon house, and therwith a man of great boldnesse of speke and well spoken, and syngulerly wytted and well reasoned.' In the beginning of 1471 Cooke acted as deputy to the mayor, Sir John Stockton, who, fearing

the return of King Edward, feigned sickness and kept his house. Edward returned in April, and Cooke, attempting to leave this country for France, was taken with his son by a ship of Flanders, where he was kept in prison many days, and was afterwards delivered up to King Edward. Cooke lived seven years after this, and though he was probably again heavily fined, he left a large amount of landed and other property. In 1483, when the Duke of Buckingham addressed the citizens of London in the Guildhall in favour of the pretensions of Richard III to the throne, he referred at length to the sufferings and losses of Cooke as a notable instance of the tyranny of the late king (Holinshed, ed. 1808, iii. 391). Cooke died in 1478, and was buried, in compliance with his wish, in the church of the Augustine friars, within the ward of Broad Street in London. His will, dated 15 April, was proved at Lambeth 1 June 1478 (Probate Reg., Wattis, 36). His great-grandson was Sir Anthony Cooke [q. v.]

[Herbert's Livery Companies; Orridge's Particulars of Alderman Philip Malpas and Alderman Sir Thomas Cooke, K.B.; Hook's Archbishops of Canterbury, v. 164; Foss's Judges, iv. 442–3; Drapers' Company's Records; Lysons's Environs.]

C. W-h.

COOKE, THOMAS (1703–1756), author, commonly called Hesiod Cooke, born 16 Dec. 1703, was the son of John Cooke, an innkeeper of Braintree, Essex, by his wife Rebeckah (*Braintree Parish Reg.*, kindly communicated by the Rev. J. W. Kenworthy). His father, according to Pope, was a Muggletonian. Cooke was educated at Felstead, and made great progress there in classics. While a lad he obtained an introduction to the Earl of Pembroke, who gave him some employment and encouraged him in his classical studies. In 1722 he came to London to earn his living by his pen; contributed articles to the daily papers, and attached himself to the whigs. He thus came to know Tickell, Philips, Welsted, Steele, and Dennis. His earliest publication was a poem on the death of the Duke of Marlborough (1722); a translation of the poems of Moschus and Bion, and 'Albion, or the Court of Neptune,' a masque, followed in 1724. In 1725 he issued anonymously (in folio) a poem entitled 'The Battle of the Poets,' in which he attacked Pope, Swift, and their friends, and eulogised the writers of his own school. He continued the campaign by publishing in the 'Daily Journal' for 6 April 1728 notes on Pope's version of the Thersites episode in the second book of the 'Iliad,' and proved to his own satisfaction that Pope was no Greek scholar. Pope was intensely irritated, and resolved to pillory Cooke in the 'Dunciad.' News of Pope's intention reached Cooke, and Cooke, taking alarm, sent two letters to Pope (11 Aug. and 16 Sept. 1728) repudiating his connection with the offensive publications. With the second letter he forwarded a copy of his newly issued translation of 'Hesiod.' In letters to Lord Oxford Pope showed some sign of accepting Cooke's denial, but when the 'Dunciad' appeared at the close of the year, Cooke occupied a place in it (ii. 138), and was held up to ridicule in the notes. By way of reply, Cooke reissued his 'Battle of the Poets' and his letters on the Thersites episode, with new and caustic prefaces, in 1729. The volume (dedicated to Lord Carteret) was entitled 'Tales, Epistles, Odes, Fables, &c.,' and contained several other of Cooke's published poems, some translations from the classics, 'proposals for perfecting the English language,' and an essay on grammar. Pope was here described as 'a person who with but a small share of learning and moderate natural endowments has by concurring and uncommon accidents acquired as great a reputation as the most learned and exalted genius could ever hope.' In 1731 Cooke collected a number of letters on the political and literary controversies of the day, which he had contributed under the pseudonym of Atticus to the 'London Journal' in 1729 and 1730, and dedicated the book to Horace Walpole. Letter V. is on 'the controversy betwixt the poets and Mr. Pope.' Pope renewed his attack on Cooke in his 'Epistle to Dr. Arbuthnot,' l. 146 (1735).

Cooke tried his hand with unflagging energy at every kind of literary work. In 1726 he published (1) 'The Bath, or the Knights of the Bath,' a poem suggested by the revival of the order, to which was added 'The Scandalous Chronicle, a Ballad of Characters. Written for the Use of the Poets and proper to be sung at their next Sessions,' which is rarely met with; (2) 'Philander and Cydippe,' a poem, and (3) an edition of Marvell's works, with a memoir. Subsequently he issued separately a long series of odes, with dedications addressed to Lord Chesterfield and other persons of influence. Oldys says that Cooke compiled 'Seymour's Survey of London' in 1734. Five years later he wrote a dull poem entitled 'The Battle of the Sexes.' Another edition of his collected poems appeared in 1742.

By his translations from the classics Cooke achieved a wider and deserved reputation. In 1728 he translated 'Hesiod,' and his early patron, the Earl of Pembroke, and Theobald contributed notes. This book gave him his popular nickname of Hesiod Cooke. It was reissued in Anderson's 'Poets' (1793), vol. xiii.; in F. Lee's 'English Translations from

Greek Authors' (1808) in Chalmers's 'Poets' (1810), vol. xx.; in the 'Works of the Greek and Roman Poets' (1813), vol. v.; and in the 'British Poets' (1822), vol. lxxxviii. An edition of 'Terence,' with an English translation (3 vols.)—probably the best in the language—followed in 1734, and a translation of Cicero's 'De Natura Deorum,' with elaborate critical apparatus, in 1737. In 1741 Cooke produced an edition of Virgil with English notes and a Latin paraphrase, and in 1754 appeared the first and only volume—a translation of the 'Amphitruo'—of a long-promised edition of Plautus. Dr. Johnson said that Cooke was soliciting subscriptions for this book for twenty years, and that the proceeds of his canvass formed his main source of income.

Cooke also wrote for the stage. In 1728 he helped his friend John Mottley with 'Penelope, a dramatic opera.' The 'Triumphs of Love and Honour,' by Cooke, was acted at Drury Lane 18 Aug. 1731, and was published in the same year with an essay 'on the stage, and on the advantages which arise to a nation from the encouragement of the arts.' The essay, which included long criticisms of Shakespeare's 'King Lear' and Addison's 'Rosamond,' was also issued separately. 'The Eunuch, or the Darby Captain,' a musical farce adapted from Terence, was performed at Drury Lane on 17 May 1737, with Charles Macklin in the part of Captain Brag. In 1739 Cooke published a tragedy called 'The Mournful Nuptials,' together with 'some considerations on satire and on the present state of our public entertainments.' It was acted under the title of 'Love the Cause and Cure of Grief, or the Innocent Murderer,' at Drury Lane on 19 Dec. 1743, with a prologue by Sir Robert Henley, and republished in 1744. None of Cooke's pieces reached a second representation. He subsequently wrote songs for Vauxhall and the libretto for Rich's harlequinade. About 1742 Cooke took part in Colley Cibber's theatrical quarrel, and issued, under the pseudonym of 'Scriblerus Quartus,' the 'Bays' Miscellany, or Colley Triumphant,' which included two new satiric dialogues, 'Petty Sessions of the Poets' and 'The Contention of the Laurel as it is now acting at the New Theatre at the Hay-Market,' together with a reprint of the 'Battle of the Poets.' In 1743 an extravagantly eulogistic epistle in verse addressed by Cooke to the Countess of Shaftesbury appeared, together with a prologue and epilogue on Shakespeare, the former 'spoke by Mr. Garrick' at Drury Lane, and the latter by Mrs. Woffington. Cooke formed a fine collection of printed plays, which he sold to Mrs. Oldfield, the actress, and on her death it was purchased (1737) by Queen Caroline for 200*l.*

About 1741 Cooke became editor and author of the well-known 'Craftsman,' in succession to Nicholas Amhurst [q. v.] In 1748 his free criticisms of the Pelham administration led the Duke of Bedford, then secretary of state, to proceed against him for libel, and he was placed under the care of a parliamentary messenger for several weeks, but received no further punishment. Religious discussions interested him, and he approached them from an advanced point of view. In 1742 he published anonymously a letter (addressed before 1732 to Archbishop Wake) 'concerning Persecution for Religion and Freedom of Debate, proving Liberty to be the support of Truth and the natural property of Mankind,' together with 'A Demonstration of the Will of God by the Light of Nature.' This work was dedicated to the third Earl of Shaftesbury, and portions of it criticise the argument of Samuel Clarke (1675–1729) [q. v.], with whom Cooke was for the most part in agreement. In 1756 he supplied Dr. Leonard Howard, rector of St. Saviour's, Southwark, with some unpublished poems and old correspondence as material for the second volume of a collection of 'Ancient Letters.'

Cooke was always in debt, and his difficulties increased with his years. He died in great poverty 20 Dec. 1756 at a small house in Lambeth, which he was in the habit of describing to casual acquaintances as a magnificent mansion. A few literary friends subscribed his funeral expenses, and contributed to the support of his widow, Anne, a sister of Charles Beckingham [q. v.], and his only child, a daughter, Elizabeth. The former died in March 1757, and the daughter took to immoral courses. Cooke, although of a convivial temper, had a cynical humour; he introduced Foote to a club as 'the nephew of the gentleman who was lately hung in chains for murdering his brother.' A friend, Sir Joseph Mawbey, to whom Cooke left his manuscripts, contributed a long anecdotal biography, with copious extracts from his commonplace books, to the 'Gentleman's Magazine' for 1791, 1792, and 1797. Mawbey offered Garrick a manuscript play by Cooke entitled 'Germanicus,' but Garrick declined it.

[Gent. Mag. lxi. pt. ii. 1089, 1178, lxii. pt. i. 26, 215, 313, lxvii. pt. ii. 560; Baker's Biog. Dram.; Genest's Hist. vols. ii. and iii.; Pope's Works, ed. Courthorpe and Elwin, viii. 239–45, x. 212–15; Lysons's Environs, vol. i.; Oldys's Diary; Boswell's Johnson.] S. L. L.

COOKE, THOMAS (1722–1783), an eccentric divine, born 23 Oct. 1722, was the son

of a shoemaker at Hexham in Northumberland. He received his education as king's scholar at Durham School, and afterwards entered at Queen's College, Oxford (22 Feb. 1742–3), where he never took a degree. He obtained the curacy of Embleton, Northumberland, and soon was brought into notoriety by the singularity of his religious notions. He maintained that the Jewish ceremonies were not abrogated by the christian dispensation, and insisted on the necessity of circumcision, supporting his doctrine by his own practice. At this period he assumed the names of Adam Moses Emanuel (Sykes, *Local Records*, ed. 1833, i. 328). On being deprived of his curacy he came to London, preached in the streets, and commenced author; but as his unintelligible jargon did not sell he was reduced to great distress. For two or three years he was confined in Bedlam (Richardson, *Local Historian's Table Book*, historical division, ii. 283). On his release he travelled through Scotland and Ireland. Ultimately he returned to the north of England, and until a few years before his death subsisted on a pension allowed him by the Society of the Sons of the Clergy. His last project was for establishing a grand universal church upon true evangelical principles. His death, which occurred at Newcastle-upon-Tyne on 15 Nov. 1783, is said to have been occasioned by his copying Origen too closely (Baker, *Biog. Dram.*, ed. 1812, i. 146).

He wrote, besides a large number of published sermons: 1. 'The King cannot err,' a comedy, 1762. 2. 'The Hermit converted; or the Maid of Bath married,' a comedy, London, 1771, 8vo. No one but a lunatic could have written the dramatic pieces.

[Authorities cited above.] T. C.

COOKE, THOMAS (1763–1818), writer on physiognomy, was born at Sheffield on 20 March 1763. He was engaged in trade early in life, but when twenty-two years old he began the study of physiognomy, of which 'science' he became a devoted enthusiast and expounder. He died at Manchester on 26 July 1818, and in the following year his papers were collected and published under the title of 'A Practical and Familiar View of the Science of Physiognomy.'

[Memoir prefixed to work cited.] C. W. S.

COOKE, THOMAS (1807–1868), optician, the son of a poor shoemaker, was born at Allerthorpe in the East Riding of Yorkshire on 8 March 1807. His education was limited to two years at the national school, after which he was put to his father's trade. Poring over the narrative of Captain Cook's voyages, he was fired with the desire to emulate them. He studied navigation diligently, and was on the point of engaging himself for a seaman, when his mother's tears persuaded him to seek a less distant livelihood. Renewed application fitted him, at the age of sixteen, to open a school in his native village, which he continued until his removal to York about 1829. There, during seven years, he supported himself by teaching, while his spare moments were devoted to the study of mathematics and practical mechanics. Optics attracted him, and his first effort towards telescope-construction was with one of the reflecting kind. But the requisite metals cost money, and he turned to refractors, finding cheap material in the bottom of a common drinking-glass. Methods of shaping and polishing were gradually contrived, and, after a laborious process of self-initiation, he at length succeeded in producing a tolerable achromatic, afterwards purchased by Professor Phillips of Oxford, his constant friend and patron. He was now induced, by offers of countenance from many quarters, to enter upon business as an optician.

His first important order was from Mr. William Gray, F.R.S., for a 4½-inch equatorial, and so effectually had glass manufacture in England been obstructed by an oppressive excise duty, that the undertaking was then regarded as of no small moment. It was succeeded in 1851 by a commission from Mr. Pattinson of Gateshead for one of seven inches aperture, lent in 1856 to Professor Piazzi Smyth for his celebrated expedition to Teneriffe. Its successful execution added so much to Cooke's reputation and business that an extension of his premises became necessary. He accordingly erected new workshops, afterwards known as the Buckingham Works, in Bishop's Hill, York, and removed his establishment thither in 1855. It consisted at that time of five or six workmen and one apprentice; when he died above one hundred persons were in his employment.

The enterprise by which he gained European celebrity was undertaken in September 1863. In the previous year Alvan Clark of Boston had turned out a refractor of 18½-inches aperture. Mr. Newall, a manufacturer of submarine cables at Gateshead, now committed to Cooke the onerous task of producing one of no less than twenty-five inches. So considerable an advance in size involved difficulties overcome only by unremitting patience and ingenuity. The destruction of colour was rendered highly arduous by the magnitude of the lenses, and their weight menaced at every moment the permanence of their figure. The optical part of the commission was com-

pleted early in 1868. A huge object-glass, twenty-five inches across and of the highest quality in form and finish, was ready to be placed in the tube. But its maker, worn out by the anxieties attendant on so vast an undertaking, died on 19 Oct. 1868. The great telescope was mounted in the following year. It is still the largest, and is believed to be the best refractor in the United Kingdom, though its qualities have been obscured by the murky air of Gateshead. Among the novelties introduced in its fittings was that of the illumination, by means of Geissler vacuum-tubes, both of micrometer-wires and circle-graduations. A seven-inch transit-instrument formed an adjunct to it.

Cooke has been called the 'English Fraunhofer.' He restored to this country some portion of its old supremacy in practical optics. He brought the system of equatorial mounting very near to its present perfection. The convenience of observers had never before been so carefully studied as by him, and observation owes to his inventive skill much of its present facility. By his application of steam to the grinding and polishing of lenses their production was rendered easy and cheap and their quality sure. His object-glasses were pronounced by the late Mr. Dawes (perhaps the highest authority then living) 'extremely fine, both in definition and colour' (*Monthly Notices*, xxv. 231). And the facility given by his method to their construction brought comparatively large instruments within the reach of an extensive class of amateur astronomers.

A pair of five-foot transits, constructed by Cooke for the Indian Trigonometrical Survey, were described by Lieutenant-colonel Strange before the Royal Society on 16 Feb. 1867 (*Proc. R. Soc.* xv. 385). They were among the largest portable instruments of their class, the telescopes possessing a clear aperture of five inches.

Cooke invented an automatic engine, of excellent performance, for the graduation of circles, and was the first to devise machinery for engraving figures upon them. He perfected the astronomical clock, and built nearly one hundred turret-clocks for public institutions and churches. Admirable workmanship was combined, in all his instruments, with elegance of form, while the thoroughness characteristic of his methods was exemplified in the practice adopted by him of cutting his own tools and casting his own metals. Simplicity, truthfulness, and modesty distinguished his private character. He was admitted a member of the Royal Astronomical Society in 1859, and contributed to its proceedings a paper, 'On a new Driving-clock for Equatorials' (*Monthly Notices*, xxviii. 210). He left two sons, well qualified to carry on his business.

[Monthly Notices, xxix. 130; Athenæum, 1868, ii. 534; Les Mondes, xviii. 331.] A. M. C.

COOKE, THOMAS POTTER (1786–1864), actor, was born on 23 April 1786, in Titchfield Street, Marylebone, where his father, whom he lost in his seventh year, practised as a surgeon. The sight of a nautical melodrama inspired Cooke with a passion, not for the stage, but for the sea. In 1796, accordingly, he sailed on board H.M.S. Raven to Toulon, in the siege of which port he took part. He was present (1797) at the battle off Cape St. Vincent, and was engaged in other actions. After narrowly escaping drowning off Cuxhaven, where the vessel on which he sailed was lost, and the crew had to take refuge in the rigging, he reached England, only to sail again on board the Prince of Wales, carrying Rear-admiral Sir Robert Calder, to the blockade of Brest. The peace of Amiens, 1802, deprived him of occupation. In January 1804 he made his *début* in an insignificant character at the Royalty Theatre in Wellclose Square. He was then engaged by Astley for the Amphitheatre, where he appeared as Nelson. He subsequently played at the Lyceum, and then joined the company of H. Johnston, who opened a theatre in Peter Street, Dublin. In 1809 he was engaged by Elliston as stage manager of the Surrey Theatre, at which house he remained a favourite. On 19 Oct. 1816 he appeared at Drury Lane as Diego Monez, an officer, in a melodrama attributed to Bell, and called 'Watchword, or the Quito Gate.' His name appears during the one or two following seasons to new characters, chiefly foreigners, such as Monsieur Pas in 'Each for Himself,' Almorad, a Moor, in 'Manuel' by Maturin, Hans Ketzler in Soane's 'Castle Spectre,' &c. On 9 Aug. 1820 Cooke made a great success at the Lyceum as Ruthven, the hero of the 'Vampire,' and in the following year strengthened his reputation as Dirk Hatteraick in the 'Witch of Derncleugh,' a version of 'Guy Mannering,' George in the 'Miller's Maid,' and Frankenstein (1823) in 'Presumption, or the Fate of Frankenstein.' Cooke then joined the Covent Garden company, and played Zenocles in 'Ali Pasha,' by Howard Payne, on 19 Oct. 1822, Richard I in 'Maid Marian' on 3 Dec. 1822, and other parts. When, in 1825, Yates and Terry took the Adelphi, Cooke was engaged and played Long Tom Coffin in Fitzball's drama 'The Pilot.' At the close of the season he visited Paris, and presented 'Le Monstre' (Franken-

stein) eighty successive nights at the Porte-Saint-Martin. In 1827 he was at Edinburgh, where he was frequently seen by Christopher North, who more than once alludes to him in the 'Noctes Ambrosianæ,' speaking of him as 'the best sailor out of all sight and hearing that ever trod the stage,' praise in which all authorities have concurred. In 1828–9 he was again at the Adelphi. His most conspicuous success was obtained at the Surrey, on 6 June 1829, as William in Douglas Jerrold's 'Black-eyed Susan.' After playing it over a hundred nights he was engaged to appear in it at Covent Garden, where he remained until 1834, when Bunn, who managed both theatres, transferred him to Drury Lane. Two years later he returned to Covent Garden, to act under Osbaldistone. In October 1857 he played as a star at the Standard. For the Jerrold Remembrance Night (29 July 1857) he appeared at the Adelphi as William. His last appearance was at Covent Garden, for the benefit of the Dramatic College, on 29 Oct. 1860, when he once more played William in a selection from 'Black-eyed Susan.' He died on 10 April 1864, at 37 Thurloe Square, the house of his son-in-law. After the death of his wife, a few months before his own, he had given up his own houses in Woburn Square and at Ryde. He was buried in Brompton cemetery. By his will he left 2,000*l.* to the master, deputy master, and wardens of the Dramatic College, the interest of which, scarcely adequate to the occasion, was to be paid for a prize nautical drama. In compliance with the terms of the grant, 'True to the Core,' a drama by Mr. Slous, was played on 8 Jan. 1866. Since that time no more has been heard of the bequest. In addition to the characters mentioned, Cooke was seen to advantage as Aubrey in the 'Dog of Montargis,' as Roderick Dhu, as Philip in 'Luke the Labourer,' as Poor Jack, and the Red Rover.

[Genest's Account of the English Stage; Era, 10 April 1864; Cole's Life of Charles Kean, 1859, New Monthly Magazine; Theatrical Times; Sunday Times; Biography of the British Stage, 1824, &c.] J. K.

COOKE, THOMAS SIMPSON (1782–1848), musical composer, was born in Dublin in 1782, and received his first musical instruction from his father. Subsequently he became a pupil of Giordani, and in 1797 was engaged as leader of the band in the Crow Street Theatre. After some years he ventured to appear in a new capacity, as a dramatic singer, choosing for his first appearance the part of the Seraskier in Storace's 'Siege of Belgrade.' His success was such as to warrant his representing the same part in London at the Lyceum Theatre on 13 July 1813. On 14 Sept. 1815 he began his long connection with Drury Lane Theatre, appearing in Linley's 'Duenna.' For many years he held the post of principal tenor, and from about 1821 the direction of the music was placed in his hands. For some time he appeared alternately as a singer and as orchestral leader. He was a member of the Philharmonic Society, and occasionally appeared as leader of the band at its concerts. He belonged also to the Royal Academy of Music, though he was not one of the original members. From 1828 to 1830 he was one of the musical managers of Vauxhall Gardens. For many years he sang in the choir of the Bavarian Chapel, Warwick Street, Regent Street. These various engagements were of course quite subsidiary to his work as musical director of Drury Lane. The arrangement of all the musical compositions produced there during some twenty years was entrusted to him, and in days when the composers' intentions were entirely subordinated to popular effect, such arrangements entailed not a little trouble upon the director. The adaptation of prominently successful foreign operas to the English stage was held to involve as a matter of course the composition of more or less suitable numbers to be inserted according to the exigencies of public taste. Among the mass of operas and plays with incidental music which were produced during his directorship it is extremely hard to disentangle his original compositions from those which he borrowed, with a merely general acknowledgment, from all kinds of sources. The following list, taken with some alterations from Grove's 'Dictionary of Music,' contains the names of the more important productions in which he had a larger or smaller share:—'Frederick the Great,' an operatic anecdote, 1814; 'The King's Proxy,' 1815, both written by S. J. Arnold [q. v.]; 'The Count of Anjou,' 1816; 'A Tale of other Times' (in collaboration with Bochsa), December 1822; 'Abu Hassan,' adapted from Weber's opera of the same name, April 1825; 'The Wager, or The Midnight Hour,' a pasticcio adapted from Mrs. Inchbald's 'Midnight Hour,' November 1825; 'Oberon, or the Charmed Horn,' another adaptation from Weber, 1826; 'Malvina,' February 1826; 'The White Lady,' adapted from Boieldieu, with several interpolated songs, &c., October 1826, i.e. two months before the opera was produced in a more complete form at Covent Garden; 'The Boy of Santillane,' 1827; 'Isidore de Merida,' from Storace, 1828 (an overture and two songs by Cooke); 'The Brigand,' and three songs in 'Peter the

Great,' 1829; 'The Dragon's Gift,' 1830; 'The Ice Witch' and 'Hyder Ali,' 1831; 'St. Patrick's Eve,' 1832. For Macready's productions of 'The Midsummer Night's Dream,' 1840; 'Acis and Galatea,' 1842; 'King Arthur,' 1842, &c., Cooke 'arranged' the incidental music, relying, in the case of the two last, chiefly upon the compositions of Handel and Purcell; in 'King Arthur' he drew upon Purcell's other works to a large extent, sacrificing some of the best numbers in the composer's score. One of his last works for the stage was 'The Follies of a Night' (Planché), 1845. Of all his compositions, one song alone, 'Love's Ritornella' from 'The Brigand,' achieved a lasting success. From about 1830 onwards he had given a good deal of attention to glee composition, and several of his productions in this branch of art gained prizes at the catch and glee clubs. 'Six Glees for Three and Four Voices' were published in 1844, and others singly. As early as 1828 he published a treatise entitled 'Singing exemplified in a Series of Solfeggi and Exercises, progressively arranged,' and he subsequently became a widely popular singing master. Among his many distinguished pupils the most eminent is Mr. Sims Reeves, whose first London appearance was made under Cooke's auspices. In 1846 he was appointed leader at the Concerts of Antient Music, succeeding John Fawcett Loder in that capacity. He died at his house in Great Portland Street, 26 Feb. 1848, and was buried at Kensal Green.

[Grove's Dict. of Music; Gent. Mag. 2nd ser. xxix. 559; Quarterly Musical Mag. x. 371, &c.] J. A. F. M.

COOKE, WILLIAM (*d.* 1553), judge, was born at Chesterton, Cambridgeshire, and educated in the university of Cambridge. He studied law first at Barnard's Inn and subsequently at Gray's Inn, of which he was admitted a member in 1528. He was called to the bar in 1530. In Lent 1544 he was elected reader at Gray's Inn, but in consequence of an outbreak of the plague did not read. On 2 Dec. 1545 he was elected recorder of Cambridge. He was also counsel to King's Hall, and steward of Corpus Christi College, Christ's College, Trinity Hall, and Gonville Hall. In autumn 1546 he was again elected reader at Gray's Inn, having received in the previous Trinity term a writ of summons to take the degree of serjeant. The ceremony took place on 3 Feb. 1545–6, Cooke receiving from Gray's Inn a present of 8*l.* towards the expenses connected therewith. The usual feast was held at the invitation of Lord-chancellor Wriothesley in Lincoln's Inn Hall. He was appointed king's serjeant on 22 Oct. 1550, and on 15 Nov. 1552 received a puisne judgeship in the common pleas. He died on 24 Aug. 1553. He was buried in the church of Milton, Cambridgeshire, where a brass with two Latin inscriptions still preserves his memory.

[Cooper's Annals of Cambridge, i. 429, 435, 452, v. 265; Dugdale's Orig. 117, 137, 293; Chron. Ser. 88, 89; Foss's Lives of the Judges; Cooper's Athenæ Cantab.] J. M. R.

COOKE, WILLIAM (*d.* 1780), a writer on numismatic and antiquarian subjects, was instituted to the vicarage of Enford, Wiltshire, in 1733, and held it until his death. He was also rector of Oldbury and Didmarton, Gloucestershire, and chaplain to the Earl of Suffolk. He published: 1. 'The Works of Sallust translated into English . . .,' 1746, 8vo. 2. 'An Inquiry into the Patriarchal and Druidical Religion, Temples, &c., . . . with an introduction in vindication of the several Hieroglyphical figures described and exhibited in the course of the work,' London, 1754, 4to. 3. Second edition of No. 2, with additions, and the title, 'An Inquiry into Patriarchal and Druidical Religion, Temples, &c., being the substance of some letters to Sir Hildebrand Jacob, Bart., wherein the Primæval Institution and Universality of the Christian Scheme is manifested; the Principles of the Patriarchs and Druids are laid open and shown to correspond entirely with each other, and both with the doctrines of Christianity . . .' Illustrated with copper-plates. Second edition, London, 1755, 4to. 4. Boyse's 'New Pantheon,' sixth edition, revised and corrected by W. C., 1772, 12mo; another edition, 1777, 8vo.

Cooke died at Enford on 25 Feb. 1780. For some time previously he had suffered from ill-health, but managed to compile and send to press a laborious numismatic work, which was corrected and published by his son in 1781, with the title, 'The Medallic History of Imperial Rome, from the first triumvirate . . . to the removal of the Imperial seat by Constantine the Great . . .,' 2 vols., London, 1781, 4to. Cooke applies coins to the illustration of Roman history and the lives of the emperors. The plan of the book is good, but the engravings are very poor. Most of the coins seem to have been previously published in other works.

[Gent. Mag. 25 Feb. 1780, vol. l.; Nichols's Lit. Anecd. ii. 264–7; Hoare's Wiltshire, s. v. 'Enford;' Brit. Mus. Cat.] W. W.

COOKE, WILLIAM (1711–1797), provost of King's College, Cambridge, was born in St. James's, Westminster, 15 Oct. 1711. He was sent to Harrow in 1718, and placed

upon the foundation at Eton in 1721. In 1731 he became a scholar, and in 1734 a fellow, of King's College, Cambridge. He graduated B.A. in 1735, and soon afterwards became an assistant-master at Eton. In May 1743 he was unanimously elected head-master, but found his health too weak for the place, and in 1745 took the college living of Sturminster-Marshall, Dorsetshire. In 1748 he was elected fellow of Eton College, and resigned Sturminster on being presented to the rectory of Denham, Buckinghamshire; he was also bursar of Eton. In 1765 he proceeded D.D., and was appointed chaplain to the Earl of Halifax. In 1768 he accepted the rectory of Stoke Newington. On 25 March 1772 he was unanimously elected provost of King's College, Cambridge. He was vice-chancellor of the university in 1773. In April 1780 he received a prebend in Ely, and on 9 Aug. was appointed to the deanery. He died at Bath 20 Oct. 1797.

He married Catherine, daughter of Richard Sleech, canon of Windsor, in January 1746, and had by her twelve children. His second daughter, Catherine, married Bishop Samuel Halifax [q. v.], whose epitaph was written by Cooke. Cooke published a few sermons, and in 1732 a small (anonymous) collection of poems called 'Musæ Juveniles,' including a Greek tragedy upon Solomon, called Σοφία Θεήλατος. In one of the sermons (1750) upon the meaning of the expression in the second Epistle of St. Peter, 'a more sure word of prophecy,' he defends Sherlock against Conyers Middleton, and produced a little controversy. He composed an epitaph for himself in a south vestry of King's College Chapel, attributing whatever he had done to the munificence of Henry VI. One of his sons, Edward Cooke [q. v.], became secretary at war in Ireland. Another son, William Cooke, was fellow of King's College, Cambridge, professor of Greek at Cambridge from 1780 to 1793, and rector of Hempstead-with-Lessingham, Norfolk, from 1785 till his death, 3 May 1824. He published an edition of Aristotle's 'Poetics' in 1785, to which was appended the first translation of Gray's 'Elegy' into Greek verse, a performance which had many imitators at the time (Nichols, *Lit. Anecd.* ix. 154–5). Mathias praises Cooke's translation as equal to Bion or Moschus, and calls the author an 'extraordinary genius' (*Pursuits of Literature*, Dial. iii.); but De Quincey in 'Coleridge and Opium Eating' declares that 'scores of modern schoolboys' could do as well. In 1789 he also published 'A Dissertation on the Revelation of St. John,' comparing the Apocalypse to the 'Œdipus Tyrannus' of Sophocles and to Homer. He verified the old saying as to the result of such studies by afterwards becoming deranged (*Gent. Mag.* for 1798, p. 774, and 1824, ii. 183).

[Nichols's Lit. Anecd. ix. 629, 630; Harvard's Alumni Etonenses, p. 50; Le Neve's Fasti, i. 349, 357; Gent. Mag. 1797, ii. 901, 953.] L. S.

COOKE, WILLIAM (1757–1832), legal writer, second son of John Cooke, was born at Calcutta, where his father was a member of the council, in 1757, and was educated at Harrow and Caius College, Cambridge, graduating B.A. in 1776. He was admitted a student of Lincoln's Inn on 19 Nov. 1777. He was called to the bar there in November 1782, and in 1785 published a small treatise on the 'Bankrupt Laws.' He soon obtained a considerable practice in chancery and bankruptcy, and in 1816 was made K.C. and bencher of his inn. In 1818 he was commissioned by Sir John Leach, V.C., to proceed to Milan for the purpose of collecting evidence concerning the conduct of Queen Caroline. He reached Milan in September of that year, and reported the result of his investigations in July 1819. The report, which was forthwith laid before the cabinet, led to the introduction of the celebrated 'Bill of Pains and Penalties against Her Majesty.' About this time Cooke began to be much troubled by frequent attacks of gout, and abandoned court practice. He continued, however, to practise as a chamber counsel until 1825, when he retired from the profession. He was one of the witnesses examined before the commission on chancery procedure in 1824. During the last few years of his life he resided at his house, Wrinsted or Wrensted Court, Frinsted, Kent, where he died on 14 Sept. 1832. His work on the 'Bankrupt Laws' passed through eight editions, and was during his life the standard authority on the subject. It has long been superseded by more modern treatises, and the successive modifications which the law of bankruptcy has undergone during the last fifty years have rendered much of it entirely obsolete. It still, however, retains a certain value for the practitioner as an eminently lucid and virtually exhaustive digest of the earlier law. The fourth edition appeared in 1797, and the eighth and last, revised by George Roots (2 vols. 8vo), in 1823. Cooke is often erroneously credited with the works of William Cook [q. v.], miscellaneous writer.

[Legal Observer, iv. 375 (a very inaccurate account, partially corrected in vii. 101); Ch. Com. Rep. App. A. No. 6; Hansard, ii. 266; Twiss's Life of Lord Eldon, ii. 401; Gent. Mag. cii. pt. ii. 286; Lincoln's Inn Reg.; Hasted's Kent, ii. 512.] J. M. R.

COOKE, WILLIAM BERNARD (1778–1855), line engraver, was born in London in 1778. He was the elder brother of George Cooke [q. v.], and became a pupil of William Angus, the engraver of the 'Seats of the Nobility and Gentry in Great Britain and Wales.' After the termination of his apprenticeship he obtained employment upon the plates for Brewer's 'Beauties of England and Wales,' and then undertook the publication of 'The Thames,' which was completed in 1811, and for which he engraved almost all the plates. His most important work was the 'Picturesque Views on the Southern Coast of England,' chiefly from drawings by Turner, which he produced between 1814 and 1826, conjointly with his brother, George Cooke, and for which he executed no less than twenty-two plates, besides many vignettes. He also engraved after Turner 'The Source of the Tamar' and 'Plymouth,' and in 1819 five plates of 'Views in Sussex,' which were published with explanatory notices by R. R. Reinagle. Besides these he engraved 'Storm clearing off,' after Copley Fielding, for the 'Gallery of the Society of Painters in Water Colours,' 1833, as well as plates for Rhodes's 'Peak Scenery,' 1818, De Wint's 'Views in the South of France, chiefly on the Rhone,' 1825, Cockburn's 'Pompeii,' 1827, Stanfield's 'Coast Scenery,' 1836, Noel Humphreys's 'Rome and its surrounding Scenery,' 1840, and other works. He likewise published 'A new Picture of the Isle of Wight,' 1812, and 'Twenty-four select Views in Italy,' 1833. He was an engraver of considerable ability, and excelled especially in marine views, but the works which he published did not meet with much success. He died at Camberwell, of heart disease, 2 Aug. 1855, aged 77.

[Gent. Mag. 1855, ii. 334; Art Journal, 1855, p. 267; Redgrave's Dict. of Artists of the English School, 1878.] R. E. G.

COOKE, Sir WILLIAM FOTHERGILL (1806–1879), electrician, was born at Ealing, Middlesex, in 1806. His father was a surgeon there, but was afterwards appointed professor of anatomy at Durham, to which place the family removed. Cooke was educated at Durham and at the university of Edinburgh, and at the age of twenty entered the Indian army. After five years' service in India he returned home, intending to qualify himself for his father's profession, and passed some time on the continent, studying first at Paris, and subsequently at Heidelberg under Professor Müncke. While with Professor Müncke in 1836 his attention was directed towards electric telegraphy, the probable practicability of which had been previously demonstrated in various quarters in an experimental way. Indeed, the idea of the magnetic needle had, from the early part of the seventeenth century, occupied the minds of scientific men. Dr. Müncke had closely followed the course of discovery, and, for the purpose of illustrating his lectures at the university, had constructed a telegraphic apparatus on the principle introduced by Baron Schilling in 1835. Cooke's genius instantly caught at the prospect that was thus unfolded. Up to that time the electric telegraph had not been experimented upon much beyond the walls of the laboratory and the class-room, and the young medical student conceived the idea of at once putting the invention into practical operation in connection with the various railway systems then rapidly developing. He abandoned medicine, and devoted his mind to the application of the existing knowledge and instruments for telegraphy. Early in 1837 he returned to England, with introductions to Faraday and Roget. By them he was introduced to Professor Wheatstone, who had made electric telegraphy a special study, and had so far back as 1834 laid before the Royal Society an account of important experiments on the velocity of electricity and the duration of electric light. Cooke had already constructed a system of telegraphing with three needles on Schilling's principle, and made designs for a mechanical alarm. He had also made some progress in negotiating with the Liverpool and Manchester Railway Company for the use of his telegraphs. After one or two interviews, in which Wheatstone seems to have frankly revealed to Cooke all he had done towards perfecting the electric telegraph, a partnership was agreed upon between them, and duly entered into in May 1837. Wheatstone had neither taste nor leisure for business details, while Cooke possessed a good practical knowledge, much energy, and business ability of a high order. Wheatstone and Cooke's first patent was taken out in the same month that the partnership was entered into, and was 'for improvements in giving signals and sounding alarms in distant places by means of electric currents transmitted through electric circuits.' Cooke now proceeded to test the utility of the invention, the London and Blackwall, the London and Birmingham, and the Great Western railway companies successively allowing the use of their lines for the experiment. It was found, however, that with five needles and five line wires the expense was too great, and in that form the electric telegraph was given up. In 1838 an improvement was effected whereby the number of needles was reduced to two, and a patent for this was taken

out by Cooke and Wheatstone. Before a parliamentary committee on railways in 1840, Wheatstone stated that he had, conjointly with Cooke, obtained a new patent for a telegraphic arrangement. The new apparatus required only a single pair of wires instead of five, and was greatly simplified. The telegraph was still too costly for general purposes. In 1845, however, Cooke and Wheatstone succeeded in producing the single needle apparatus, which they patented, and from that time the electric telegraph became a practical instrument, and was speedily adopted on all the railway lines of the country. In the meantime a bitter controversy arose between Cooke and Wheatstone, each claiming the chief credit of the invention. Cooke contended that he alone had succeeded in reducing the electric telegraph to practical usefulness at the time he sought Wheatstone's assistance, and on the other hand Wheatstone maintained that Cooke's instrument had never been and could never be practically applied. More of the actual work of invention was no doubt done by Wheatstone than by his partner, though Wheatstone could not altogether withhold from Cooke a certain share of the honour of the invention. He admitted that he could not have succeeded so early without Cooke's 'zeal and perseverance and practical skill,' but held that Cooke could never have succeeded at all without him. An arrangement was come to in 1843 by which the several patents were assigned to Cooke, with the reservation of a mileage royalty to Wheatstone; and in 1846 the Electro-Telegraph Company was formed in conjunction with Cooke, the company paying 120,000*l.* for Cooke and Wheatstone's earlier patents.

For some years Cooke employed himself very actively in the practical work of telegraphy, but does not appear to have achieved much in the way of invention after his separation from Wheatstone. He tried to obtain an extension of the original patents, but the judicial committee of the privy council decided that Cooke and Wheatstone had been sufficiently remunerated, and that the electric telegraph had not been so poor an investment as they had been led to believe by the press, the shareholders having received a bonus of 15*l.* per share, besides the usual dividend of four per cent. on 300,000*l.* The Albert gold medal of the Society of Arts was awarded on equal terms to Cooke and Wheatstone in 1867; and two years later Cooke was knighted, Wheatstone having had the same honour conferred upon him the year before. A civil list pension was granted to Cooke in 1871. He died on 25 June 1879.

[Sabine's History and Progress of the Electric Telegraph; Dr. Turnbull's Lectures on the Electric Telegraph; the Practical Magazine, vol. v.; Jeans's Lives of the Electricians; the Wheatstone and Cooke Correspondence.] J. B–y.

COOKE, WILLIAM JOHN (1797–1865), line engraver, was born in Dublin 11 April 1797, but came to England with his parents when only a year old. He was placed under the tuition of his uncle, George Cooke, the engraver, and in 1826 he received from the Society of Arts a gold medal for the great improvements which he made in engraving upon steel. He was employed upon the annuals, Stanfield's 'Coast Scenery,' Daniell's 'Oriental Annual,' and other illustrated publications of that day; but upon their decline about 1840 he left England and settled at Darmstadt, where he died 6 April 1865. His best plates are those after Turner of 'Nottingham' and 'Plymouth' in the 'Views in England and Wales,' 'Newark Castle' in Scott's 'Poetical Works.' Besides these he engraved 'The Thames at Mortlake,' also after Turner, 'Calais Pier,' after David Cox, for the 'Gallery of the Society of Painters in Water Colours,' and 'Returned from his Travels, or the Travelled Monkey,' after Sir Edwin Landseer.

[Bryan's Dict. of Painters and Engravers, ed. Graves, 1886; information from Mrs. Cooke.] R. E. G.

COOKES, Sir THOMAS (*d.* 1701), benefactor of Gloucester Hall, Oxford, belonged to an old Worcestershire family, and resided at Bentley Pauncefot in Worcestershire. He was a liberal patron of Bromsgrove grammar school, and endowed the school of Feckenham. By his will, dated 19 Feb. 1696, and proved in the prerogative court of Canterbury 15 Oct. 1701, he gave 'to the archbishop of Canterbury, the bishops of Oxford, Lichfield, and Gloucester, and to the vice-chancellor and all the heads of colleges and halls in the university of Oxford, for the time being and their successors,' the sum of 10,000*l.* to purchase lands, the profits whereof were to be devoted 'either to build an ornamental pile of buildings in Oxford and endow the same with so many scholars' places and fellowships as they should think the revenue would maintain, or to endow such other college or hall in Oxford with such and so many fellowships and scholars' places as they should think fit.' In the election to fellowships and scholarships preference was to be given to those who had been educated at Bromsgrove or Feckenham. The executors and the law courts kept the bequest unsettled till 1714, when the property was acquired by Glou-

cester Hall, and (by royal letters patent, dated 14 July 1714) the hall was converted into Worcester College. It appears that Cookes had originally intended that the 10,000*l.* should be devoted to building a workhouse in Worcestershire, and that he had abandoned this intention at the instance of Dr. Woodroffe of Worcester Hall. The Rev. John Baron, fellow of Balliol, in 1699 preached a sermon before Cookes at Feckenham, in the hope of diverting the stream of bounty to Balliol, but the sermon failed to produce the desired effect. Cookes died 8 June 1701.

[Nashe's Worcestershire, i. 441, ii. 403; Wood's Hist. and Antiq. of Coll. of Oxford, ed. Gutch, pp. 630–1; Reliq. Hearn. ii. 274; Ballard MSS. iv. 25, vi. 37, xxi.; information from T. W. Jackson, esq., vice-provost of Worcester College.]

A. H. B.

COOKESLEY, WILLIAM GIFFORD (1802–1880), classical scholar, was born at Brasted in Kent on 1 Dec. 1802, and was educated at Eton and at King's College, Cambridge, where he graduated B.A. in 1825, M.A. in 1827. He was for many years one of the assistant masters at Eton. In 1857 he was appointed vicar of Hayton, Yorkshire, and became incumbent of St. Peter's, Hammersmith, in 1860, and rector of Tempsford, Bedfordshire, in 1868. He died on 16 Aug. 1880. His publications on classical subjects are: 1. 'Selections from Pindar. With English Notes,' 1838, 8vo. 2. 'Pindari Carmina. Notas quasdam Anglice scriptas adjecit G.G.C.,' 1844, &c., 8vo (another edition, 'pars prima,' 1850, &c., and an edition in 2 vols., 1851). 3. 'Selecta e Catullo' (with notes), 1845, 12mo. 4. 'Account and Map of the Ancient City of Rome,' 1850; and a similar 'Account and Map of Ancient Athens,' 1851, 8vo (also 1852, 8vo). 5. 'Selecta e Propertio' (with notes), 1851, 12mo. 6. 'Eton Selections from Ovid and Tibullus' (with notes), 1859, 12mo (another edition, 1860, 12mo). 7. 'Cæsar's Gallic War' (with English notes), 1861, 12mo. Cookesley also published: 8. 'Sermons,' London, 1843, 12mo; and 'Old Windsor Sermons,' London, 1844, 12mo. 9. 'A revised translation of the New Testament,' 1859, &c., 8vo. 10. 'A few Remarks on some of the more prominent errors contained in Bishop Colenso's Book on the Pentateuch,' London, 1863, 8vo. 11. 'Memorial Sketch of F. J. Cookesley, edited by W. G. C.,' 1867, 12mo. 12. Various pamphlets published between 1845 and 1867 (see *Brit. Mus. Cat.*)

[Men of the Time, 10th ed. 1879, 11th ed. 1884 ('Necrology'); Martin's Handbook of Contemporary Biog. 1870; Athenæum, 21 Aug. 1880, No. 2756, p. 240; Brit. Mus. Cat.] W. W.

COOKSON, GEORGE (1760–1835), general, sixth son of Captain Thomas Cookson, R.N., and grandson of William Cookson of Wellington, Shropshire, was born at Farnborough, Hampshire, on 29 April 1760. He entered the royal navy in 1773, but after his father's death in 1775 Lord North gave him a cadetship to the Royal Military Academy at Woolwich. He entered the royal artillery as second lieutenant in 1778, and was promoted lieutenant in 1780. His early service was principally in the West Indies, and on one occasion, namely, in 1785, he commanded all the artillery on the Black River until its evacuation. In 1792 he was promoted captain-lieutenant, and in the following year accompanied the Duke of York's army to the Netherlands. He opened the first English battery against the city of Valenciennes, and commanded the English gunners in the trenches and at the storm of that city. On the conclusion of the campaign he was promoted captain and appointed to the command of No. 7 company, 5th battalion, and in 1800 was made major by brevet. In that year he commanded the royal artillery with General Maitland's expedition against Belleisle, which afterwards joined the force sent against Ferrol under Sir James Pulteney, and was eventually incorporated with the artillery under Sir Ralph Abercromby's command in the Mediterranean. Cookson was appointed to manage the landing of the field-pieces in Abercromby's disembarkation on the coast of Egypt, and he was so rapid that the guns were in action almost as soon as the infantry, and did great service in covering the landing of the rest of the army. During the whole Egyptian campaign Cookson greatly distinguished himself, especially at the siege of Alexandria, when for a time he commanded all the fifty-two guns employed at the siege, and in the attack on the castle of Marabout on 22 Aug., when he was publicly thanked by Sir Eyre Coote (1762–1824) [q. v.] On 29 Oct. 1801 he was made commandant of the ancient Pharos, and appointed to command all the artillery in Egypt, and he was afterwards presented with a gold medal by the grand vizier, an honour conferred on no other artillery officer (Duncan, *History of the Royal Artillery*, ii. 132). After his return to England he was promoted lieutenant-colonel, and in September 1804 was appointed to command the artillery in the Dublin district. He had made the acquaintance of Lord Cathcart in the Netherlands, and at that general's special request he was appointed to command all the artillery accompanying the expedition to

Hanover in 1805. The expedition, however, did nothing, and after its failure Cookson returned to Dublin. He was again, upon Lord Cathcart's request, ordered to accompany that general's more important expedition to Denmark in 1807, and commanded the batteries on the right during the bombardment of Copenhagen; but he received no recognition of his services on this occasion, though the officer commanding the artillery, Colonel Blomefield, was made a baronet. In October 1808 he embarked in command of the forty-eight guns and twelve hundred artillerymen ordered to form part of Sir David Baird's army intended for the Peninsula, and when Baird joined Sir John Moore, Cookson took command of all the horse artillery with the combined army. He commanded it with great ability throughout Moore's retreat, and especially distinguished himself at the action off Benevente on 29 Dec. 1808, when General Lefevre-Desnouettes was taken prisoner. At the close of the retreat, when but three miles from Corunna, he successfully blew up two great magazines of powder, containing twelve thousand barrels, to save them from the enemy, but he missed the battle of Corunna, as he had embarked with the horse artillery the night before. In April 1801 he received the command of the artillery in the Sussex district, which he held until 1 Aug. 1814, except in July 1809, when he commanded the artillery in South Beveland during the Walcheren expedition up to the fall of Flushing. Few artillery officers saw more varied service than Cookson, but as he did not happen to serve in the Peninsula or at Waterloo he never even received the C.B. for his services. He was promoted in regular course colonel on 17 March 1812, major-general on 4 June 1814, and lieutenant-general on 22 July 1830. He died at Esher on 12 Aug. 1835. He was married three times, and his eldest son, an officer in the 3rd guards, was killed at the battle of Fuentes de Onoro on 5 May 1811.

[Royal Military Calendar; Duncan's History of the Royal Artillery; Gent. Mag. for October 1835.] H. M. S.

COOKSON, HENRY WILKINSON, D.D. (1810–1876), master of Peterhouse, born 10 April 1810 at Kendal, Westmoreland, was the sixth son of Thomas and Elizabeth Cookson. Wordsworth, for whose poetry he always cherished a reverential admiration, was one of his godfathers. He was educated at Kendal grammar school and at Sedbergh school, then under the head-mastership of the old friend of the family from whom he derived his second baptismal name. In October 1828 he commenced residence at St. Peter's College, as he always preferred to style the most ancient college in the university of Cambridge. His private tutors were Henry Philpott, who as bishop of Worcester pronounced the last words of the burial service over his grave, and the famous Hopkins of Peterhouse. Soon afterwards he was appointed to the tutorship; and among his pupils was the present Sir William Thomson. In 1847 he succeeded Dr. Hodgson as master of his college, and as rector of Glaston in Rutlandshire till 1877, when this rectory was by the new college statutes detached from the headship with which it had hitherto been combined. In 1855 he married Emily Valence, elder daughter of Gilbert Ainslie, D.D., master of Pembroke College, by whom he had one daughter. He died, after an illness of a few days, on 30 Sept. 1876, in Peterhouse Lodge; and, in accordance with a wish expressed by him in writing two months before, he was buried in the churchyard of the college benefice of Cherry Hinton, near Cambridge, a simple academical funeral appropriately closing a university life of great though absolutely unostentatious usefulness.

During a large proportion of the twenty-nine years through which he held his mastership Cookson was one of the most influential, as he was always one of the most active and most conscientious, members of his university. With mathematical acquirements he combined strong scientific sympathies and distinct literary tastes; he was a sound protestant of the least sensational type; in politics his clear-eyed conservatism shrank with unconcealed dislike from the more imaginative phases of party opinion. His services to the Cambridge Philosophical Society, of which he was president 1865–6, were too solid to be forgotten; and he worked with a will when chairman of Mr. Cleasby's committee at the parliamentary election of 1868. It remained no secret that in 1867 he was offered, through Lord Derby, the bishopric of Lichfield, which he declined. He was energetic in his college and the university. Not only was he elected vice-chancellor as many as four times (1848, 1864, 1872, 1873); but he was almost continuously a member of the council of the senate from the institution of that body in 1856; and there was hardly a syndicate of importance concerned with the organisation or reconstruction of the university studies and examinations from 1851 onwards of which he was not a member. He also contributed very materially to the settlement of the relations between the university and the town of Cambridge, which came under discussion during his vice-chancellorship in 1873. In all the transactions in which

he bore a part he showed the prudence and caution for which his name became proverbial at Cambridge; but he was hardly less distinguished by a genuine zeal for progress, manifesting itself especially in a desire for the extension of the studies of the university, and an increase in the number of its professorial chairs. Thus he delighted in such practical evidence of the success of his endeavours as the augmentation of the Woodwardian Museum, the enlargement of the botanical garden, and the erection of the new museums; and he was one of the first to advocate the application of a proportion of the funds of the colleges to the endowment of new professorships. Altogether, he has no slight share in the extraordinary development reached by Cambridge in the years which immediately preceded the time of his death, and in those which have since ensued. An admirable portrait of Cookson by Lowes Dickinson occupies a place of honour in the college hall at Peterhouse; in the parish church of Cherry Hinton, partially restored in remembrance of him, a mural brass, designed by G. G. Scott, records his deserts and renders justice to his qualities. The inscription was composed by W. M. Gunson of Christ's College.

[Memorial articles in Cambridge Chronicle, 7 Oct., and Saturday Review, 14 Oct. 1876; personal knowledge.] A. W. W.

COOKSON, JAMES (1752–1835), divine, was a native of Martindale, Westmoreland. He received his academical education at Queen's College, Oxford, as a member of which house he proceeded B.A. on 13 June 1781, and M.A. on 13 July 1786. Meanwhile he had been instituted, in September 1775, on his own petition, to the rectory of Colmer with Priors Dean, Hampshire, to which he was inducted the following October. He was also for many years curate of the neighbouring village of Steep, and about 1796 was presented to the vicarage of Harting, Sussex. Popular report says that he was put into the last-named living as a *locum tenens* only, and that when asked to resign he said 'his conscience did not allow him to do so.'

Despite the cares of three parishes some miles apart, Cookson found time for writing. He published, first, 'Thoughts on Polygamy, suggested by the dictates of Scripture, Nature, Reason, and Common-sense; with a description of Marriage and its obligations; a contemplation of our National System of Laws relative thereto; and particularly, an examination of 26 Geo. II, ch. 33, commonly called the Marriage Act. Including remarks on Thelyphthora [by the Rev. Martin Madan] and its scheme, with some hints for the prevention of Prostitution. . . . In two parts,' 8vo, Winchester, 1782. His next work was 'A New Family Prayer-Book. . . . Elucidated with explanatory notes and observations on an entire new plan,' 8vo, Winchester, 1783 (3rd ed. 1786). This was followed by 'The Universal Family Bible . . . illustrated with notes and observations,' fol. London, 1784. Between the appearance of the last two works Cookson had become master of Churcher's College, Petersfield, at which place he died on 6 Jan. 1835, aged 83, and was buried on the 12th in the chancel of Colmer church. He was of eccentric habits, and is said once to have announced in church, 'I have forgotten my sermon, but I will read you a true account of the battle of Waterloo.' In 1814 he was elected a fellow of the Society of Antiquaries.

[Hervey's Hist. of Colmer and Priors Dean, pp. 190–4; information from the vicar of Harting; Gent. Mag. 1835, iii. 441; Brit. Mus. Cat.; Watt's Bibl. Brit.] G. G.

COOKWORTHY, WILLIAM (1705–1780), porcelain-maker, was born at Kingsbridge, Devonshire, in 1705, his mother being left a widow with five sons and some daughters. About the time of the father's death nearly all their property was lost in the South Sea stock speculation. The widow retired to a smaller house, in which she maintained herself and daughters by the most rigid economy. William Cookworthy and his brother eventually started in a small drug business in Plymouth. In this they were so successful that they had their mother to live with them in Nut Street, Plymouth, and were enabled to allow her to be a liberal benefactor to the poor. The brothers appear to have followed the business of wholesale druggists for many years. Although educated by the Society of Friends, Cookworthy did not, until he had reached his thirty-first year, manifest any strong religious feelings. At this time he retired from trade, and after a period of probation he accepted a gift in the ministry, and laboured diligently in the western counties. For about twenty-five years Cookworthy held a meeting in his own house 'every first day evening when at home,' as we are informed by the 'Testimony of Monthly Meeting' for 1781. A Friend of Plymouth thus described him: 'A tall, venerable man, with three-cornered hat and bushy, curly wig, a mild but intellectual countenance, and full of conversation. . . . He used to travel as a wholesale chemist through Cornwall, and at Godolphin was always the guest of Nancarrow, superintendent of mines in that district, who being also

a scientific person, they used to sit up most of the night engaged in their favourite subjects.'

In a letter written on 5 May 1745 Cookworthy says: 'I have lately had with me the person who has discovered the china earth. . . . It was found in the back of Virginia, where he was in quest of mines, and having read Du Halde, he discovered both the *petunze* and *kaolin*.' The first true porcelain manufactured in Europe was made by Böttcher in 1709 at Dresden, and in 1710 he was appointed director of the Meissen factory, and after five years of experiment he succeeded in making the fine porcelain known as 'Dresden china.'

Cookworthy having seen the *kaolin* from Virginia (china clay), and the *petunze* (china stone, or growan stone), he discovered on Tregonning Hill the Cornish china clay, and soon after he noticed that a portion of the granite, or moorstone, of the same district resembled in some respects the *petunze*, and on exposing it to a white heat in a crucible he obtained 'a beautiful semi-diaphanous white substance.' This was the Breage china stone, but, containing black particles which burnt red, it was not fitted for a porcelain glaze. At Carlegges, in St. Stephen's parish, near St. Austell, he found subsequently both the clay and the stone of the desired purity. This appears to have been between 1755 and 1758. The clay and stone found in St. Stephen's was on the property of Lord Camelford, who assisted Cookworthy in his first efforts to make porcelain in Plymouth, the works being established at Coxside. His progress was slow, and it was not until 1768 that he obtained a patent for the exclusive use of Cornish clay and Cornish stone in the manufacture of porcelain. In the Plymouth works from fifty to sixty persons were employed. The company—Lord Camelford being one of the firm—obtained a high-class porcelain painter and enameller from Sevrès. Henry Bone [q.v.] was educated in this pottery.

Cookworthy afterwards sold the patent right to Mr. R. Champion of Bristol, who founded a pottery in that city. Neither the porcelain works in Plymouth nor those in Bristol were profitable, and in 1777 the patent right was sold to a company in Staffordshire. Cookworthy brought his chemical knowledge to bear on the porcelain manufacture, and he appears to have been the first chemist who in this country obtained cobalt-blue direct from the ores. A well-known Staffordshire potter writes of Cookworthy's discovery: 'The greatest service ever conferred by one person on the pottery manufacture is that of making them acquainted with the nature and properties of the materials, and his introduction of "growan stone" for either body or glaze, or both when requisite.' Cookworthy is said to have been a believer in the *dowsing*, or divining rod, for discovering mineral veins, and we learn that he became a disciple of Swedenborg. As a Friend he was universally esteemed by the Society; as a minister he was zealous, engaging, and persuasive; as a lover of science he was much appreciated, as is proved by the fact that Sir Joseph Banks, Dr. Solander, and Captain Cook dined with him at Plymouth before their voyage round the world. Cookworthy died on 16 Oct. 1780, aged 76.

[Prideaux's Relics of William Cookworthy, 1853; Testimony of Monthly Meeting, Plymouth, 1781; Polwhele's History of Cornwall; Burt's Review of Plymouth, 1816; History of Staffordshire Potteries, Hanley, 1827; Price's Treatise on Mining; De la Beche's Catalogue of British Pottery and Porcelain.] R. H–T.

COOLEY, THOMAS (1740–1784), architect, was born in 1740 in England, and originally apprenticed to a carpenter. He obtained a premium at the Society of Arts in 1753, and in 1769 was the successful competitor for building the Royal Exchange in Dublin, which he completed in 1779, and continued to reside in Dublin. He also erected a tower to Armagh Cathedral, and the Newgate prison in Dublin; neither of these was a successful work. He was employed on several other public buildings in Dublin, but died in 1784 while engaged on the Four Courts, having only completed the western wing. From 1765 to 1768 he contributed architectural designs to the exhibitions of the Free Society of Artists.

[Redgrave's Dict. of English Artists; Graves's Dict. of Artists, 1760-1880; Pasquin's Artists of Ireland; Catalogues of the Free Society of Artists.] L. C.

COOLEY, WILLIAM DESBOROUGH (*d.* 1883), geographer, was elected a fellow of the Royal Geographical Society of London in 1830, and was made an honorary free member in 1864 (*Proceedings of Royal Geogr. Soc.* for 1883, p. 233). He wrote for Lardner's 'Cabinet Cyclopædia,' 'The History of Maritime and Inland Discovery,' 3 vols. 1830–1, a work of considerable merit which was translated into French. On the publication of M. Douville's 'Voyage au Congo' in 1832 Cooley wrote a criticism in the 'Foreign Quarterly Review,' in which the fraud practised by that pretended explorer was exposed. After that time his name was chiefly associated with African subjects. In 1852 he

published 'Inner Africa laid open, in an attempt to trace the chief lines of communication across that continent south of the Equator.' In this work, almost exclusively based upon Portuguese and native authorities, he maintained that there existed but one great lake in Central Africa, and that the snowy mountains alleged to have been seen by Krapf and Rehmann were myths. His protest against the existence of snowy mountains was repeated even after Von der Decken and Thornton's return from the Kilimanjaro in 1863, and as late as 1864 he insisted upon the Nyassa and Tanganyika forming one continuous lake. Although the progress of geographical discoveries in Africa upset many of his pet theories, he has the credit of being the first to deal in a scientific spirit with questions which have since been solved by actual observations (*Athenæum*, 10 March 1883, p. 315). In these discussions he distinguished himself by the vigour of his style of writing and his mastery of the literature of African geography. He was also a good linguist, and had perfected his acquaintance with Ki-Swahili, the *lingua franca* of Eastern Africa, by taking lessons from an intelligent native of Zanzibar, whom accident had brought to the port of London.

For many years he lived quite alone in humble lodgings in London, supported almost solely by the civil list pension of 100*l.*, granted to him in 1859. He died on 1 March 1883.

Besides the works already noticed and some treatises on geometry he published: 1. 'The Negroland of the Arabs examined and explained; or, an Inquiry into the early History and Geography of Central Africa,' Lond. 1841, 8vo. 2. An edition of 'Larcher's Notes on Herodotus,' 2 vols. 1844. 3. 'The World surveyed in the XIX Century; or Recent Narratives of Scientific and Exploratory Expeditions translated, and, where necessary, abridged,' 2 vols. Lond. 1845–8, 8vo. 4. 'Sir Francis Drake, his Voyage, 1595, by Thomas Maynarde,' edited from the original manuscripts for the Hakluyt Society, 1849. 5. 'Claudius Ptolemy and the Nile; or an inquiry into that geographer's real merits and speculative errors, his knowledge of Eastern Africa, and the authenticity of the Mountains of the Moon,' Lond. 1854, 8vo. 6. 'Dr. Livingstone's Reise vom Fluss Liambey nach Loanda in 1853–4 kritisch und kommentarisch beleuchtet,' 1855. 7. 'The Memoir on the Lake Regions of East Africa reviewed,' Lond. 1864, 8vo. In reply to Capt. R. Burton's letter in the 'Athenæum,' No. 1899. 8. 'Dr. Livingstone and the Royal Geographical Society,' Lond. 1874, 8vo. 9. 'Physical Geography, or the Terraqueous Globe and its Phenomena,' Lond. 1876, 8vo. A thoroughly original work.

He also contributed several memoirs to the 'Journal of the Royal Geographical Society,' and a series of controversial articles on African subjects to the 'Athenæum' (Markham, *Fifty Years' Work of the Royal Geogr. Soc.* pp. 233).

[Authorities cited above; Cat. of Printed Books in Brit. Mus.] T. C.

COOLING or COLING, RICHARD (*d.* 1697), clerk of the privy council, became secretary to the Earl of Manchester on that nobleman's being appointed lord chamberlain in 1660, and, being with the earl at Oxford when he was incorporated M.A. (8 Sept. 1665), received the same degree from the university. He was apparently on intimate terms with Pepys, to whom when in liquor he was communicative on the subject of the relations of the king with Lady Castlemaine, and other court gossip. He also acted as secretary to the Earl of Arlington during his tenure of the office of lord chamberlain (1674–80). On 21 Feb. 1688–9 he was sworn clerk of the privy council in ordinary. He died on 19 June 1697. Wood says that he 'was originally, as it seems, of All Souls' College.' He is described as Dr. Richard Cooling in the 'Cal. State Papers' (Dom. 1667), p. 28.

[Pepys's Diary, 5 July 1660 and 30 July 1667; Wood's Fasti (Bliss), ii. 285; Luttrell's Relation of State Affairs, i. 504, iv. 241.] J. M. R.

COOMBES, ROBERT (1808–1860), champion sculler, was born at Vauxhall, Surrey, in 1808, and as a waterman at an early age commenced life on the Thames. In height he was about 5 feet 7 inches, and his rowing weight was generally under 9 stone. Constantly matched against men his superiors in strength and size, he by his superior skill, tact, and attentive training almost always proved victorious in the long run. His first public race was for the Duke of Northumberland's purse of sovereigns on 4 July 1836. His principal sculling matches were against Kipping, Kelly, Jack Phelps, Campbell, Tom Mackinning, Henry Clasper, and Tom Cole, and his most important oars' race was rowed with his brother as partner against the two Claspers. In sculling he beat J. Phelps, F. Godfrey, George Campbell, and the majority of the best men. On 3 Oct. 1838 he beat J. Kelly from Westminster to Putney, but the latter meeting with a slight accident, and doubts being expressed as to the nature of the victory, the two men raced again on the following day, when Kelly was beaten easily. This was the first right-

away match without fouling of which there is any record. As an oarsman his achievements were numerous. With J. Phelps he beat W. Pocock and J. Doubledee. He was stroke in the winning four at the Liverpool regatta in 1840, winning against five crews. On 8 Sept. 1842 he beat R. Nowell, Westminster to Putney, for 50*l.* a side; in the following month they rowed again, when Coombes was again the better man, and was presented with a piece of plate in commemoration of his victories. At Newcastle-on-Tyne, 18 Dec. 1844, he staked 100*l.* to 50*l.* and was the winner in a sculling match with H. Clasper. He became the champion of the Thames on 19 Aug. 1846, beating C. Campbell easily. He held the championship longer, and rowed the course, Putney to Mortlake, faster, than any other man of his time; but on 24 May 1852, when aged forty-three, although backed at 2½ to 1 for 200*l.* a side, he was beaten by Thomas Cole, a man half his age, by half a length, in a race lasting 29 minutes 12 seconds, one of the most perfectly contested races ever witnessed. With Wilson he won the pairs at the Thames Regatta in 1845, and with his brother, Tom Coombes, beat Richard and Harry Clasper in a match on the Thames in 1847. As a trainer he was employed by the Cambridge crew in 1852, and in the same year his name is found in connection with a book bearing the following title, 'Aquatic Notes, or Sketches of the Rise and Progress of Racing at Cambridge; by a Member of the C.U.B.C., with a Letter containing hints on Rowing and Training by Robert Coombes, champion sculler,' 1852, 12mo. Although he was sometimes defeated in pair and four oar races, yet he and his crews always came off with credit and stoutly contested the victories with their opponents. In speed and style during his time he was never surpassed, and he rowed many more races than any other man except H. Clasper. After an honourable career, in his later days he fell into poverty. His mind failed, and he was removed nine months before his death to the Kent lunatic asylum at Maidstone, where he died on 25 Feb. 1860, and was buried at the expense of his friends in Brompton cemetery on 7 March, when the leading London watermen followed his remains to the grave.

[Illustrated London News, 29 May 1852, p. 436, with portrait; Field, 3 March 1860, p. 176; Bell's Life in London, 23 Aug. 1846, p. 8, 4 March 1860, p. 6.] G. C. B.

COOMBES, WILLIAM HENRY, D.D. (1767–1850), catholic divine, was born at Meadgate in the parish of Camerton, Somersetshire, on 8 May 1767. At the age of twelve he was sent to Douay College, where he was ordained priest in 1791. During the troubles consequent on the French revolution he and several of his fellow-collegians with difficulty escaped to England. Soon afterwards he was appointed professor of divinity at Old Hall Green. On 12 Dec. 1801 Pope Pius VII created him D.D. In 1810 he accepted the mission of Shepton Mallett, Somersetshire, which he held for thirty-nine years. In 1849 he retired to the Benedictine monastery at Downside, where he died on 15 Nov. 1850.

Coombes, who was an accomplished Greek scholar, published: 1. 'Sacred Eloquence; or, Discourses selected from the Writings of St. Basil the Great and St. John Chrysostom, with the Letters of St. Eucherius to his kinsman, Valerian, on the Contempt of the World,' Lond. 1798, 8vo. 2. 'The Escape from France of the Rev. W. H. Coombes, written by himself, with his Letter on the generous behaviour of the Duke of York to some of the students of Douay who escaped from Doulens,' Lond. 1799, 8vo. Printed also in 'The Laity's Directory for the Church Service' (1800). 3. Letters on catholic affairs under the signature of 'The British Observer,' which appeared in Cobbett's 'Register' in 1804–6. 4. 'Life of St. Francis of Sales,' translated from the French of Marsollier, 2 vols. Shepton Mallett, 1812, 8vo. 5. 'The Spiritual Entertainments of St. Francis de Sales, with an addition of some Sacred Poems,' Taunton, 1814, 12mo, translated from the French. 6. 'The Essence of Religious Controversy,' Lond. 1827 and 1839, 8vo. 7. 'Life of St. Jane Frances de Chantal,' 2 vols. Lond. 1830, and again 1847, 8vo.

[Oliver's Catholic Religion in Cornwall, p. 272; Gillow's Bibl. Dict. i. 558; Cat. of Printed Books in Brit. Mus.] T. C.

COOPER, ABRAHAM (1787–1868), battle and animal painter, was born in Red Lion Street, Holborn, London, 8 Sept. 1787. His father was a tobacconist and afterwards an innkeeper in Holloway, and at one time at Edmonton. At the age of thirteen he found some employment as an assistant at Astley's Theatre. At this period the lad was fond of drawing animals, and produced several portraits of horses for a Mr. Phillips. When he was about twenty-two years of age there was a favourite horse in the possession of Mr. Henry (afterwards Sir Henry) Meux of Ealing. Cooper desired to have a portrait of this horse, but could not afford to pay for it, and when a friend remarked, 'Why not try your own hand on old "Frolic"?' Cooper set to work, and having finished a picture, he showed it

to Sir Henry Meux, who not only purchased it, but became his friend and patron. He now began studying art by making careful copies of horses from engravings published in the 'Sporting Magazine.' These were drawn by Benjamin Marshall, to whom Cooper was introduced by his uncle Davis, the well-known equestrian. Davis wished his nephew to ride at Covent Garden Theatre, then under the management of John Kemble, about 1812–1813. This, however, he declined, but placed himself under Marshall. In 1812 he became a member of the Artists' Fund, and subsequently its chairman. In 1816 he was awarded a premium of 150 guineas by the British Institution for his picture of the 'Battle of Waterloo.' In 1817 he was elected as associate of the Royal Academy, and in 1820 a full member of that body for his picture of 'Marston Moor' (engraved by John Bromley). He retired in 1866. He died at his residence, Woodbine Cottage, Woodlands, Greenwich, on 24 Dec. 1868, and was buried in Highgate cemetery. In this year he had at the Royal Academy a subject from 'Don Quixote.' Cooper's first picture, 'Tam o' Shanter,' engraved by J. Rogers, was exhibited at the British Institution in 1814. It was purchased by the Duke of Marlborough. In 1816 Cooper sent to the same gallery 'Blucher at the Battle of Ligny,' for which he received from the directors of that institution 150 guineas. The picture passed into the collection of the Earl of Egremont. In 1817 he had seven pictures at the Royal Academy. He now resided at No. 6 New Millman Street, near the Foundling Hospital. Many other pictures followed, among which were 'Rupert's Standard,' 'The First Lord Arundell taking a Turkish Standard at the Battle of Strigonium,' 'The Battle of Bosworth Field,' 'William III wounded the day before the Battle of the Boyne,' 'The Gillies' Departure,' 'The Battle of Assaye,' &c. Two small pictures painted in 1818, viz. 'A Donkey and Spaniel' and 'A Grey Horse at a Stable-door,' are in the Sheepshanks collection at South Kensington Museum. As a painter of battle pieces Cooper stands pre-eminent. In the British school he held a somewhat analogous position to that which Peter Hess at one time held in Germany, and Horace Vernet occupied for many years in France. It is said, however, that Cooper could never bear to be compared with his French rival. His knowledge of horses was, from his early training, profound. Among the celebrated racehorses of his day he painted and drew 'Camel,' 'Mango,' 'Galaba,' 'Bloomsbury,' 'Pussy,' 'Amato,' 'Shakespeare,' 'Deception,' 'Phosphorus,' and many more. He largely contributed to the 'New Sporting Magazine.' There is in the department of prints and drawings, British Museum, a folio volume containing numerous engravings after Cooper, who exhibited, between 1812 and 1869, 407 works: 332 at the Royal Academy, 74 at the British Institution, and one in Suffolk Street.

[Sandby's History of the Royal Academy, i. 369; Art Journal, 1869, p. 45; Athenæum, 1869, p. 23; manuscript notes in the British Museum.] L. F.

COOPER, ALEXANDER (*fl.* 1630–1660), miniature painter, was elder brother of Samuel Cooper [q. v.], and, like his brother, instructed in the art of miniature-painting by their uncle, John Hoskins. Though he never attained the excellence that his brother did, he was very successful, being a good draughtsman, painting both in oil and water colours. Vertue states that a miniature he saw in the possession of Dr. Mead was painted in the style of the Olivers; and there was a miniature of a lady in the Strawberry Hill collection. He settled for some time in Amsterdam, where he met Joachim Sandrart, the painter and biographer, who narrates that Cooper showed him a great quantity of miniatures of the British court done by himself. He subsequently passed into the service of Queen Christina of Sweden, after which further details of his life are wanting. A miniature of this queen was exhibited at the special exhibition of miniatures in 1865. A portrait of William of Orange was engraved after Cooper by Hondius in 1641. It is stated that there was a picture by him at Burghley House, representing the story of Actæon and Diana. This would point to his having painted in other styles than miniature, and landscapes are also recorded as bearing his name.

[Redgrave's Dict. of English Artists; Nagler's Künstler-Lexikon; De Piles's Lives of the Artists; Heineken's Dictionnaire des Artistes; Sandrart's Deutsche Academie, vii. 328; Fiorillo's Geschichte der Mahlerey in Gross-Britannien; Weinwich's Dansk, Norsk, og Svensk Konstner-Lexicon; Catalogue of the Special Exhibition of Miniatures, 1865.] L. C.

COOPER, ANDREW or ANTHONY (*fl.* 1660), is best known as the author of 'Στρατολογία, or the History of the English Civil Warrs in English Verse,' London, 1660. The poem, written in lumbering heroics and in behalf of the royalists, contains (in the words of the title-page) 'a brief account of all fights, most skirmishes, stratagems, and sieges in England, from the very first originall of our late warres till the martyrdom of King Charles the First of blessed Memory.' The dedication to 'Conyers Darcy, Lord Dar-

cey, Meynell, and Conyers' is signed 'An. Cooper,' and the title-page bears the initials 'A. C.' The author describes himself as an eye-witness of most of the incidents he details. On these grounds he has been identified with Andrew Cooper, the signature of a news-reporter who was with the king at York in 1642, and who published in London in August of that year 'A Speedy Post, with more news from Hull, York, and Beverley,' 1642. Mr. Corser gave Cooper the christian name of 'Anthony,' but Andrew is doubtless correct.

[Corser's Collectanea, iv. 441–5; Park's Restituta, iii. 331; Brit. Mus. Cat.] S. L. L.

COOPER, ANTHONY ASHLEY, first Earl of Shaftesbury (1621–1683), was the eldest son of John Cooper of Rockborne in Hampshire, and of Anne, daughter of Sir Anthony Ashley [q. v.] of Wimborne St. Giles in Dorsetshire, in whose house he was born on 22 July 1621, and after whom he was named. He had one brother George, and one sister Philippa, who died in 1701. His parents were both 'of the first rank of gentry in those countries where they lived.' His father, created a baronet in 1622, sat for Poole in the parliaments of 1625 and 1628. Lady Cooper died in July 1628, and Sir J. Cooper, who married again, in March 1631. At ten years of age, therefore, Anthony Ashley Cooper became a king's ward, and the extensive estates which he inherited in Hampshire, Wiltshire, Dorsetshire, and Somersetshire came under the control of the court of wards, then excessively corrupt. His father had left considerable debts, and through the agency of his great uncle, Sir Francis Ashley, then king's serjeant-at-law, a collusive order of sale was obtained, by which several properties were sold below their fair value to Sir Francis himself and to some of the commissioners, in spite of the prolonged resistance of the trustees appointed by Sir John Cooper. From further injury at the same hands the lad was saved in 1634 by his own helpfulness. He went in person to claim the help of Noy, the king's attorney, who had drawn up the settlement which was now attacked, and, in his own words, performed his part 'with that pertness that he told me he would defend my cause though he lost his place.' He afterwards reckoned his losses at 20,000*l.*; but his rental is stated at over 7,000*l.* a year, and he was always a wealthy man (*Shaftesbury Papers*, Public Record Office). He had also plantations in Barbadoes, and a quarter share in a ship, the Rose, engaged in the Guinea trade.

After the death of his father, Sir Anthony Ashley Cooper, along with his brother and sister, lived with Sir Daniel Norton, one of his trustees, at Southwick, near Portsmouth, and was educated by various tutors. Upon Sir Daniel's death in 1635, the children went to reside with another trustee, Mr. Tooker, at Maddington, near Salisbury. In 1636 he was entered as a gentleman-commoner at Exeter College, Oxford, and went into residence in 1637, but joined Lincoln's Inn in the beginning of 1638. He is said to have made an unusual progress in learning (*Raleigh Redivivus*, p. 7), and appears from his own account to have been recognised as a leader by the freshmen of his college. In his 'Autobiography' he gives most interesting notices of his exploits in that capacity, though in the physical contests which took place he was at a disadvantage from his small stature. On 25 Feb. 1639 Cooper married Margaret, daughter of the lord keeper Thomas Coventry [q. v.] By this marriage he was connected with the two Coventrys, Henry [q. v.] and William [q. v.], and with George Savile, afterwards Lord Halifax, whose father married his wife's sister. The versatility of mind and intellectual eagerness were already strongly developed. He took particular interest in palmistry and astrology, and many expressions in after life make it probable that he was not without some belief in these arts.

After his marriage Cooper lived partly at Coventry's London residences of Durham House in the Strand, and Canonbury House, Islington, and partly at his own Dorsetshire home at Wimborne St. Giles. At Tewkesbury, where he visited, he appears to have made himself so popular, that he was created a freeman of the town, and was chosen member without a contest at the election of March 1640, though his sitting in parliament was contrary to law, as he was not yet of age. There is no mention of any part taken by him in the debates of this parliament. Lord Coventry died on 14 Jan. 1640. Cooper remained with his mother-in-law until Durham House and Canonbury were given up in January 1641, when he went to live with his brother-in-law, the second Lord Coventry, at Dorchester House in Covent Garden.

Cooper failed to obtain a seat in the Long parliament which met on 3 Nov. 1640. He contested Downton in Wiltshire, and a double return was made. In the autobiographical fragment of 1646 he states that the committee of privileges decided in his favour, but that no report was made to the house. The journals record that a day had been fixed in February 1641 for the hearing, but there is no further notice of the matter. Thus the seat remained vacant. It appears that Denzil Holles, who had married the daughter of Sir

Francis Ashley, had a suit against Cooper in the court of wards, and very probably opposed him in this matter.

Cooper does not appear to have taken either side in the contest of king and parliament. He was, however, at Nottingham on a visit to his brother-in-law, William Savile, when the king set up his standard on 25 Aug. 1642, and witnessed the scene; and he was also with the king at Derby. By the spring of 1643 he was a declared adherent of the royal cause, and attended Charles at Oxford with Falkland's introduction on a deputation from the gentry of Dorsetshire, with offers of help if the Marquis of Hertford were sent with a small force into the western counties. By Hertford he was commissioned, with three others, to treat for the surrender of Weymouth and Dorchester, and was made colonel of a regiment of horse and captain of a troop of foot, both raised at his own expense. Hertford also appointed him governor of Weymouth and Portland Isle when they should be taken. These places surrendered in August 1643, but Prince Maurice, who had succeeded Hertford, did not confirm the appointment. Cooper at once applied to Hertford, who pressed the matter upon Charles through Hyde, but in vain. Hyde then went in person to the king, and by urgency obtained the commission for the governorship of Weymouth. This is Clarendon's own account, but Cooper himself does not mention any difficulty or dispute in the matter. Charles, however, expressed to Hertford his hope that Cooper and the person appointed by the latter to Portland would, in view of the importance of the places and of his own inexperience in military matters, shortly resign their offices (*Shaftesbury Papers*). Cooper was at the same time made sheriff and president of the king's council of war for Dorsetshire.

It is difficult to explain the sudden change which now came over Cooper's action. He himself declares that it was through conviction that Charles's aim was destructive to religion and to the state that he gave up, in the beginning of January 1644, all his commissions under the king, and went over to the parliament. Clarendon states that it was from anger at his removal from the government of Weymouth; but there is no evidence that he was removed, and he himself asserts that only a few days before leaving the king's side he received the promise of a peerage and a letter of thanks written by Charles's own hand. It is of course very possible that the knowledge that he was expected shortly to resign his governorship at Weymouth had a good deal to do with his decisions. Clarendon has, too, a long account of Cooper's intention to raise another force called the 'Clubmen,' who were to put down both parties, and to insist on a general amnesty and a fresh parliament. An account by a royalist, Trevor, to Ormonde, however (Christie, *Life of first Earl of Shaftesbury*, i. 52), does not suggest any bad motive; and it must be remembered that the royal cause was at the time uppermost in Dorsetshire, and that Cooper left a large part of his property at the king's mercy (cf. Traill, *Shaftesbury*, English Worthies Series, pp. 20–2). It is worth noticing, in conclusion, that he had shortly before written to Clarendon, then Sir E. Hyde, asking for a license to leave his country, and complaining that the king's forces were weak and ill-paid there, and that his affairs were generally in bad condition (*Clarendon Papers*, 1734, Bodleian Library). On 24 Feb. Cooper presented himself at the parliament's quarters at Hurst Castle, and then went to London, where, on 6 March 1644, he appeared before the committee of both kingdoms, and expressed his conviction of the justice of the parliamentary cause, and his willingness to take the covenant.

On 3 Aug. 1644 Cooper received a commission from the Dorset committee to command a brigade of horse and foot in Dorsetshire with the title of field-marshal. His first service was in the taking of Wareham, the garrison of which capitulated on 10 Aug. On the 14th he was added to the committee for governing the army in Dorsetshire, and upon the recommendation of the committee of sequestration he was allowed to compound for his sequestrated estates by a fine of 500*l.*, which, however, was never paid, and which was discharged by Cromwell in 1657. On 25 Oct. Cooper was appointed by the standing committee at Poole commander-in-chief of the parliamentary forces of fifteen hundred men in Dorsetshire; and in the beginning of November he took by storm, after a desperate action of six hours, in which he showed great courage, the house of Sir John Strangways at Abbotsbury. A vivid illustration of the ferocity of the fighting, and of an unexpected strain of cruelty in Cooper's character, is afforded by his own statement that he not only wished to refuse quarter to the garrison, but did his best to burn them alive in the house (*Autob. Sketch*). He then took Sturminster and Shaftesbury without resistance. In December he assisted, under orders from Major-general Holborne, in relieving Blake at Taunton, then besieged by the royalists. In his 'Autobiographical Sketch' he asserts that he had a commission from Essex to command in chief during this expedition. This, however,

is a misstatement, and, since the sketch was composed in 1645, appears a deliberate one, intended to enhance his self-importance. Essex's commission, dated 31 Oct. (*Shaftesbury Papers*, Record Office), distinctly states that Shaftesbury is to take orders from himself, both houses of parliament, and from the major-general commanding in the west, i.e. Holborne (compare LUDLOW, *Memoirs*, i. 135, and VICARS, *Parl. Chron.* iv. 77). In May 1645 he was appointed to command the forces which were to besiege Corfe Castle, but, troops not being forthcoming, he was unable to accomplish anything. It was in 1645 that he was called upon to bear witness against Denzil Holles on the charge of transactions with Charles. Locke states that Cooper declined to give evidence in a case in which he was at enmity with the person concerned, that he was in consequence threatened with a commitment, and that this conduct brought about a lasting friendship with Holles (LOCKE, *Memoirs*, p. 474). In June he went with his wife to Tunbridge to drink the waters, and in October was again with the committee of the west, of which he was usually chairman. In December he succeeded in obtaining the force necessary to subdue Corfe Castle, which surrendered in April 1646. At the end of the month he was at Oxted in Surrey. His period of military service now came to an end. Though not actually included in the self-denying ordinance, inasmuch as he was not a member of the House of Commons, his connection with the presbyterian element in the parliament, and the strong parliamentary feeling which, joined with that of religious tolerance, was through life his prevailing source of action, doubtless rendered him an object of suspicion to the framers of the model.

In the autumn of 1645 Cooper endeavoured in vain to obtain a confirmation of his election for Downton, being probably disqualified by the ordinance that no one who had been in the king's quarters might sit in either house. Whitelocke, however, records that he 'was now in great favour and trust with the parliament.'

During the next seven years Cooper occupied himself with private and local affairs. His sympathies and political relations were with the presbyterians, not on doctrinal grounds, but as parliamentarians. In December 1646 he was high sheriff for Wiltshire for the parliament, with leave to live out of the county, and was one of the committee for Dorsetshire and Wiltshire for assessing the contributions for the support of Fairfax's army. His wealth and great position in the county are shown by his expenditure when as sheriff he attended the judges at Salisbury: 'I had sixty men in liveries, and kept an ordinary for all gentlemen at Lawes's, four shillings and two shillings for blue men. I paid for all.' In March he 'raised the county twice and beat out the soldiers designed for Ireland who quartered on the county without order, and committed many robberies.'

Cooper's health was never strong. During his youth he had been subject to acute spasmodic pains in the side, and he now was liable to attacks of ague. In February 1648 he ceased to be sheriff of Wiltshire; in July he was made a commissioner in Dorsetshire for carrying out the ordinance of parliament for a rate for Ireland, and one of the commissioners of the Dorsetshire militia. In February 1649 he was appointed justice of the peace for Wiltshire and Dorsetshire, and for the western counties. On 10 July 1649 his wife suddenly died, leaving no children. He appears to have been devotedly attached to her, but on 25 April 1650 he married Lady Frances Cecil, sister of the Earl of Exeter. After the execution of Charles, Cooper was obedient to the supreme power, acted as magistrate, took the 'engagement' on 17 Jan. 1650, and on 29 Jan. sat at Blandford as commissioner for giving it. On 31 Jan. he went to London. At this point his own diary ceases, and we have no further account of him until 17 Jan. 1652, when he was named by the Rump parliament as a non-parliamentary member of the commission for the reform of the laws, of which Matthew Hale was the leading member. On 17 March 1653 he was by the parliament solemnly 'pardoned of all delinquency,' and was 'made capable of all other privileges as any other of the people of this nation are.' On 20 April 1653 Cromwell broke up the Rump parliament, and appointed a council of state; and in June the Barebones parliament was nominated and summoned. Cooper, one of the few gentlemen in it, was nominated for Wiltshire. Among its first proceedings was a request that Cromwell would himself serve in it, and Cooper was head of the deputation which went for that purpose. The council of state was enlarged to the number of thirty, and he was appointed upon it. Cooper was often a teller for the moderate party, and uniformly acted with Cromwell as against the violent root-and-branch section of this assembly. He was the mouthpiece of the council in recommending the house to keep John Lilburne in custody in spite of his acquittal and of the threatening attitude of the masses; and he was deputed by the house to offer Hampton Court to Cromwell, and reported Cromwell's refusal to the house. When, too, a proposal

was made to construct a completely new code of laws on unheard-of principles, Cooper busied himself with passing into law the recommendations of the commission above mentioned for cheapening legal proceedings and facilitating conveyancing. The reform of the court of chancery was not, however, carried, nor was he successful in passing a bill for the repeal of the 'engagement.' In the debate on tithes, the question upon which the Protector determined to break up the Barebones parliament, he supported Cromwell in desiring that they should be continued. On 12 Dec. a vote, moved by one of Cooper's friends, was passed, by which the parliament put an end to its own existence and gave up its powers to Cromwell. According to Burnet, he was one of those who urged Cromwell to accept the crown, and his desire to secure fair representative government makes the statement probable. He had been immediately appointed on the new council of state of fifteen members, but he never received the salary of 1,000*l.* a year attached to the office. In the election to the new parliament, which turned on the contest of moderates against republicans, Cooper was chosen for Wiltshire, Poole, and Tewkesbury, and elected to sit for Wiltshire. This county had ten members, and ten candidates were proposed by the cavaliers, presbyterians, and Cromwellites combined, against ten republicans headed by Ludlow. Cooper and Byfield addressed the electors from Stonehenge, and all the moderates were elected with Cooper at their head. During the eight months previous to the meeting of parliament he took part in the repeal of the engagement, the settlement of the terms of union with Scotland, and the attempted reform of chancery, and acted as one of the commissioners for ejecting unworthy ministers.

The house met on 3 Sept. 1654, and was dissolved on 22 Jan. 1655. On 28 Dec. 1654 Cooper made his last appearance at the privy council. He had acted strongly with Cromwell while he appeared to be trying for genuine parliamentary government, and was probably compelled to break away from him when he saw that the Protector was now disposed to rule alone; but it is curious that as late as 27 Nov. he was, with Richard Cromwell, a teller in one of the divisions. His second wife died in 1654, leaving two sons, of whom one died in childhood, and the other, Anthony Ashley, succeeded him. Ludlow states that the reason of the breach with Cromwell was Cooper's unsuccessful suit to Mary Cromwell (Carlyle, *Letters and Speeches of Cromwell*, iii. 151), but this seems most improbable (Christie, p. 120 *n.*) On 30 Aug. 1655 he was married a third time, to Margaret, daughter of the second Lord Spencer of Wormleighton, and sister of the Earl of Sunderland, who had been killed at Newbury (*Gent. Mag.* 1850, ii. 367). By this wife, who survived him till 1693, Cooper had no children. She was a woman of an intensely devotional character, but they lived on terms of the warmest affection.

When the new parliament met, on 17 Sept. 1656, Cooper appeared in opposition to Cromwell, at the head of a coalition of presbyterians and republicans. He was again elected for Wiltshire, under the provisions of the Instrument of Government. Cromwell, however, taking advantage of the requirements of the Instrument that all members must possess the council's certificate, would not allow him to take his seat. With sixty-four members similarly excluded, he signed a protest to the speaker, which was delivered by Sir G. Booth, a presbyterian royalist. This proving useless, a remonstrance was drawn up in terms of the most uncompromising opposition to Cromwell, and Cooper's name appears among those of the 93 (or, according to Whitelocke, 116) members who signed it. By the petition and advice, passed on 25 May 1657, the Instrument was superseded, and two houses of parliament were again created. Cooper's name did not appear in the list of 'peers.' Cromwell, it is said, declared that no one was so difficult to manage as the little man with three names (Martyn, *Life*, i. 168). And yet there was evidently no great enmity between them; for it was now (January 1658) that the fine of 500*l.*, imposed on Cooper by the Long parliament for delinquency, was discharged by Cromwell on the former's petition; and it is certain that Cooper and Henry Cromwell were on terms of intimacy. When the new parliament met, on 20 Jan. 1658, the former House of Commons being by the terms of the petition and advice still in existence, the members previously excluded, Cooper among them, took their seats. They immediately began a vigorous opposition; they denied the legality of the petition and advice, and they especially refused to admit the claims of Cromwell's House of Lords. In this opposition Cooper took a leading part, speaking frequently and well. He urged the commons first of all to debate the title which the other house should bear. 'Admit lords,' he said, 'and you admit all.' He strongly supported the motion for a grand committee, by which the utmost opportunity can be afforded for obstruction. It was defeated, Cooper being one of the tellers of the 'ayes.' Dissatisfied, however, with the smallness of the majority,

Cromwell (4 Feb. 1658) immediately dissolved the parliament.

In the election to Richard Cromwell's parliament, which met on 27 Jan. 1659, the ancient constitution was restored. Cooper was returned for Wiltshire and for Poole, a double election at the latter place being decided in his favour, and he once more elected to sit for Wiltshire. He was again a constant and leading speaker in opposition. In the discussion on the bill for the recognition of Richard Cromwell's title he strongly supported a resolution saving the rights of the parliament. He defended a certain member, Henry Nevil, who was charged with being disqualified by blasphemy and atheism, on the ground that no hearsay charge could be admitted; and he favoured the release of the Duke of Buckingham in February. He was, however, unsuccessful in trying to induce the house to begin by debating the limits of the Protector's power. He then vigorously opposed the recognition of the other house, and used his utmost efforts to prolong the discussion regarding the right of the Scotch and Irish members to vote, speaking on 9, 18, and 22 March. On the main question he made a vehement and bitterly personal speech on 28 March 1659, regarded at the time by Burton (if indeed this is the speech to which he refers, CHRISTIE, vol. i. app. iv. *n.*) as sheer obstruction, attacking Oliver Cromwell and the government and ridiculing the so-called 'peers.' The question of transacting business was at length carried on 28 March. Cooper, however, continued his opposition on the bill for settling taxes for the life of Richard and for a certain time after his death, and carried a resolution that after the end of the parliament no tax of any sort should be levied under any previous law or ordinance, unless it had been expressly sanctioned by the house. On the meeting of the Rump, on 7 May 1659, Cooper endeavoured to gain admission on his undecided petition for Downton; but for some reason not clear the petition was not allowed. He was, however, one of the ten elected non-parliamentary members of the council of state, and the only presbyterian in the council. From Ludlow's account, great jealousy was expressed of him as being in Charles Stuart's interest (*ib.* app. iii. p. lx). He took the oath of fidelity to the Commonwealth, and there is no evidence for the charge of intriguing for or corresponding with Charles with which on 18 May 1659 both he and Whitelocke were accused by the republican, Thomas Scott. The charge was indignantly denied by both of them before the council. The matter came before the Rump parliament in September, and he was there acquitted. Eighteen years later, appealing to Charles from the Tower, Cooper solemnly denied the correspondence, when it would have given him a claim upon the king's gratitude. In May 1659 Hyde was informed by Brodrick that Cooper had engaged to raise forces for the king; but his evidence is not of weight, and there is no other. On 4 June he was in correspondence, as one of the council of state, with Monck (*Shaftesbury Papers*, Public Record Office). As late as February 1660 he is mentioned by royalist agents as holding presbyterian views, and as working independently of the royalists; while the correspondence between Hyde and Mordaunt (CHRISTIE, i. 182) goes far in the same direction.

Shortly after the unsuccessful rising of Booth, in August 1659, Cooper was arrested in Dorsetshire, upon the evidence of a boy, who stated that he had carried a letter from him to Booth. Cooper was summoned before the council, and a committee was appointed to inquire into the matter. On 12 Sept., after hearing the committee's report, the council unanimously acquitted Cooper.

In October Cooper stood as usual for the parliamentary cause against Lambert. When the council of state was superseded by the committee of safety, on 25 Oct., he was indefatigable in his efforts to overthrow this committee and restore the power of the Rump. Upon the arrival of Monck's commissioners in London, he and Haselrig obtained a meeting with them at the Fleece Tavern, in Covent Garden, on 16 Nov., and endeavoured unsuccessfully to dissuade them from their arrangement with the committee of safety. On 19 Nov. Cooper, with eight other members of the late council, wrote to assure Monck of their co-operation, and a few days later gave him a commission to command in chief all the forces in England and Scotland. Haselrig and Morley went to Portsmouth, and Cooper was left with a commission to command the forces in London, which it was hoped would revolt. Some suspicion arising, he was taken before Fleetwood and questioned. When asked to give his word that he would not act to their prejudice, he refused, and declared his determination to do all in his power to restore the Rump. He was released, but next night an unsuccessful attempt was again made to seize him.

On 16 Dec. he, with three others, wrote to Fleetwood owning an abortive attempt on the Tower (CHRISTIE, vol. i. app. v.) Only eight days later they actually did secure it. A still more important service was that he and two others induced Lawson, with the fleet, to declare for the parliament (CLARENDON,

pp. 704, 705). The parliament was restored on 26 Dec. by the military, and Cooper was appointed one of the temporary commissioners of the army. Until 7 Jan. 1660 he was one of the four to whom the care of the Tower was entrusted. On 2 Jan. a council of state was created, of whom ten were non-parliamentary, and of these he was the first elected. He once more brought up his old claim to sit for Downton, and it was at last allowed. On 7 Jan. he took his seat and subscribed the 'engagement.' He also received the colonelcy of Fleetwood's regiment of horse. It was at this time that he is described by Ludlow as 'a known bitter enemy to the public and to all good men.' Ludlow also speaks of his 'smooth tongue and insinuating carriage' (CHRISTIE, vol. i. app. iii. p. lxii). He at once took a leading part in endeavouring to obtain the restitution of the excluded members. Mordaunt wrote of him to Hyde thus: 'Cooper yet hath his tongue well hung and words at will, and employs his rhetoric to cashier all officers, civil as well as military, that sided with Fleetwood and Lambert.' Upon Monck's arrival Haselrig summoned those members of the council whom he could trust to meet him, and Cooper, with others of Monck's friends, in vain tried to gain admittance; he endeavoured, too, without success to dissuade the general from obeying the orders given him to dismantle the city. When parliament placed the command of the forces under five commissioners, Cooper's name was proposed, but rejected by 30 to 15. He and others still continued to urge the admission of the excluded members, which took place on 21 Feb., Cooper, as colonel of Fleetwood's regiment, commanding the escort. A new council of state, composed of friends of the Restoration, included his name; and upon Monck being made commander-in-chief, he received a commission as captain of foot in the Isle of Wight (*Shaftesbury Papers*). There is no evidence to support Wood's statement that he also received a commission from Monck as governor of the Isle of Wight. Cooper now steadily pursued the design of restoring Charles, and copies are preserved of letters from Charles to him dated 27 March and 8 April (*ib.*) In the Convention parliament he was returned for Wiltshire, and was one of the twelve deputed by the commons to go to Breda to invite Charles to return. On this journey an accident occurred, by the upsetting of his carriage, which caused an internal abscess that was never cured.

Cooper's apparent inconsistencies during the Commonwealth may be explained by his willingness to accept the *de facto* rule, and his desire for a genuine parliamentary government.

Cooper met the king at Canterbury, and on the nomination of Monck was one of twelve who, though they had fought against the king, were yet, 27 May, placed on the privy council. According to Clarendon (*Life*, i. 278), 'it was believed that his slippery humour would be easily restrained and fixed by his uncle,' Southampton the treasurer. At the head of his regiment he appeared among the troops assembled on Blackheath when the king made his entry into London. He received a formal pardon on 27 June, and further pardons on 10 Feb. and 8 June 1661. Almost his first duty was to examine the prisoners of the anabaptist congregations in the Tower. On 3 June he was called upon to repel, with what success we do not hear, an attack by Prynne, who 'fell upon' him for 'putting his hand to the Instrument' (*Hist. MSS. Comm.* 5th Rep. 204 *a*). On 2 July Prynne seconded a motion for compelling all officers of the protectorate to refund their salaries. Cooper closed the debate with saying that 'he might freely speak, because he never received any salary; but he looked upon the proviso as dangerous to the peace of the nation, adding that it reached General Monck and Admiral Montague.' The motion was rejected by 181 to 151. When the debate on religion came on, upon the question of a moderate episcopacy, Cooper, in the court interest, moved and carried that the debate be laid aside, and the committee adjourned for three months. In the debate which followed the third conference between the houses on the Indemnity Bill he urged lenity. On the motion made against Haselrig he 'was for executing nobody but those who were guilty of the king's blood, and said he thought this man not considerable enough; but moved to put him with the rest.' When the question arose, on the Bill of Attainder on 4 Dec., as to whether the legacies of Cromwell, Pride, Bradshaw, and Ireton, who had been attainted, should be paid, he moved to allow settlements before marriage, or as far back as 1647, i.e. before the king's death. According to Mrs. Hutchinson, Cooper had declared that if the king were brought back not a hair of any man's head, nor a penny of any man's estate, should be touched (CHRISTIE, i. 239). He speedily found that to uphold this was impossible, if he were to continue in favour, and he therefore did the next best thing he could. The fact that he was on the special commission for the trial of the regicides has often been quoted against him. Other commissioners were in the same case, and a year before the Restoration Hyde wrote of him in terms that he certainly would not have used had Cooper been in his eyes guilty of complicity in the

death of the king (*Clarendon State Papers*, iii. 512; CHRISTIE; TRAILL, pp. 46, 47).

On the occasion of the coronation, 20 April 1661, Cooper was raised to the peerage as Baron Ashley of Wimborne St. Giles, the title stipulated in his father's marriage settlement, in case he should rise to such an honour (COLLINS, *Peerage*, iii. 419); and on 13 May, Clarendon having given up the chancellorship of the exchequer, he was appointed to that post and the under-treasurership. This latter office he no doubt owed to his connection with Southampton, whose niece he had married as his third wife; and he held it until 1667, when the treasury was put in commission.

In the debate in the House of Lords on the Corporation Act (passed 19 Dec. 1661), which destroyed presbyterianism in the towns, Ashley, according to his biographer, Martyn (i. 255)—and his testimony is confirmed by later events—took a strongly liberal line. He opposed the illiberal provisions of the Act of Uniformity (19 May 1662), which destroyed presbyterianism in the church, and the Militia Act. He joined Bennet and Bristol in advising Charles to issue his first declaration in favour of the dispensing power (26 Dec. 1662); and when on the meeting of parliament, 18 Feb. 1662–3, a bill to turn the declaration into a law was presented by Lord Roberts, he warmly supported it, 'out of his indifference in matters of religion' (CLARENDON, *Life*, ii. 95). Clarendon speaks strongly of the ability shown by Ashley. He 'spake often, and with great sharpness of wit, and had a cadence in his words and pronunciation that drew attention.'

There seems no doubt that Ashley now threw in his lot with the cabal of young men who were opposing Clarendon. His conduct in the matter of Roberts's bill had caused him to rise rapidly in favour. According to Clarendon, he and Roberts now attended the meetings of the cabinet; and Pepys (15 May 1663) mentions him as one of the favourites at court through Bristol's means, and as the probable successor of Southampton at the treasury, 'being a man of great business, and yet of pleasure and drolling too.' The French ambassador, Comminges, declared of him (9 April 1663) that he was the only man that could be set against Clarendon for talent and firmness; and this opinion is confirmed by many witnesses.

As a minister Ashley was evidently very diligent. Papers written by him exist to show his minute care in collecting details as to the exchequer, customs and excise, the navy, merchant companies, manufactures, and revenues. His views on all trade questions were far in advance of his time; he hated monopolies, declaring that the restraining of a general trade was like the damming of increasing waters, which must either swell them to force their boundaries or cause them to putrefy where they are circumscribed. His practice in office delighted the businesslike Pepys (3 June 1667). Ashley was probably not quite free from corruption. Pepys seems fairly to establish at least one case of genuine bribery (20, 21 May 1666). But nothing has been found to justify the words of Pepys's friend that 'my Lord Ashley will rob the devil and the altar, but he will get money if it be to be got' (9 Sept. 1665).

On the outbreak of the Dutch war, which he favoured in opposition to Clarendon, Cooper was appointed treasurer of the prizes, and one of the commissioners to sit upon all appeals against sentences given by the judge of the admiralty (CLARENDON, ii. 87). His appointment contained a proviso that he was to be accountable to the king alone. Clarendon vehemently opposed this proviso, and, in spite of Ashley's insistence, signed it at length only on Charles's express order. Ashley showed great jealousy in keeping the money entirely under Charles's control, and when his brother-in-law, William Coventry, proposed to devote the proceeds to the war, 'my Lord Ashley did snuff and talk as high to him as he used to do to any ordinary man.' Ashley's compliance with the king in this matter can scarcely be regarded as honourable, considering that he was chancellor of the exchequer. On the other hand, no imputation was ever made against him for misappropriation, nor was any charge brought against him when the accounts were inspected by the commission of 1668. From the first Ashley had taken a leading part in colonial affairs. He had been one of the council appointed on 1 Dec. 1660 for foreign plantations, which met for the first time on 7 Jan. 1661, and then constantly throughout the year (*Cal. State Papers*, Col. Series, 1661–8; *Shaftesbury Papers*, Public Record Office). He was also one of the nine to whom Charles had given a grant of Carolina on 24 March 1663, renewed in June 1665. He took a leading part in the management of the colony, and it was at his request that Locke drew up in 1669 a constitution for it, of which, though aristocratic in form, toleration was an important feature (LOCKE, x. 175, ed. 1812). The manuscript copy in Locke's handwriting is preserved in the 'Shaftesbury Papers.' In 1670 another grant of the Bahamas was given to him and five others, and in this charge too he showed the greatest industry. His interest in the Barbadoes and Guinea

has been noticed. In connection with this subject should be mentioned the bill passed by Ashley in March 1670, in obedience to popular outcry, against the practice of 'spiriting away,' or kidnapping, children for the colonies (*Cal. State Papers*, Col. Series, preface, p. 29).

In the Oxford parliament of 1665 Ashley strongly opposed Downing's appropriation proviso to the subsidy bill. The bill was already in the Lords, but at his instance (Clarendon, *Life*, pp. 792–803) a few of the chief advisers of the crown were summoned to reconsider it, when he 'enforced the objections with great clearness and evidence of reason.' The reasons do not appear; it was probably only to gratify the king that he took this line, supported for once by Clarendon, an unusual agreement noticed by Ruvigny. They differed widely, however, on the iniquitous Five Mile Act, which, with Southampton and Wharton, he vehemently opposed (Burnet, i. 390). In all questions of toleration Ashley was consistently upright. That he was now in favour at court is shown by the fact that in September 1665, while they were staying at Salisbury to be out of reach of the plague, Charles and the queen paid him a visit at St. Giles (*Miscellanea Aulica*, p. 361).

In June 1666 Ashley was again at Oxford, and while there first formed the acquaintance of Locke, who was studying medicine at Christ Church, and who accompanied him as medical attendant to Sunninghill, where he was obliged to take the waters in consequence of the internal swelling which resulted from the accident at Breda. Locke was now taken under Ashley's patronage, was made his secretary on becoming lord chancellor in 1672, and shortly afterwards secretary to the council of trade and plantations, of which Ashley was president from 1672 to 1676. He was tutor both to Ashley's son and grandson, and the friendship lasted until Shaftesbury's death. Locke's testimony is always favourable to Shaftesbury. Ashley now joined Buckingham in the most vehement support of the bill prohibiting the importation of Irish cattle; an act in direct contradiction to his former strongly expressed views on trade. The explanation least to his discredit is that the period was one of great agricultural depression in England, and that both Buckingham and Ashley were large landed proprietors (Pepys, 9 April 1667, 1 and 31 Jan. 1668). Carte speaks of a 'private combination between Ashley and Lauderdale to monopolise the trade of cattle between England and Scotland' (iv. 264). It is probable that it was but one way of expressing opposition to the high church-and-king party, of which Ormonde, who would have greatly benefited by the importation, was a leading member. Clarendon, indeed, states (*Life*, ii. 332) that Ashley was not ashamed to urge the accession of fortune to Ormonde as itself a good reason for supporting the bill; and Carte describes him (iv. 265) as doing his best in the committee of privileges to hinder the Irish nobility from taking rank in England. Still more strange was Ashley's conduct in opposing the admission into England of the charitable gifts sent from Ireland to London after the fire. The cattle bill gave rise to debates wherein Ormonde's son, Ossory, used expressions for which, on Ashley's complaint, the house compelled him to apologise (Carte, iv. 272). Carte also mentions a dispute with Conway during which the latter regretted that he had thus injured himself in Irish opinion, since he was so likely to be the next lord-lieutenant. Ashley, in reply, defended himself on the ground of the separation of the countries, expressed his extreme desire for legislative union, and by his professions of friendship to Ireland convinced Conway that his guess at Ashley's ambition was correct (*ib.* iv. 275). It was probably with reference to these affairs that Ashley wrote to Essex in December 1672: 'My stars have not been very propitious as to Irish affairs or governors' (*Essex Papers*, Brit. Mus.)

In May 1667, on the death of Southampton, the treasury was put in commission. Clarendon states that Charles was compelled to place Ashley upon it, but refused to make him one of the necessary quorum; and that Ashley chose to be thus slighted rather than dispute the point. The cause of Charles's dissatisfaction is not clear; but Pepys (16, 19 Jan. 1667) says that it was because Ashley would not obey his orders as to the disposal of prize goods. He soon, however, became the leading man upon the commission, and his efforts were apparently directed to economy; it is mentioned in especial that he was active in cutting off the customary presents of plate to the ambassadors (Christie, i. 308).

With the fall of Clarendon Ashley had apparently nothing directly to do. It cannot, indeed, have been displeasing to him, and we know that he was one of those who attended Lady Castlemaine's evenings, where the cabal against the minister was carried on. But Pepys (30 Dec. 1667) mentions Charles's anger with Ashley for his constancy to Clarendon, and the chancellor himself declares that Ashley opposed the impeachment; and there is plenty of further evidence practically conclusive on this point (*ib.* i. 312–13).

Upon Clarendon's fall the government fell

chiefly to Buckingham and Arlington. Buckingham's programme was toleration and comprehension of dissent, and Ashley, from a mixture of interest and principle, joined him warmly (Pepys, 12 Feb. 1669; Mignet, *Documents inédits*, &c., iii. 58). Ormonde particularly was still the object of their attacks. They promoted an investigation into his Irish administration and proposed an impeachment (Carte, iv. 339). Under Buckingham's protection Ashley soon recovered his position with Charles; and, if Burnet may be trusted, he strengthened his influence by 'managing for the king one of his mistresses, Miss Roberts' (i. 484). He now assisted Buckingham by a remarkable paper addressed to the king in favour of toleration to all dissenters except Roman catholics and Fifth-monarchy men, as a necessary measure for increase of population and improvement of trade; urging wider naturalisation with the hope of attracting the ablest foreigners to the country, and suggesting with the same object a measure for the registration of titles to land as an infallible security to the purchaser or lender (Christie, ii. app. i.) His clear and statesmanlike views are still further shown in the advice he gave the king in 1670 (*ib.* p. 9), with its distinction between trade and commerce, which led to the appointment in 1670 of the commission of trade.

The question of the succession to the throne began already to occupy men's minds. Buckingham first suggested the plan of divorce, and afterwards that of legitimising Monmouth. In 1670, in support of the former project, a bill was brought in for enabling Lord Roos to marry again after obtaining a divorce. Ashley vigorously supported the bill, which was warmly favoured by Charles (Marvell (Grosart), ii. 316). The result was (*ib.* ii. 326) to strengthen his influence at court. Buckingham, Lauderdale, Ashley, Orrery, and Trevor are named as the governing cabal. In the second scheme Ashley appears also to have co-operated (Macpherson, *State Papers*, i. 46), and he soon afterwards kept the idea of using Monmouth as a stalking-horse steadily in view (*Lauderdale Papers*, iii. preface).

The celebrated cabal was a toleration cabinet, but its members were at complete variance on any question into which the advantage of catholicism entered. Thus, when the infamous treaty of Dover was concocted in 1669 and 1670, it was necessary to keep from Buckingham and Ashley at least the condition by which Charles bound himself, for a money gift from Louis, to introduce catholicism into England. At the same time their support, and that of Lauderdale, was necessary to compass the other part of the treaty, the declaration of war against Holland. Accordingly Buckingham was permitted to arrange a mock treaty, the conditions of which were otherwise precisely those of the genuine treaty, but in which the objectionable articles were omitted. In this matter he consulted Ashley, who, while urging caution, took a decided part in arranging its conditions; and on 31 Dec. 1670 the latter, with the rest of the cabal, signed this mock treaty, the real treaty having been signed by Arlington, Clifford, Arundel, and Bellinge. Thus, while Ashley is free of all complicity in the catholic plot, he is fully responsible, from this early stage, for the second and iniquitous Dutch war.

As it was not found practicable to begin the war until March 1672, and as it was desirable not to allow it to be known that the engagement between Charles and Louis had lasted so long, the treaty of 31 Dec. 1670 was now replaced by a duplicate, signed on 2 Feb. 1672 by the same ministers as before; and this was produced to parliament as the original and sole treaty. That is, in common with the other members of the cabal, Ashley lent himself to a deliberate fraud. According to Martyn, Ashley had urged Buckingham not to make the treaty, and had endeavoured to persuade Charles also; but, finding this impossible, did his best to make it favourable for England, and especially he urged that the number of ships employed by France should be reduced, and the number of places to be taken by England increased by Worne and Goree; and this is borne out by Burnet (i. 527), who quotes Shaftesbury's own statements. Buckingham also, in his defence before the commons in 1674, declared that Ashley had joined him in urging the duty of consulting parliament before the war was begun. On the whole, having in mind the view then taken of ministerial responsibility, there is little, with the exception of the fraud implied in signing the 1672 duplicate, to blame in his conduct. There is no evidence of his having been bribed; he received nothing more than the formal presents (after the 31 Dec. 1670 treaty) customary on such occasions; Burnet's statement on this point (i. 535) being contradicted by the fact that no such jewelled picture as he refers to had ever been seen or heard of by those who, if it existed, must have known of it.

In 1670 Ashley had shared in the attempt made by the House of Lords to interfere in a money bill, which led to the loss of the intended supplies. Buckingham and Ashley urged in council that parliament should again be summoned to grant supplies, but were

overruled through French influence. To obtain the money rendered necessary by the Dutch war, Charles now had recourse to the stop of the exchequer, a national act of bankruptcy borrowed from the career of Mazarin, by which the government obtained nearly a million and a half of money. Ashley has been accused of complicity in this, and Macaulay ascribes the plan entirely to him. It was in fact proposed to the king by Clifford, and received Ashley's strenuous opposition. It is stated by Martyn that Clifford had proposed it in 1671, and that it had then been withdrawn in consequence of Ashley's objections. When the proposal was renewed, Ashley laid before the king a paper of five reasons against it (MARTYN, i. 415; CHRISTIE, ii. 59). In this paper he contends that it is contrary both to law and justice; that it violates the king's promises; that it will bring ruin on thousands of innocent persons; and that it will cause an immediate depression of trade, and raise exultation among all enemies of England. He wrote also a letter to Locke on 23 Nov. 1674, in which he admits having known that it was about to take place, but says that of course he had not betrayed the king's secret; and in this letter he asserts his opposition. Temple also, only a few months after the event, 23 May 1672 (*Works*, ii. 184), positively ascribes the step to Clifford; and Evelyn (12 March 1672) calls the latter the sole adviser, 'though some pretend it was Lord Ashley's counsel.' Ormonde and Lord Mohun appear to have borne similar testimony, saying that they were present in the council when Clifford proposed, and Ashley opposed, the measure. The witnesses on the other side consist of Roger North, who was a bitter opponent; of Burnet, who says (i. 561) that 'Shaftesbury was the chief man in the advice;' that he excused the measure to him by the usury and extortion of the bankers; and that, knowing of it beforehand, he took all his money out of the bankers' hands. Lord Dartmouth also says that Ashley warned Sir C. Duncombe of what was to happen (BURNET, i. 561 *n.*) The accusation is also made in Clarke's 'Memoir of James II,' but this, as well as Burnet's book and Roger North's, was written thirty or forty years after the event. The antecedent improbability that a man of Shaftesbury's clear mind and commercial knowledge should propose such a step is so great as to amount to practical certainty.

On 15 March 1672 appeared the declaration of indulgence for dissenters. This had now Ashley's warm approval. He argued that there was no logical distinction between a single or limited dispensing power and a general one, nor between a dispensing power in civil and in ecclesiastical cases; and he pointed out that in civil cases Charles had already exercised the prerogative twice. He declared that the executive ought to be able to suspend laws in the intervals of parliament; and further that it was to the interest of the church that it should live in content, and to that of trade that it should have nothing to do with religion. He thought that the declaration was favourable to the protestants, and that papists should only be disqualified. The second Dutch war was the other of the great cabal schemes which Ashley vigorously supported. He was ignorant, as has been shown, of the ulterior design of introducing popery, and his defence must rest upon the ground which he always held, of the necessity of maintaining England's naval and commercial supremacy.

Ashley was now made Earl of Shaftesbury and Baron Cooper of Pawlet, the patent being dated 23 April 1672. Shortly afterwards he was, as related in Stringer's memoir (CHRISTIE, ii. app. iii.), offered the post of lord high treasurer, and appears to have gone to extraordinary pains to avoid it. For this unwillingness the stop of the exchequer would be sufficient reason. It is difficult to disbelieve the memoir, which is extremely circumstantial; Shaftesbury, however, nowhere mentions the offer himself, but, on the contrary, speaks of the stop of the exchequer as 'being the prologue of making the Lord Clifford high treasurer.'

After the great sea battle of June 1672 Shaftesbury and Clifford accompanied Charles to the Nore, and by Shaftesbury's advice the fleet, instead of again putting out to fight De Ruyter, was sent, against the wish of James, who was in command, to endeavour to intercept the Dutch East India fleet. Upon its return in September he seems again to have interfered in exactly the opposite direction, but was this time overruled (CLARKE, *Mem. of James II*, pp. 478, 480).

On 27 Sept. 1672 Shaftesbury succeeded the Earl of Sandwich as president of the council of trade and plantation, created chiefly through his advice, with a salary of 800*l.* a year; an office which he retained until April 1676. On 17 Nov. 1672 he was made lord chancellor, 'in regard of his uninterrupted services' (*London Gazette*, 18 Nov.), succeeding Orlando Bridgeman [see BRIDGEMAN, SIR ORLANDO], and the change was regarded by the French ambassador as very favourable to French interests, since Shaftesbury was sure to follow Charles's wishes implicitly. It is related in Carte (iv. 434) that after giving him the seals Charles asked Or-

monde what he thought of the step, and that Ormonde replied, 'Your majesty doubtless acted very prudently in so doing, if you know how to get them again.' He at once joined the cabal formed by Clifford and Lauderdale to keep Arlington out of power (*Longleat Papers*; CHRISTIE, ii. 98), although at the same time he was on excellent terms with Essex, then viceroy of Ireland, Arlington's intimate friend.

Before parliament met, on 4 Feb. 1673, Shaftesbury had committed an act which gave rise to vehement debates. He had, as chancellor, with the approval of the king, issued thirty-six writs for elections to fill vacancies caused during the long prorogation of nearly two years. That this step was not actually illegal seems proved (*ib.* ii. 124); but it was against late precedents, and at once aroused 'much discourse and some grumbling,' especially when it was noticed that eight of the constituencies lay in the county where Shaftesbury was influential. It was of the utmost importance at the time for the court to secure a majority, and almost all who were chosen were supporters of the court. Shaftesbury had strong personal reasons for wishing for a court majority, since he had been threatened with impeachment for the share he had taken in the declaration of indulgence (*Parl. Hist.* iv. 507–12). Colonel Strangways, whose house Shaftesbury had stormed in 1644, took the lead in opposition; and the result was that the thirty-six members were unseated, fresh writs issued by the speaker, and the important principle finally established that the issuing of writs rested primarily with the house, and not with the lord chancellor.

On 5 Feb. Shaftesbury made a long and florid speech to the houses, which Burnet calls 'a base complying speech.' He first urged the prosecution of the Dutch war, the Dutch being the common enemies of all monarchies, and their only rivals in trade. 'Delenda est Carthago,' he declared, in an outburst of which he is said to have been reminded when, sick and hunted, he landed ten years later at Holland. He then defended, on the ground of ministerial responsibility, the stop of the exchequer, and urged a supply to pay the bankers their promised 6 per cent. Finally he vindicated the declaration of indulgence; of the cancelling of which, however, he had to inform the lords on 7 March. Charles had previously referred the question to the lords, following probably in this a suggestion of Shaftesbury (CHRISTIE, ii. 132). Colbert on 27 Feb. informed Louis that Shaftesbury, Buckingham, and Lauderdale were in favour of maintaining the declaration and dissolving parliament if necessary; but on 17 April he contradicts himself as far as the declaration is concerned. Shaftesbury's conduct was undoubtedly difficult to understand (see North's charges analysed by RALPH, i. 222). Oldmixon describes the address with which he warded off the danger of an impeachment by bribing Sir R. Howard with an auditorship of the exchequer, though Marvel says that Howard had previously ratted to the king's side (ii. 351, 28 Nov. 1670). Shaftesbury's personal safety was in danger in this time of excitement. North says (*Examen*, p. 38): 'Clifford and Shaftesbury looked like high sheriff and under-sheriff. The former held the white staff and had his name to all returns; but all the business, and especially the knavish part, was done by the latter.' It was now that the feud within the cabal suddenly displayed itself. The commons brought in the Test Act, which rendered it impossible for a catholic to hold office. Shaftesbury warmly supported it; a change of front which is probably explained by assuming that Arlington, disappointed at Clifford's promotion to the treasurership over his head, had revealed to Shaftesbury how he had been duped in the matter of the Dover treaty. The Test Act contradicted his own professions regarding toleration as advantageous to trade, as well as the declaration of indulgence which he had supported. Its immediate effects were the resignations of James, Clifford, and other Roman catholics. The forced dismissal of the king's favourite ministers, in a great degree through Shaftesbury's efforts, would naturally have brought about his fall also. Burnet, indeed (ii. 15), says that he had lost Charles's favour, but it was not thought fit to lay him aside yet. Moreover, a protestant ministry was wanted. Arlington and Shaftesbury, henceforward acting together, secured the support of Ormonde, Rupert, and Henry Coventry in opposing the continuance of the French alliance and the Dutch war. Shaftesbury himself now began his course of anti-catholic agitation. A letter from him to the Duke of York urging him to change his religion was circulated in June (CHRISTIE, ii. 150); and whether in real or feigned alarm he now caused his household to be well armed, and kept constant watch in his house throughout the summer.

When parliament met on 20 Oct. the commons were much excited about James's second marriage. To baulk their attack, James was anxious that an immediate prorogation should take place, and Shaftesbury is stated to have purposely retarded this (BURNET, ii. 31). Burnet adds that he gave his advice to Charles to send James away. From a letter of Conway to Essex of 18 Nov. (*Essex Papers*, Brit. Mus.) we learn that 'the king fears and hates the

Duke of York, yet is wholly governed by him.' On Sunday 9 Nov. Shaftesbury was dismissed in as insulting a manner as possible, and Henry Coventry, his wife's brother, was sent to demand the seals, and an order to leave London was twice repeated. Shaftesbury, however, according to Conway (*ib.* 22 Nov.), 'refused to stir.' He is related to have said when Coventry came to him, 'It is only laying down my gown and putting on my sword.'

Shaftesbury had uniformly refused as chancellor to pass grants to the duchesses of Cleveland or Portsmouth. He had incurred the enmity of Lauderdale by encouraging Hamilton and other Scotch nobles to break down the system of personal despotism established in Scotland by that minister, who on 18 Nov. describes to the king the consternation visible on the faces of his opponents when the news of Shaftesbury's disgrace reached Edinburgh (*Lauderdale Papers*, ii. 240, 245, iii. 12). Colbert mentions the joy felt 'on the disgrace of the greatest enemy of France, and I may add without passion of the most knavish, unjust, and dishonest man in England; but a discarded minister, who is very ill conditioned and clever, left perfectly free to act and speak, seems to me much to be feared in this country.' On his dismissal Shaftesbury received the usual protecting pardon from the king (Christie, ii. 158).

Shaftesbury was probably not a great lord chancellor; but North is the only authority for the statement that he was despised, baited, and finally beaten and tamed by the bar; while the famous lines of Dryden demonstrate his unimpeachable character as a judge.

Shaftesbury revived the obsolete custom of riding on horseback with the judges from his residence at Exeter House, which he had inhabited since 15 April 1650 (*Shaftesbury Papers*), to Westminster Hall. North, who makes great ridicule of this, says also that Shaftesbury used to sit 'on the bench in an ash-coloured gown, silver laced and full-ribboned pantaloons displayed, without any black at all in his garb unless it were his hat;' a dress which, though unusual, was perfectly appropriate, since he was a layman. As chancellor he expressed the same objections to the methods of proceeding in the court of chancery as he had formerly done in 1653.

Within a very few days both Charles and the French ambassador were making Shaftesbury the highest offers of money and honours if he would return to office. According to Stringer, Charles sent his regrets through the Earl of Oxford; and Ruvigny visited him with compliments from the two kings and with the offer of ten thousand guineas on Louis's part, and that of a dukedom and any post he might choose from Charles. Shaftesbury thereupon had an interview with Charles at Chiffinch's lodgings, and there distinctly refused the offers. From this moment he shook himself free of all connection with his former colleagues, and placed himself at the head of the parliamentary opposition to the court (*ib.* 180–3).

Parliament met on 7 Jan. 1674. As late as 4 Jan. it seemed probable that Shaftesbury might be again employed. On 8 Jan., however, without disclosing his knowledge of the 1670 treaty, he led the attack in the lords which resulted in an address to the king for a proclamation ordering papists to depart ten miles from London. He began now his extravagant course of exciting popular feeling by the most reckless statements. During the whole session he formed one of a cabal, of which Halifax, Buckingham, Carlisle, Salisbury, and Faulconbridge were other leading members, meeting at Lord Holles's house (*Essex Papers*, Brit. Mus.) He took part in preparing the bill for educating the royal children in the church of England, and for preventing the marriage of any member of it with a Roman catholic, supporting a proposal that the penalty should be exclusion. All these measures were stopped by the sudden prorogation of 24 Feb. It stopped, too, a petition with which Shaftesbury had been charged, to the effect that Ireland was in danger from a French invasion (Christie, ii. 192). A bill for a new test, specially aimed at the Duke of York, was, to his great disgust, defeated by two votes. He was at this time reconciled with Buckingham, from whom he had been estranged, and actively assisted him in the proceedings against him regarding his shameful connection with Lady Shrewsbury (*Essex Papers*, 3 Feb. 1674).

Shaftesbury's actions were carefully watched. According to Macpherson (i. 74), he now began to excite the city, and especially the common council, which met once a month, by loudly expressed fears of a catholic rising. On 19 May he was dismissed from the privy council, and ordered to leave London, to prevent his acting in concert with the Dutch ambassador, who lodged in his house (Christie, ii. 198). He was also removed from the lord-lieutenancy of Dorsetshire (*Essex Papers*, 29 May 1674). He now retired to St. Giles. The list of books which he took with him is preserved (*Shaftesbury Papers*), and affords a good idea of the comprehensiveness of his intellectual interests. By successive prorogations parliament was put off until April 1675. Shaftesbury determined that the cry should be for a new parliament.

The court was fully alive to the danger, as is shown by a letter sent to Lord Yarmouth, lieutenant of the county of Norfolk, advising that none of Shaftesbury's party should be named deputy-lieutenants or colonels (*Hist. MSS. Comm.* 6th Rep. 374 *b*). A letter from himself to Lord Carlisle was circulated before the meeting of parliament, and afterwards printed, in which he mentions that a great office with a strange name is preparing for him, but that he will accept no court office so long as the present parliament shall last. This is confirmed by a letter from William Harbord to Essex (*Essex Papers*, 23 Jan. 1675), in which he is mentioned as coming to court again.

Upon the assembling of parliament, Danby brought forward his celebrated Test Bill, imposing an oath of non-resistance. Shaftesbury led the opposition for seventeen days, 'distinguishing himself,' says Burnet, 'more in this session than ever he had done before; he spoke once a whole hour to show the inconvenience of condemning all resistance upon any pretence whatever, and the very ill consequence it might be of to lay such an oath on a parliament.' He had taken the pains to note down a number of reasons against the bill, and spoke to them. He urged, with especial force, that it took away the very object of parliament, which was to make alterations when necessary, and at the same time destroyed the king's supremacy. In committee of the whole house he pertinently asked whether the church was to be regarded as infallible, and what were the bounds of the protestant religion. Upon being gravely informed by the Bishop of Winchester that it was contained in the Thirty-nine Articles, the liturgy, catechism, and homilies, he launched out on the spot into a copious disquisition on all these matters. During one of his speeches he overheard one of the bishops say jeeringly, 'I wonder when he will have done preaching,' and at once replied, 'When I am made a bishop, my lord.' The bill was carried in the lords, but went no further, as a dispute between the two houses as to the right of the lords to interfere in the commons' impeachments, fomented to the utmost by Shaftesbury and his friends, caused such a dead-lock to business that the king was forced to another prorogation. During the debates Shaftesbury made one famous speech, given almost entire by Ralph (i. 293), which exhibits his clearness of view and power of expression more aptly than anything else of his on record.

As against Danby's scheme, the interests of James, Shaftesbury, and the nonconformists were for the while identical; and Shaftesbury threw overboard his violent anti-catholic principles. On 15 June, during the recess, William Howard informed Essex (*Essex Papers*) that there were some 'great designs afoot,' and that Shaftesbury had been with the duke, along with Penn, Owen, and other leading nonconformists. He says, on 19 June: 'The treasurer hath lost ground; the duke is trying to bring in Shaftesbury; he refused a conference with the king, and was three hours alone with Shaftesbury.' On the 26th, Shaftesbury, Cavendish, and Newport were forbid the court. When parliament again met on 13 Oct., Shaftesbury revived and pressed to the uttermost the quarrel between the houses, and carried a motion maintaining the lords' rights (Ranke, iv. 12). Lord Mohun, one of his party, now moved for an address praying for a dissolution, which, through the accession of the Duke of York and the other Roman catholic peers, was defeated by only two votes. Parliament was immediately prorogued, on 22 Nov., for fifteen months. It was no doubt a condition of the new alliance of Shaftesbury and James that nothing should be said about exclusion (Clarke, *Mem. of James II*, i. 505). During the autumn Shaftesbury had had a violent quarrel with Lord Digby on a Dorsetshire election. Digby, in anger, publicly accused him of being against the king and for a commonwealth, and threatened that he 'would have his head next parliament.' Shaftesbury now brought an action against him and obtained 1,000*l.* damages. Digby's father, Bristol, used language to Shaftesbury in the debate on privileges for which he too was compelled to apologise. In February 1676 Shaftesbury was again advised to leave town, a direct message being sent him from the king, but he once more refused. In April the council of trade and plantations, of which he had been president since April 1672, came to an end. In July he left Exeter House, which he had taken on being made chancellor, and rented Thanet House, Aldersgate Street, instead, at 160*l.* a year.

Shaftesbury and his friends now looked about for good ground for an attack on Danby, and for getting rid of the present parliament. They asserted the illegality of a prorogation of more than a year, and they circulated pamphlets arguing that this illegality *ipso facto* dissolved the parliament. On the opening of parliament Buckingham and Shaftesbury at once took up this position. Their motion was rejected, and another at once brought in by the court that Buckingham, Shaftesbury, Salisbury, and Wharton should be called to account for their action. They were ordered to acknowledge their error and to beg pardon of the king and the house. Upon their refusal they were brought to the bar as

delinquents and committed to the Tower during the pleasure of the king and house, kept in separate confinement, and not allowed to receive visitors without the leave of the house. According to Burnet, Shaftesbury and Salisbury, pretending fear of poisoning, made a special request that they might be attended by their own cooks. In this agitation Shaftesbury and his colleagues were so flagrantly wrong (CHRISTIE, ii. 233), that they only did harm to their cause; and the immediate result of this grave political blunder was a great accession of strength to the court, and the entire alienation of the present House of Commons, whose existence they had attacked. The four peers now sent up a joint petition to the king for release, with no result. They then petitioned separately, Shaftesbury's request for leave to go to Dorsetshire (*Hist. MSS. Comm.* 4th Rep. 232 *a*) being presented on 2 May by Henry Coventry (MARVEL, ii. 551). On 23 June he moved the king's bench for a writ of habeas corpus. On the 27th he appeared before the court, and his case was heard on the 29th; he was opposed by the court lawyers, but allowed to speak for himself. In a very powerful argument he admitted the supreme judicature of the lords, but denied their power to commit to indefinite imprisonment on a general warrant. The judges, however, said that they had no jurisdiction in the case, and Shaftesbury was sent back to the Tower. Salisbury was released in June, and Buckingham in July, but Shaftesbury and Wharton were still detained. Shaftesbury, indeed, was for a while laid under still stricter confinement, but this was taken off on his petition alleging that his health was suffering (*Hist. MSS. Comm.* 4th Rep. 232 *a*). He now found relaxation in reading and in studying the war maps of Europe; while at the end of September his friends were allowed to visit him freely. He appeared, too, though troubled with gout, to improve greatly in health through his enforced idleness.

Shaftesbury was not released until 26 Feb. 1678. His petition was presented in the House of Lords by Halifax on 14 Feb. (MARVEL, ii. 580). A long debate on his conduct in appealing to the king's bench was adjourned to the 21st, on which day he made a final petition, admitting that he might have done wrong in this respect, and asking forgiveness. He was allowed to address the house on 25 Feb., when he acknowledged that his maintaining parliament to be dissolved was ill-advised, and he begged pardon for it, as also again for the appeal to the king's bench. In fact, he made a complete submission. Upon this he was released on the 26th, and on the following day took his place in the lords. During Shaftesbury's imprisonment negotiations had been going on between Louis XIV and the leaders of the opposition. There is no doubt that Shaftesbury was cognisant of their schemes, for Russell was a frequent visitor at the Tower during January, and in March Louis was informed by Barillon that Shaftesbury would be fully engaged in the treaty.

The alliance noticed above between James and Shaftesbury appears to have lapsed, and this with Louis to have taken its place. During the spring of 1678 an overture was again made by James (CHRISTIE, ii. 283–5). In James's 'Memoirs,' indeed (i. 513), the exact reverse is said to have occurred, namely, that Russell and others had promised to restore him to the high admiralship if he would concur in Danby's removal. There can be little doubt, however, from a comparison of authorities, that the former is the correct statement, and that Shaftesbury and his friends refused the overtures.

Before the meeting of parliament on 21 Oct. the popish terror had broken out. Shaftesbury is not accused of starting, but of cherishing, the agitation (NORTH, *Examen*, p. 95). He was from the first foremost in his zeal for the plot. The temptation to use this means of avenging himself upon his enemies was probably irresistible; that he could have believed in the plot is impossible. According to Burnet (ii. 164, 171 *n.*) he declared that the evidence must be supported. On 23 Oct. he was one of a committee for drawing up an address for the removal of papists from London and Westminster, and on 26 Oct. on another for examining Coleman and other prisoners. On 30 Oct. he was added to the sub-committee for investigating the murder of Godfrey, and on 16 Nov. was one of the committee for preparing the papers for Coleman's trial. On 4 Nov. the great attack was opened at his instance by Lord Russell in the commons; it was proposed to address the king to remove James from his person and councils. On 20 Nov. he carried a bill in the lords, disabling all Roman catholics from sitting in either house, with a proviso, carried by only two voices in the commons, to except the Duke of York from its operation. On 28 Nov., with two other peers, he protested against a refusal of the lords to concur in the address of the commons to remove the queen, her retinue, and all papists from court. One of the worst acts of Shaftesbury's career was his vote in 1680 for Stafford's death, especially if (*ib.* ii. 272 *n.*) it was because Stafford had named him before the lords as having undertaken to procure toleration for them at

the time of the Duke of York's conversion. Clarke (*Memoirs of James*, i. 546) declares that Shaftesbury went on this course of unscrupulous violence in order to outdo Danby, who, to save himself, also affected belief in the plot. In December, however, Danby was ruined, and on 24 Jan. 1679 parliament was dissolved. It seems probable that Danby had made arrangements with Shaftesbury and the popular leaders for a dissolution on condition that he were not impeached. The new parliament met on 6 March. The chancellor, Finch, opened it with a speech, in which he said that the king 'supported by his favour the creatures of his power.' 'My lords,' said Shaftesbury, 'I think we are all agreed that in this kingdom there are none but creatures of the divine power; the power of the king does not extend further than the laws determine' (Ranke, iv. 77). In the debate as to how to deal with Danby the opposition lords voted for the lesser punishment of banishment, and Shaftesbury, with Essex and the chancellor, drew up the argument for the conference with the commons. He vigorously opposed, too, the right of the bishops to vote in treason cases. Meanwhile Charles thought of reconciling himself with the opposition. On 7 April Barillon reported that Shaftesbury, Halifax, and other chiefs of the country party, were professing good intentions to the king, who showed a desire to satisfy them. In the course of the month Shaftesbury was made president of a newly constituted privy council, with a salary of 4,000*l.* a year and official rank next to that of the chancellor, Charles promising that nothing of importance should be done without the consent of the whole council. Ralph (i. 438) assumes that this was only to buy off his opposition for the time, and Burnet says that the king thought that he was angry only because he was not employed. Ralph's view is probably correct, for on 25 March Shaftesbury had made a violent but eloquent speech on the state of the nation (*ib.* i. 434), referring chiefly to the dangers of protestantism, and especially to the misgovernment of Scotland and Ireland under Lauderdale and Ormonde [see Butler, James, first Duke of Ormonde]. The attack on Ormonde, for which he had been at great pains to secure evidence in Ireland (Carte, iv. 574), was one of the unprincipled actions of Shaftesbury's life, and can be explained only by his anxiety now to catch at any weapons. Ossory, Ormonde's son, replied to Shaftesbury with such warmth that Ormonde a few weeks later wrote to excuse him [see Butler, Thomas, Earl of Ossory].

In taking his new office Shaftesbury had relinquished none of his views. On 21 April he took a prominent part in the debate on the question of requiring protestant nonconformists to take the oaths exacted from Roman catholics. The motion, however, was carried against him, and he declared that he would not have taken office had he thought that he could not succeed in such a matter. The new privy council rapidly disclosed two parties on the question of Monmouth's succession, which was favoured by Shaftesbury and opposed by his kinsman Halifax. After James's dismissal to Flanders many meetings of Shaftesbury and Monmouth took place (*ib.* iv. 578). To defeat their design Charles again solemnly declared that he was never married to Monmouth's mother.

On 4 May a resolution was passed in the commons to bring in a bill to exclude James from the throne. Shaftesbury always upheld simple exclusion. Essex and Halifax, on the other hand, favoured the scheme of limitations, which Shaftesbury declared would create a democracy rather than a monarchy. The second reading of the bill was carried on the 21st; but a sudden prorogation on 26 May, at the instance of the Halifax cabal, and in violation of the promise given by Charles, put an end to the bill. Shaftesbury angrily avowed that he would have the heads of the advisers of this step (Temple, *Memoirs*, ii. 519). One great measure, the Habeas Corpus Act, brought in by Shaftesbury, long known as 'Shaftesbury's Act,' was passed during this short session, though apparently only by an amusing trick (Christie, ii. 335).

The Halifax cabal, joined by Henry Sidney and the Duchess of Portsmouth, now urged the Prince of Orange to come to England, in order to take the position which Shaftesbury desired for Monmouth. Sunderland endeavoured also to bring Shaftesbury himself into the plan; but this was frustrated by the enmity between him and Halifax. In July the king once more unexpectedly dissolved parliament, an act again noticed by Shaftesbury with expressions of the bitterest resentment. Meanwhile the rebellion in Scotland in June had offered Shaftesbury an occasion for putting Monmouth forward, by obtaining for him the command of the troops; but he failed in an attempt to raise guards for the king's person to be commanded by the favourite. At the end of August, when the king fell ill, Sunderland, to frustrate Shaftesbury, sent for James in haste. Both he and Monmouth were again ordered from court upon Charles's recovery; but in October, having effected a money treaty with Louis, Charles was able to take the step of recalling James and dismissing 'Little Sincerity,' the cant name for Shaftesbury used between the king and James, from the

council. It was known that on coming up from the country he had been received with great enthusiasm by the populace (RANKE, iv. 94), and that he had on 5 Oct. called together his friends in the council to induce them to remonstrate against the recall of James. The Meal Tub plot, in which it was asserted that Shaftesbury was implicated, was now discovered. He was fully persuaded that the object of Dangerfield was to assassinate him, and Dangerfield stated this himself (CHRISTIE, ii. 349). Mrs. Cellier is also said to have tried to do the same, and a Portuguese Jew named Faria afterwards declared (*Lords' Journals*, 28 Oct. 1680) that he had been commissioned to do this as early as 1675. Within a month from Shaftesbury's dismissal the first commissionership of the treasury was, on Essex's resignation, offered him. He insisted on the divorce of the queen and the dismissal of James as the conditions of taking office. They were of course refused, and Shaftesbury then, in spite of another attempt, remained in opposition. North notices the growth of clubs as a marked feature of the time, and mentions Shaftesbury as the great prompter-general, especially of the Green Ribbon Club.

Near the end of November Shaftesbury is said to have taken a distinctly treasonable step. Monmouth returned to London without Charles's permission, and, according to Barillon, was concealed for three days in Shaftesbury's house. He took, too, every step to agitate for the reassembling of parliament on 26 Jan. 1680, which it was feared Charles meant to postpone. He was one of the ten peers who presented a petition in this sense, and he probably set on foot the general petitioning which now took place, and which Charles met in December by proclaiming it as illegal, and by immediately proroguing parliament from time to time until 21 Oct. 1680. On 28 Jan. the king declared his intention of sending for James. Shaftesbury thereupon urged his friends in the council by letter to resign, in order that they might justify themselves before the country, hinted at probable attempts to alter religion and government with the help of the French, and besought them, after taking notes of its contents, to burn the letter (CHRISTIE, ii. 357). The next day they followed his advice, Essex and Salisbury alone remaining. In March came news of a catholic plot in Ireland. Shaftesbury at once demanded from the council the appointment of a secret committee. His informants, Irishmen of the lowest character, declared that aid had been asked for from Louis, and that Ormonde and Archbishop Plunket were in the plot. The information was undoubtedly false, and Shaftesbury could not have been its dupe. The court laughed at it; but London, where Shaftesbury's influence was very powerful, sustained him in the agitation. The judicial murder of Plunket a year later must be laid to his door.

A second illness of the king in May put Monmouth's adherents on the alert. Meetings were held at Shaftesbury's house to consider the steps to be taken in case of Charles's death. Lord Grey, in the 'Secret History of the Rye House Plot' (pp. 3-5), states that a rising in the city was determined on, and steps taken in preparation. On 26 June Shaftesbury, with other leaders of the opposition, went to Westminster Hall, and indicted the Duke of York and the Duchess of Portsmouth as popish recusants. A pretence was, however, found for discharging the jury before the bills were presented. Barillon asserts that Shaftesbury's language was most violent, if not actually treasonable, and he continued to keep the city at fever point. There were now two parties at the court, that of Sunderland, Godolphin, and the duchess, who, with the Spanish ambassador, wished to conciliate Shaftesbury (CLARKE, i. 599), and that of Lawrence Hyde and the Duke of York. Towards the end of September Sunderland was in active negotiation with Shaftesbury and Monmouth for satisfying parliament, and Charles was induced to send James to Scotland. In the middle of September Shaftesbury was ill of fever, and his popularity was shown by the crowds who came to inquire. By 9 Oct., however, he had recovered.

On 21 Oct. parliament met; by 15 Nov. a bill for excluding James from the throne had passed the commons and had reached the lords. There, through the ability of Halifax, 'who was much too hard for Shaftesbury, who was never so outdone before' (*Hist. MSS. Comm.* 7th Rep. 18 Nov.), the second reading was rejected by 63 to 30. Shaftesbury of course joined in the protest against the rejection. On the 16th he opened a debate as to the effectual securing of the protestant religion. He declared that as exclusion had been rejected the divorce of the king was the only expedient. Clarendon, he said, had purposely married Charles to a woman incapable of bearing children. He did not, however, persevere in his proposal. In the debate on the king's speech of 15 Dec. he delivered another violent speech (CHRISTIE, ii. app. vi.), which was immediately published, but which was of such a character that after Christmas it was ordered to be burnt by the common hangman. The violent course adopted by the whigs defeated itself. All legislation and all supply were stopped. Charles prorogued parliament on

10 Jan., and eight days later dissolved it, and summoned a fresh one to meet at Oxford, no doubt to avoid the influence of the city. Clarke (i. 651) mentions a design of giving Shaftesbury the freedom of the city and of next day making him alderman and lord mayor, so as to secure the machinery of the city for his purposes.

On 25 Jan. Essex presented a very strongly worded petition to Charles, signed by Shaftesbury, himself, and fourteen other peers, praying that parliament might sit at Westminster. Shaftesbury now prepared instructions to be distributed among the constituencies for the guidance of the members whom they elected (Christie, ii. app. vii.) viz. (1) to insist on a bill of exclusion of the Duke of York and all popish successors; (2) to insist on an adjustment between the prerogatives of calling, proroguing, and dissolving parliaments, and the people's right to annual parliaments; (3) to get rid of guards and mercenary soldiers; and (4) to stop all supplies unless full security were provided against popery and arbitrary power.

Lodgings were taken by Locke for Shaftesbury at Dr. Wallis's, the Savilian professor; but in the end he was provided for at Balliol College. By the time of the meeting of the Oxford parliament Charles had again succeeded in making a treaty with Louis, which, as regarded money, rendered him free of the necessity of supply. He was thus enabled to open parliament with an uncompromising speech in which he especially declared that on the matter of the succession he would not give way. The commons were equally violent, and debated nothing but exclusion. In the lords Shaftesbury reintroduced a bill for a repeal of the act of 35 Eliz., which imposed penalties on protestant dissenters, and moved for a committee to inquire why it had not been presented to the king for signature along with other bills before the last prorogation. A very unsatisfactory explanation was given (Christie, ii. 406). A matter leading to a hot quarrel between the houses was the impeachment of Fitzharris, accused of a design of fastening upon Shaftesbury a libel concocted by himself against the king. The commons wished to impeach him, but the lords resolved that he should be left to the common law. Shaftesbury and nineteen other peers protested against the lords' refusal. The commons, too, were furious, but the sudden dissolution on 28 March put an end to the quarrel and to the exclusion agitation. Shaftesbury immediately returned to London. Barillon states (28 March) that a conversation took place between Charles and Shaftesbury in which the king told Shaftesbury that he would never yield on the Monmouth proposal.

The dissolution cut the ground from beneath Shaftesbury's feet. The excessive violence of the whigs, and his signal political blunder in espousing the cause of an illegitimate son of the king, had strengthened the natural tendency to a reaction. Shaftesbury felt his danger clearly; it was rumoured he wished to renounce the peerage that he might have the privilege of being judged by others than peers selected by the king. In anticipation of attack he secured his estate to his family by a careful settlement, and granted copyhold estates for their lives to several of his servants.

In a discussion of the committee of foreign affairs on 21 June, Halifax and Clarendon urged that Shaftesbury should be arrested before parliament should meet again; and early in the morning of 2 July he was seized at Thanet House, Aldersgate Street, and carried to Whitehall, where he was examined at a special meeting of the council in the king's presence. All his papers, too, had been seized without his being allowed to make a list of them as a reasonable precaution (Ralph, i. 611). The witnesses against him were chiefly the very men who had been his informants regarding the pretended Irish plot. Shaftesbury, who had in vain requested to have his accusers face to face (*ib.*), defended himself; he was in the end committed to the Tower on the charge of high treason, in conspiring for the death of the king and overthrow of government. He was taken to the Tower by water, and in the evening was visited there by Monmouth, Grey, and others of that party. It is mentioned, as showing how completely and suddenly his power was gone, that 'he was brought from the heart of the city to his examination by two single messengers, and sent to the Tower, no man taking notice' (*Hist. MSS. Comm.* 7th Rep. 533 *a*). Two days later he was ordered to be kept close prisoner. He and Howard petitioned the judges, under the new Habeas Corpus Act, that they might be brought to trial or bailed; but the judges refused, on the ground that the Tower was out of their jurisdiction. In the Tower he was ill of his old ague, and on 14 July leave was given him to take the air. In the heat of August he was so ill, having had two fits in twenty-four hours, that the lieutenant of the Tower removed him to cooler lodgings. In the meanwhile the court were taking great pains to find evidence sufficient to convict Shaftesbury, and it was widely said that much tampering of witnesses was going on. In the beginning of September, and in October, applications

by Shaftesbury and Howard were again made to the Old Bailey for trial or bail, and again refused, as were those to the magistrates of Middlesex. In the September sessions his indictments against the magistrate who had taken the information leading to his arrest and against the witnesses were not allowed to be presented. While he lay in prison Stephen College [q. v.], one of his followers, was found guilty of treasonable language on the same evidence as that against himself, and executed. On 2 Aug. he instructed his agents at St. Giles to sell his stud, evidently not expecting to escape with his life. In October he petitioned the king, through Arlington, in vain, offering if released to retire to Carolina, of which he was part proprietor. On the 12th his secretary was committed to the Gatehouse on charge of treason. At length on 24 Nov. a special commission was opened for his trial. Shortly before it began a statement was published by Captain Henry Wilkinson of the endeavours made by Booth, one of the witnesses, to suborn him to give false evidence against Shaftesbury, and of his examination by the king himself. The narrative is extremely circumstantial, and was never contradicted (Christie, ii. 419). The bill of indictment at the Old Bailey was framed on the statute of 13 Car. II, which made the intention to levy war high treason, and the designing and compassing the king's death high treason, without an overt act. At the close of the chief justice's charge to the grand jury the attorney-general asked that the witnesses might be examined in the presence of the judges, in order that they might thus be overawed, and this was granted, while a request from the jury for a sight of the warrant for Shaftesbury's commitment was refused. On the other hand the grand jury had been selected by sheriffs favourable to Shaftesbury, and had been picked out 'from the very centre of the party,' a mob also being brought down from Wapping to awe the court (North, *Examen*, p. 113). All the sharp practice of the court was of no avail. The witnesses were men of low character, and the grand jury disbelieved the evidence (Ralph, i. 648). 'Immediately the people fell a holloaing and shouting;' the acclamations in court lasted an hour; 'the bells rung, bonfires were made, and such public rejoicing in the city that never such an insolent defiance of authority was seen' (Clarke, i. 714); and Luttrell gives the same account.

A medal was at once struck to celebrate the occasion, a bust of Shaftesbury with the inscription 'Antonio comiti de Shaftesbury' on one side, and on the reverse a picture of the Tower, with the sun emerging from a cloud, the word 'Lætamur,' and the date 24 Nov. 1681. The copper plate of this medal is preserved with the 'Shaftesbury Papers.' But he was unmercifully satirised; Dryden did his worst in 'Absalom and Achitophel' and in the 'Medal;' and Butler in 'Hudibras.' Otway, in 'Venice Preserved,' represents him as the lewdest of debauchees. Duke, an imitator of Dryden, is still worse in his allusions to his abscess kept open by a silver pipe; and in 1685 the same thing was done by Dryden himself in 'Albion and Albanius,' which was illustrated by a huge drawing of 'a man with a long lean pale face, with fiend's wings, and snakes twisted round his body, accompanied by several rebellious fanatical heads, who suck poison from him, which runs out of a tap in his side.' He was called Tapski in derision, and the abscess represented as the result of extreme dissipation (Christie, ii. 428–39). It is to Shaftesbury's credit that he bore all this with such perfect temper as to excite the admiration of even Lady Russell (*ib.* app. viii.) A week after the finding of the grand jury Shaftesbury was admitted to bail, four sureties in 1,500*l.* and himself in 3,000*l.*; Monmouth, to Charles's extreme displeasure, offered himself for bail. The joy at the acquittal extended to many parts of the kingdom; and on 13 Dec. the Skinners' Company, of which Shaftesbury was a member, entertained him with a congratulatory dinner. He was finally released from bail on 13 Feb. 1682. He had meanwhile brought actions of scandalum magnatum and conspiracy against several persons concerned in his late trials. The defendants moved for trial in another county on the ground that it would not be fairly conducted in Middlesex, and the claim was allowed. Shaftesbury refused to go on with the actions under these circumstances. Hitherto his support had lain in the city. He was an intimate friend of one of the sheriffs, Pilkington, the master of the Skinners' Company, who on 17 March gave a great dinner to Monmouth, Shaftesbury, and the other leading men of the party.

But the tide had turned; Charles was no longer dependent on parliament, and all moderate men were against Shaftesbury. Among the papers seized at the time of Shaftesbury's arrest was one, not in his handwriting, and unsigned, containing a project of association for defence of the protestant religion and for preventing the succession of the Duke of York. Another paper regarded with great suspicion was one containing two lists headed respectively 'worthy men,' and 'men worthy,' the latter being construed 'worthy to be hanged.' Magistrates of Shaftesbury's party were now put out of the commission, and

the penal laws against protestant dissenters vigorously executed. To secure the support of the common council for the crown, a false return, carried out with shameless illegality, was made at the midsummer election of sheriffs, two tories being returned in the place of Shaftesbury's friends. He now felt that there was no chance of escape if another indictment were preferred against him, since the sheriffs had the nomination of the juries. On the night of the election he is said to have left his house and to have found a hiding-place in the city (Ralph, i. 710). With Russell, Monmouth, and others, he began to consult as to the possibility of a concerted rebellion in different parts of the country. He and Russell jointly were to make themselves masters of the Tower and manage the city, and Russell the west country; while Monmouth made a progress in Cheshire (Christie, ii. 445). Burnet gives a different account, declaring that Essex and Russell were opposed to Shaftesbury's views (ii. 349). But in September Monmouth was arrested. Shaftesbury now urged an immediate rising in Cheshire under Russell, while he himself answered for the city, promising Russell to join him with ten thousand brisk boys from Wapping. About Michaelmas day, however, he left Thanet House, 'stept aside, but not before a warrant was signed for his apprehension' (*Hist. MSS. Comm.* 7th Rep. 497 *b*), and was for some weeks concealed in obscure houses in the city and Wapping, busily engaged in fomenting the rising. In the beginning of November, at a meeting in the house of Shepherd, a wine merchant, a report was read from Shaftesbury, and it was arranged by those present to rise a few days later. At a second meeting on 19 Nov., however, it was decided to postpone action for a few weeks. Upon this Shaftesbury, knowing or being told that fresh warrants were out against him, determined to flee at once. It is difficult to believe that the search for Shaftesbury was earnest; it was obviously more to the interest of the crown to frighten him away than to arrest him; and it is probable that the same course was pursued in his case as in that of the Earl of Argyll when he came to London [see Campbell, Archibald, ninth Earl of Argyll]. Before leaving London Shaftesbury had a meeting with Essex and Salisbury, when 'fear, anger, and disappointment had wrought so much upon him, that Lord Essex told me he was much broken in his thoughts, his notions were wild and impracticable' (Burnet, ii. 350). He reached Harwich in disguise as a presbyterian minister, with his servant Wheelock. Here he was in imminent danger of discovery, but, after waiting some days for a fair wind, was able to leave Harwich for Holland on 28 Nov. 1682. After a stormy passage, during which other vessels in company with his were lost, he reached Amsterdam in the first days of December. Upon his petition he was placed in safety by being admitted a burgher of Amsterdam; one inhabitant welcoming him, it is said, with a pungent reference to his famous speech, 'Carthago nondum est deleta.' For a week he lodged in the house of an English merchant named Abraham Keck, on the Guelder Kay, associating chiefly with Brownists. Here, about the end of December, he was seized with gout, which flew to the stomach, and which caused him excruciating pain. On Sunday, 21 Jan. 1683, he died in his servant's arms, between eleven and twelve in the morning. It was stated that his death was hastened by the cessation in the flow from his abscess. The news reached London on 26 Jan.; on 13 Feb. his body left Amsterdam to be taken to Poole in Dorsetshire (*Hist. MSS. Comm.* 7th Rep. 389 *a*). According to Martyn it was met by the principal gentlemen of the county of all shades of opinion, who accompanied the hearse to Wimborne St. Giles, where he was buried.

Shaftesbury was undoubtedly the most eminent politician of his time; Burnet (i. 175) declares that he never knew any man equal to him in the art of governing parties. His subtlety and readiness of resource fitted him especially for a foremost place, under the existing conditions of political life. The leaders, with scarcely an exception, led lives of mystery and intrigue; in Shaftesbury's case the springs of his action can even now be often only guessed at. With the exception of Locke he had no intimate friends; North says that if he were a friend to any human being, besides himself, it was to Charles II (p. 119). That he was a man of keen ambition is very certain, though Ralph's phrases (i. 711) are extravagant. As a statesman he will always remain memorable, because, starting from the conception of tolerance, he opposed the establishment of an Anglican and royalist organisation with decisive success. He seems always to have espoused the doctrines that had the greatest future, and he may be regarded as the principal founder of that great party which opposed the prerogative and uniformity on behalf of political freedom and religious tolerance (Ranke, iv. 166, 167). The extremely modern type of Shaftesbury's character renders him especially interesting as a politician. In him, as is observed by Mr. Traill (*Shaftesbury*, 'English Worthies,' p. 206), are fore-

shadowed the modern demagogue, the modern party leader, and the modern parliamentary debater. As a demagogue he at the same time swayed the judgment of the House of Lords and the passions of the mob. As a party leader, 'while sitting in one house of the legislature he organised the forces and directed the movements of a compact party in the other.' And in him we first meet with 'that combination of technical knowledge, practical shrewdness, argumentative alertness, aptitude in illustration, mastery of pointed expression, and readiness of retort, which distinguish the first-rate debater of the present day.' He was a man of wide accomplishments; he spoke Latin with ease and fluency; he was also well acquainted with Greek and French, and especially with the literature of his own country. Ancient and modern history, and the state of Europe and foreign politics, were also favourite studies. Charles is reported to have said that he had more law than his judges and more divinity than his bishops. He had all the tastes of the English country gentleman: estate management, hunting, horse-breeding, gardening, planting, and the like; and he dabbled in alchemy, palmistry, and the casting of horoscopes. Burnet says that 'he had the dotage of astrology upon him to a high degree,' and that he told him 'how a Dutch doctor had from the stars foretold him the whole series of his life' (i. 175). He was reputed a deist, but the state of his mind is perhaps best represented by the anecdote in Sheffield's memoirs, which represents him as answering the lady who inquired as to his religion, 'Madam, wise men are of but one religion;' and when she further pressed him to tell what that was, 'Madam, wise men never tell.' Shaftesbury's private life was of rare purity for the age; the charge of licentiousness probably arose from the story told by Chesterfield (*Works*, ii. 334, Mahon's ed.), and, in different ways by different authors, that Charles once exclaimed, 'Shaftesbury, you are the wickedest rogue in England,' and that Shaftesbury replied, 'Of a subject, sir, I believe I am.' Christie shows that there is no certainty in the story, and that, even if it be true, there is no reason for thinking that it has the meaning imputed.

[The materials for this article are drawn chiefly from two sources—the Shaftesbury Papers in the Public Record Office, and Mr. Christie's very important work, which is founded mainly upon them. These papers, so far as they are concerned with the first earl, consist of six sections, the contents of which will be found described in detail in the report of Mr. Noel Sainsbury. Besides the original diaries and autobiographies, there is a large collection of letters and papers directly concerning the earl, and extending over his lifetime. There are also a large number of documents connected with the settlement of Carolina, including many of Locke's composition, the draft of the first constitutions of the colony being among them, and with the government of Jamaica, the Barbadoes, and the Bahamas. The diaries, autobiographical fragments, and some of the more important papers have been separately printed by Mr. Christie. His larger work, the 'Life,' in spite of the fact that he evidently holds a brief for Shaftesbury, is of extreme value in sweeping away the misrepresentations which political partisanship or ignorance had allowed to gather about his name, and of which Macaulay and Lord Campbell have been in modern times the chief exponents; and it is only in one or two places that inaccuracies may be detected, or that a tendency is visible to keep out of sight or extenuate really blameworthy actions. Where evidence can be obtained he is indefatigable in procuring it, and he is, on the whole, impartial in weighing it. A few materials have become accessible since Christie wrote, such as the reports of the Hist. MSS. Commission, the Lauderdale and Essex Papers, the Calendar of State Papers, Ranke's History, &c. The latest work on the subject is Mr. Traill's 'Shaftesbury,' in the 'English Worthies' series. Mr. Traill, without sufficient apparent justification, takes as a rule the unfavourable view of his character and conduct. The interesting and valuable part of his book, as noticed in the article, is the account of Shaftesbury as a party leader of the modern type. The leading authorities are all fully referred to in the article.] O. A.

COOPER, ANTHONY ASHLEY, third EARL OF SHAFTESBURY (1671–1713), was born 26 Feb. 1670–1, at Exeter House in London, then the town residence of his grandfather, the first earl [q. v.] He was the son of Lord Ashley, afterwards second earl, by Lady Dorothy Manners, daughter of John, earl of Rutland. Lord Ashley, a man of feeble constitution and understanding, is the 'shapeless lump' of Dryden's famous satire upon the first earl. Locke had acted to some extent as Lord Ashley's tutor, and had taken part in arranging his marriage at the age of seventeen (1669). Locke also attended Lady Ashley on her confinement. In March 1673–4 the guardianship of the infant was formally assigned to his grandfather. Shaftesbury, during his confinement in the Tower in 1677, wrote to Locke, then in France, asking him to discover what books were used for the dauphin's Latin lessons, with a view to procuring them for his grandson. When Locke returned to England in 1680, he superintended the boy's education. In 1674 he had recommended Elizabeth, daughter of a schoolmaster named Birch, to act as governess. She could talk Greek and Latin fluently, and imparted the accom-

plishment to her pupil. A house was taken at Clapham, in which she lived with him, while Locke paid them frequent visits. After the death of the grandfather, the boy was taken out of Locke's charge by the parents, and in November 1683 was sent to Winchester, where he stayed till 1686 (according to his son. Mr. Bourne in 'Life of Locke' (i. 273) gives the date 1688). His schoolfellows, it is said, made him suffer for his grandfather's sins as a politician. He then made a foreign tour in company with Sir John Cropley (his close friend through life) and Mr. Thomas Sclater Bacon, under the tutorship of a Mr. Daniel Denoune. He visited Italy, travelled through Germany, and learned to speak French so perfectly as to be taken for a native. After his return he passed some years in study. He was elected member for Poole in William's second parliament, 21 May 1695; and after the dissolution in the autumn he was again elected (4 Nov. 1695) for the same place.

In November 1695 a bill allowing counsel to prisoners accused of treason came before the house. Lord Ashley, as his son says, made his first speech in its favour, and was so confused as to break down. The house encouraging him to go on, he made a great impression by the ingenious remark: 'If I am so confounded by a first speech that I cannot express my thoughts, what must be the condition of a man pleading for his life without assistance!' (*General Dict.*, where it is said that the story was erroneously applied to Charles Montagu, lord Halifax, in a 'Life' published in 1715; an error repeated by Johnson in 'Lives of the Poets'). His health was unequal to parliamentary labours, and he retired after the dissolution of 1698. He spent a year in Holland, where he lodged, as Locke had done, with Benjamin Furly, a quaker merchant, afterwards his attached friend, and became known to Bayle and Le Clerc. His first book, the 'Inquiry concerning Virtue,' was surreptitiously printed by Toland during his absence. No copy of this, if published, has been found. On 10 Nov. 1699 he became Earl of Shaftesbury upon his father's death. He attended the House of Lords regularly till William's death; but his health limited his participation in political struggles. He was, however, an ardent whig, and was exceedingly keen in supporting the cause. When the great debates upon the partition treaty began in March 1701, he was 'beyond Bridgewater in Somersetshire,' but, on a summons from Lord Somers, posted to London at once, in spite of weakness, and was in the House of Lords next day—a feat then regarded as extraordinary. Somers afterwards held his proxy. His letters show that his zeal never cooled. He boasts that he was at one time alone in urging a dissolution in the last year of William's reign. He did his best to influence elections, and to support the war party. William made offers to him, and it is said desired to make him a secretary of state. The statement that he had a share in William's last speech (31 Dec. 1701) is perhaps due to the fact that he published an anonymous pamphlet called 'Paradoxes of State relating to the present juncture . . . chiefly grounded on His Majesty's princely, pious, and most gracious speech' (1702).

Soon after the accession of Anne he was removed from the vice-admiralty of the county of Dorset, 'held by his family for three generations.' Warrants (preserved in the Record Office), at the end of William's reign and the beginning of Anne's, order him to impress five hundred seamen, and take other military steps in his capacity as vice-admiral. His political activity injured both his health and his fortune. He retired to Holland for a year during 1703–4. He lived on 200*l.* a year, being alarmed, needlessly as it seems from his steward's reports, at the state of his income. Returning in the summer of 1704, he was kept at sea for a month by contrary gales, and came home in a very delicate state of health. He afterwards suffered continually from asthma, and found the smoke of London intolerable. When not residing at his house at Wimborne St. Giles, he was often at Sir J. Cropley's house at Betchworth, near Dorking, and at the time of his marriage took a house at Reigate. He did not venture to stay nearer London than Chelsea, where he had a small house. In 1706 the 'great smoak' forced him to remove from Chelsea to Hampstead. In 1708 his friends, especially Robert, afterwards Viscount, Molesworth, pressed him to marry. After a long and unsuccessful negotiation for a lady whom he admired, he was forced to put up with Jane, daughter of Thomas Ewer of Lee in Hertfordshire. He was married in August 1709. His chief end, he says, was the 'satisfaction of his friends,' who thought his family worth preserving and himself worth nursing; and he scarcely ventures afterwards to make the claim, which would be audacious for any man, that he is 'as happy a man now as ever.' He had not seen the lady till the match was settled, and then found, in spite of previous reports, that she was 'a very great beauty' (to Wheelock 8 Aug. 1709, *Shaftesbury Papers*). His modest anticipations of happiness seem to have been fulfilled; but his health rapidly declined, and in July 1711 he set out with Lady Shaftesbury for Naples to try the warmer climate. He passed through France, and was civilly

received by the Duke of Berwick, then encamped on the frontier of Piedmont. He declined to take advantage of French civility by spending the winter at Montpelier, and therefore went to Naples, where he settled for the rest of his life. He died there 15 Feb. 1713 (4 Feb. 1712–13 according to English reckoning), dying with peaceful resignation, according to the report of an attendant, Mr. Crell. His body was sent to England. He left one son, Anthony Ashley, the fourth earl of Shaftesbury.

Shaftesbury was a man of lofty and ardent character, forced by ill-health to abandon politics for literature. He was liberal, though much fretted by the difficulty of keeping out of debt. He was resolved, as he tells his steward, not to be a slave to his estates, and never again to be 'poorly rich.' He supported several young men of promise at the university or elsewhere. He allowed a pension of 20*l.* a year to the deist Toland, after Toland's surreptitious publication of his papers, though he appears to have dropped it in his fit of economy in 1704. He gives exceedingly careful directions for regulating his domestic affairs during his absence. His letters to his young friends are full of moral and religious advice, and the 'Shaftesbury Papers' show many traces of his practical benevolence to them. He went to church and took the sacrament regularly, respecting religion though he hated the priests. He is a typical example of the whig aristocracy of the time, and with better health might have rivalled his grandfather's fame.

Shaftesbury is a very remarkable figure in the literary history of his time. The 'Characteristics' give unmistakable indications of religious scepticism, especially in allusions to the Old Testament. He was accordingly attacked as a deist by Leland, Warburton, Berkeley, and many other christian apologists. He had been influenced by Bayle, and shares or exaggerates the ordinary dislike of the whig nobles to church principles. His heterodoxy excited the prejudice of many reasoners who might have welcomed him as an ally upon fundamental questions. As a philosopher he had no distinct system, and repudiates metaphysics. He revolted against the teaching of Locke, to which there are some contemptuous references in the 'Advice to an Author' (pt. iii. sect. i.) (the first and eighth of the 'Letters to a Student' give an explicit statement). He was probably much influenced by the 'Cambridge Platonists,' especially Whichcote and Cudworth, and shows many points of affinity to Cumberland. His cosmopolitan and classical training, and the traditional code of honour of his class, are discernible in all his writings. His special idol was Plato, whom he endeavoured to imitate in the 'Moralists.' Hurd and Monboddo are enraptured with his performance as unsurpassed in the language. Opponents, especially the shrewd cynic Mandeville, regarded him as a pretentious and high-flown declaimer; but his real elevation of feeling gives a serious value to his ethical speculations, the most systematic account of which is in the 'Inquiry concerning Virtue.' The phrase 'moral sense' which occurs in that treatise became famous in the Scotch school of philosophy of which Hutcheson, a disciple of Shaftesbury's, was the founder. He influenced in various ways all the chief ethical writers of the century. Butler, in the preface to his sermons, speaks highly of Shaftesbury (the only contemporary to whom he explicitly refers) for showing the 'natural obligation of virtue.' Although, according to Butler's teaching, Shaftesbury's account of the conscience is inadequate, and his theology too vague and optimistic to supply the needed sanction, his attack upon an egoistic utilitarianism falls in with Butler's principles. Shaftesbury, on the other hand, was attacked both by the followers of Clarke's intellectual system, as in John Balguy's 'Letter to a Deist' (1726), and by the thoroughgoing utilitarians, especially Thomas Brown (1778–1820) [q. v.] in his 'Essay upon the Characteristics,' as giving so vague a criterion of morality as to reduce it to a mere matter of taste. Shaftesbury's æsthetical speculations, given chiefly in the 'Notion of the Historical Draught or Tablature of the Judgment of Hercules,' are of some interest, and anticipate some points in Lessing's 'Laokoon' (see Syme, *Lessing*, i. 249, 266).

Shaftesbury's style, always laboured, often bombastic, and curiously contrasted with the simplicity of his contemporary Addison, has led to the neglect of his writings. He was, however, admired by such critics as Hurd and Blair, though Gray (letter to Stonehewer, 18 Aug. 1758) speaks of him with contempt as a writer whose former vogue has become scarcely intelligible. His influence on the continent was remarkable. One of Diderot's first publications was an 'Essai sur le Mérite et la Vertu' (1745), a free translation from Shaftesbury's 'Inquiry concerning Virtue,' and in 1746 he published the 'Pensées Philosophiques,' a development of Shaftesbury's scepticism, which was burnt by the parliament of Paris (see Morley, *Diderot*, i. 42–47). The 'Characteristics' were studied by Mendelssohn, Lessing, and Wieland (see Syme, *Lessing*, i. 115, 187, ii. 296), and influenced the development of German speculation. Leibnitz, to whom Shaftesbury sent a copy of the 'Characteristics,' said that he

found in it almost all his own (still unpublished) 'Théodicée,' 'but more agreeably turned' (Des Maizeaux, *Recueil*, ii. 283; the original in the *Shaftesbury Papers*).

His chief works are collected in the 'Characteristicks of Men, Manners, Opinions, and Times.' The first edition appeared in 1711; the second, corrected and enlarged, in 1714 (Shaftesbury gave elaborate directions for the allegorical designs in this edition, which are preserved in the 'Shaftesbury Papers'); others in 1723, 1732, and Baskerville's handsome edition in 1773. In 1870 one volume of a new edition, edited by the Rev. W. M. Hatch, was published, but the continuation was prevented by the editor's death. The 'Characteristics' include the following treatises, with dates of first publication: (1) 'Letter concerning Enthusiasm,' addressed to Lord Somers (whose name is not given); suggested by the 'French prophets,' dated September 1707 (1708). (2) 'Sensus Communis; an essay concerning Wit and Humour' (May 1709). (3) 'Soliloquy, or Advice to an Author' (1710). (4) 'An Inquiry concerning Virtue,' published by Shaftesbury in 'Characteristics,' 1711; described as 'printed first in 1699' (see above). (5) 'The Moralists: a Philosophical Rhapsody' (January 1709). (6) 'Miscellaneous Reflections;' first published in 'Characteristics,' 1711. (7) 'A Notion of the Historical Draught or Tablature of the Judgment of Hercules' (1713). (8) A 'Letter concerning Design;' suppressed by his executors in 1714, and first added to the 'Characteristics' in 1733. Besides these Shaftesbury published an edition of Whichcote's 'Sermons,' with a characteristic preface, in 1698, and 'Paradoxes of State' in 1702. In 1716 appeared 'Letters to a Student at the University' (Michael Aynsworth, whom he supported at Oxford; the originals of most, with others unpublished, are in the 'Shaftesbury Papers'); and in 1721 'Letters from . . . Shaftesbury to Robert, now Viscount, Molesworth,' with an Introduction by the editor (Toland). The last two have been three times reprinted in one volume. The edition of 1758 includes also the preface to Whichcote. In 1830 appeared 'Original Letters of Locke, Algernon Sidney, and Lord Shaftesbury,' edited by T. Forster, a descendant of Furly, to whom Shaftesbury's letters are addressed. The originals are now in the 'Shaftesbury Papers.'

[Shaftesbury's Life by his son appeared in the ninth volume of the 'General Dictionary' (1734–1741). This and the letters noticed above in Toland's introduction are the chief published authorities. A valuable collection of papers relating to Shaftesbury is in Series v. of the Shaftesbury Papers now in the Record Office. They include letters, account books, copies of his works with manuscript corrections, rough copies of the son's memoir, and many interesting documents. Full use has already been made of these in Prof. Fowler's 'Shaftesbury and Hutcheson' in the 'English Philosophers' series (1882); see also monographs on Shaftesbury by Gideon Spicker (1872), and G. von Gizycki (1876) for accounts of his philosophy. An excellent account of Shaftesbury is in Martineau's Types of Ethical Theory (1885), ii. 449–73. Prof. Fowler also refers to Zart's 'Einfluss der englischen Philosophie auf die deutsche Philosophie des 18ten Jahrhunderts' (1881); see also Fox Bourne's Life of Locke; Notes and Queries, 1st ser. iii. 98 (letter to Le Clerc upon Locke); Walpole's Royal and Noble Authors (Park), iv. 55; two interesting letters to Halifax are in Addit. MS. 7121, ff. 59, 63.]

L. S.

COOPER, ANTONY ASHLEY, seventh Earl of Shaftesbury (1801–1885), philanthropist, was the eldest son of the sixth earl, and of Anne, fourth daughter of the third Duke of Marlborough. He was born on 28 April 1801 at 24 Grosvenor Square, London, his father being then a younger brother of the family, but when his father succeeded to the title and estates in 1811 his home was at St. Giles in Dorsetshire, the family seat. He was educated at Harrow, and at Christ Church, Oxford, and obtained a first class in classics in 1822. In 1832 he took his degree of M.A., and in 1841 he was made D.C.L.

He entered parliament as Lord Ashley in 1826 as member for Woodstock, the pocket borough of the Marlborough family, and gave a general support to the governments of Liverpool and Canning. He was returned for Dorchester in 1830 and 1831, and sat for Dorsetshire from 1833 to 1846. His first speech was an earnest pleading in favour of a proposed grant to the family of Mr. Canning, after his sudden death. In 1828, under the Duke of Wellington, he obtained the post of a commissioner of the board of control, and in 1834 Sir Robert Peel made him a lord of the admiralty. If he had chosen a political career, his rank, connections, and high abilities and character might have placed the highest offices of the state within his grasp. But he was early fascinated by another object of pursuit—the promotion of philanthropic reform; and in the ardour of his enthusiasm for this line of action he deemed it best to maintain a somewhat independent position in relation to politics.

In 1830 he married Lady Emily Cowper, daughter of Earl and Lady Cowper, and by the subsequent marriage of Lady Cowper to Lord Palmerston he became stepson-in-law to the future premier. In 1851, on the death

of his father, he succeeded to the earldom. Lady Shaftesbury died in 1872, to the deep grief of her much-attached husband. Their children consisted of six sons and four daughters.

The first social abuse that roused the interest of Ashley was the treatment of lunatics. In 1828, Mr. Gordon, a benevolent member of parliament, obtained a committee to inquire into the subject; Ashley's interest was awakened, and he was himself named a member of the committee. Not content with official inquiries, he did much by personal visitation to ascertain the real condition of lunatics in confinement, and saw such distressing evidence of ill-treatment that next year he brought in a bill to amend the law in one particular. All the rest of his life he continued, as one of the commissioners in lunacy, to interest himself in the subject, and before his death he had secured a complete reform of the Lunacy Acts, and effected an untold improvement in the condition of the unfortunate class who had formerly been treated with so much severity and cruelty. This may be ranked as the first of his services to philanthropy.

His next effort was to reform the law relating to the employment of workers in mills and factories. About the time when he entered parliament the condition of the workers in factories, and especially the children, had begun to attract the earnest attention of some. In parliament Mr. W. J. Sadler and Mr. Oastler took up the matter warmly; Mr. Sadler, in particular, as Shaftesbury afterwards said with much generosity, 'maintained the cause in parliament with unrivalled eloquence and energy.' Mr. Sadler having lost his seat at the election in 1833, the charge of the movement was entrusted to Ashley. His proposal that the period of labour should be limited to ten hours a day met at first with the fiercest opposition. A bill which he introduced was so emasculated by the government that he threw it over on them; it was ultimately carried, but was not satisfactory. A deep impression was produced by Ashley in describing visits paid by him to hospitals in Lancashire, where he found many workers who had been crippled and mutilated under the conditions of their work; they presented every variety of distorted form, 'just like a crooked alphabet.' Returning afterwards to the subject, he showed the enormous evils and miseries which the existing system was producing; but the government would not move. So late as 1844 his proposal for a limit of ten hours was rejected. It was not till 1847, when Ashley was out of parliament, that the bill was carried. The operation of the act has proved most satisfactory, and many who at first were most vehement opponents afterwards came to acknowledge the magnitude of the improvement. At many times in the subsequent part of Ashley's life he got the factory acts amended and extended. New industries were brought within their scope. He always maintained that he would never rest till the protection of the law should be extended to the whole mass of workers.

During this struggle collieries and mines engaged his attention. Here, too, the evils brought to light, especially with respect to women and children, were appalling. Many women were found to be working in dismal underground situations, in such a way as tended to degrade them to the level of brutes. Children, sometimes not over four or five years of age, were found toiling in the dark, in some cases so long as eighteen hours a day, dragged from bed at four in the morning, and so utterly wearied out that instruction, either on week days or Sundays, was utterly out of the question. Often they were attached by chain and girdle to trucks which they had to drag on all-fours through the workings to the shaft. The opposition were struck dumb by these revelations. An act was passed in 1842 under Ashley's care abolishing the system of apprenticeship, which had led to fearful abuses, and excluding women and boys under thirteen from employment underground.

The treatment of 'climbing boys,' as the apprentices of chimney-sweepers were called, was another of the abuses which he set himself to remedy. If the evil here was not so glaring as in the factories and pits, it was only because the occupation was more limited. Ashley obtained an act for the protection of the apprentices, and many years afterwards, when some laxity in the administration was discovered, took steps to have it more rigidly enforced.

The country was greatly agitated at this time on the subject of the corn laws. Hitherto Ashley had acted generally with the conservative party, but believing that a change in the corn laws was necessary, he resigned his seat for Dorset in January 1846, and for a time was out of parliament. In the next parliament he was returned (30 July 1847) for the city of Bath. The leisure which he obtained by retiring from parliament was turned by him to account in visiting the slums of London and acquiring a more full acquaintance with the condition of the working classes. A statement of some of his experiences in this field was given in an article in the 'Quarterly

Review' for December 1846. His interest was especially intensified in two movements: the education of the neglected poor, and the improvement of the dwellings of the people.

The movement for 'ragged schools,' as they were now called, or 'industrial feeding schools,' as Mr. Sheriff Watson of Aberdeen had proposed to call them, had already been inaugurated in the northern kingdom. Ashley became the champion of the cause in parliament. In 1848 he told the House of Commons that ten thousand children had been got into ragged schools, who, there was every reason to hope, would be reclaimed. For thirty-nine years he held the office of chairman of the Ragged School Union, and during that time as many as three hundred thousand children were brought under the influence of the society. The Shoeblack Brigade was the result of another effort for the same class. At one time it numbered 306 members, and its earnings in one year were 12,000*l.* The Refuge and Reformatory Union was a kindred movement; ultimately it came to have 589 homes, accommodating fifty thousand children. Lord Palmerston's bill for the care and reformation of juvenile offenders, which has had so beneficial an influence, was a fruit of Shaftesbury's influence.

Very early in his career he had become profoundly impressed with the important influence of the dwellings of the people on their habits and character. To the miserable condition of their homes he attributed two-thirds of the disorders that prevailed in the community. In 1851 he drew attention to the subject in the House of Lords. The Lodging House Act was passed, which Dickens described as the best piece of legislation that ever proceeded from the English parliament. This, however, represented but a small portion of his labours for the improvement of houses. The views which he so clearly and forcibly proclaimed led many to take practical steps to reform the abuse. The Peabody scheme was at least indirectly the fruit of his representations. On 3 Aug. 1872 he laid the foundation-stone of buildings at Battersea, called the Shaftesbury Park Estate, containing twelve hundred houses, accommodating eight thousand people. On his own estate at Wimborne St. Giles he built a model village, where the cottages were furnished with all the appliances of civilised life, and each had its allotment of a quarter of an acre, the rent being only a shilling a week. As chairman of the central board of public health he effected many reforms, especially during the visitation of cholera in 1849. He was also chairman of a sanitary commission for the Crimea, in regard to which Miss Nightingale wrote that 'it saved the British army.'

Besides originating and actively promoting to the very end of his life the social reforms now enumerated, Shaftesbury took an active interest in the Bible, Missionary, and other religious societies, and was very closely identified with some of the most important of them. Of the British and Foreign Bible Society, he was president for a great many years. The London City Mission, pursuing its labours among the London poor, deeply interested him. The Church Missionary Society, as well as the missionary societies of the nonconformists, found in him a most ardent friend. He had great pleasure in the Young Men's Christian Association. He was the chief originator of a movement for holding religious services in theatres and music halls—a movement which he had to defend in the House of Lords from the charge of lowering religion by associating its services with scenes of frivolity.

Of the variety and comprehensiveness of the objects to which his life had been directed an idea may be formed from the enumeration of the city chamberlain when the freedom of the city of London was conferred upon him. The chamberlain referred to his labours in connection with the Climbing Boys Act, the Factory and Ten Hours Acts, Mines and Collieries Regulation Acts, the establishment of ragged schools, training ships, and refuges for boys and girls, his share in the abolition of slavery, the protection of lunatics, the promotion of the City Mission and the Bible Society, and likewise his efforts for the protection of wronged and tortured dumb animals.

In religion Shaftesbury was a very cordial and earnest supporter of evangelical views. Ritualism and rationalism were alike abhorrent to him. While attached to the church of England his sympathies were with evangelicalism wherever he found it. Sometimes he expressed himself against opponents with an excessive severity of language, inconsistent with his usual moderation. All movements in parliament and elsewhere in harmony with evangelical views, such as Sir Andrew Agnew's for the protection of the Lord's day, the union of religion and education, and opposition to the church of Rome, found in him a cordial advocate. But his heart was especially moved by whatever concerned the true welfare of the people. Though the reverse of a demagogue, retaining always a certain aristocratic bearing as one who valued his social rank, he was as profoundly interested in the people as the most ardent democrat. Hating socialism and all

schemes of revolutionary violence, he most earnestly desired to see the multitude enjoying a larger share of the comforts of life. He had thorough confidence in the power of christianity to effect the needed improvements, provided its principles were accepted and acted on, and its spirit diffused among high and low.

At various times, and especially after he became connected with Lord Palmerston, Shaftesbury was invited to join the cabinet. At one time he was offered the chancellorship of the duchy of Lancaster, but as he made it a condition that he should be at liberty to oppose the Maynooth endowment the post was refused. The first time the ribbon of the Garter was offered to him he declined it, though he accepted it some years later (21 May 1862). Beginning life as a conservative, his interest in the people and very genuine love for civil and religious liberty drew him towards the popular side. His freedom from party ties sometimes enabled him to act as mediator when an understanding between parties was indispensable. In many confidential matters he was the adviser of Lord Palmerston, and especially in the filling up of vacant bishoprics and other important offices in the church of England. His great influence with the people was recognised in times of peril and turned to useful account. He was oftener than once consulted by the queen and the prince consort on trying emergencies. In 1848, when the mob of London was believed to be meditating serious riots, Ashley was requested to use his influence to prevent the outbreak. He summoned to his aid the City Mission, and for weeks together very earnest efforts were made to restrain the multitude, with the result that when the panic was over, Sir George Grey, home secretary, wrote to him and thanked him and the City Mission for their valuable aid. On one occasion he received a memorial from forty notorious London thieves asking him to meet with them. He complied with the request, and addressed a meeting of 450, whom he besought to abandon their evil ways, and with such success that the greater part, availing themselves of an emigration scheme, were rescued from a life of crime.

In appearance Shaftesbury was tall and handsome, with a graceful figure and well-cut regular features. He spoke with neatness, force, and precision, and was highly effective without being much of an orator. From time to time he received valuable testimonials from the class to whose benefit his labours were directed. One of these, which he valued very highly, was a colossal bust presented to Lady Shaftesbury in 1859 by four thousand Lancashire operatives. Another was a donkey given to him by the London costermongers. His eightieth birthday was celebrated by a great public meeting in the Guildhall, presided over by the lord mayor, and represented on the part of the government by the late Mr. W. E. Forster [q. v.], who not only rehearsed Shaftesbury's achievements, but referred to his own obligations to his example. In 1884 he received the freedom of the city of London. In May 1885 he was presented with an address from old scholars of the ragged schools. In reply he declared that he would rather be president of the ragged schools than of the Royal Academy; but for himself he would only say that the feeling in his heart was, 'What hast thou that thou hast not received?'

Shaftesbury retained a great part of the vigour both of his mind and body to very near the end of his life. The infirmities of old age showed themselves chiefly in gout and deafness. In the autumn of 1885 he went to Folkestone for change of air, but caught a chill which led to congestion of the lungs. He died on 1 Oct. 1885.

The lives of Howard, Mrs. Fry, Wilberforce, and other great philanthropists are associated mainly with a single cause—Shaftesbury's with half a score. They opened out to him one after another in a kind of natural succession, and while at the very outset he had to contend with vehement opposition, during the latter part of his career he was borne along by the applause of the community, found willing coadjutors in all ranks of society, and had no more serious opponent than the *vis inertiæ* of a slumbering public. He was indeed the impersonation of the philanthropic spirit of the nineteenth century. Mr. Carlyle, in his 'Latter-Day Pamphlets,' has written severely enough against 'this universal syllabub of philanthropic twaddle,' but his sarcasm does not hit Shaftesbury. What horrified Carlyle was the coddling of criminals and increasing the burdens of honest labourers in the interest of scoundrels. Carlyle wrote in the name of justice. In the same name Shaftesbury worked. To redress wrong was the object of his first undertakings. He carried the same principle with him throughout. His mind did not greatly appreciate political changes which sought to elevate the social position of the workman, nor did he favour these much when others brought them forward. To promote industry, self-control, and useful labour, to make men faithful to the obligations of home and country and religion, were his constant aims. It would not be easy to tell how much the life of Shaftesbury has availed in warding

off revolution from England, and in softening the bitter spirit between rich and poor.

[Burke's Peerage; Quarterly Review, December 1846; Times, 2 Oct. 1885; Speeches by the Earl of Shaftesbury, with Introduction by himself, 1868; Books for the People, No. xxi. The Earl of Shaftesbury; Hodder's Life and Work of the Seventh Earl of Shaftesbury, 3 vols. 1886.]

W. G. B.

COOPER, SIR ASTLEY PASTON (1768–1841), surgeon, was fourth son of the Rev. SAMUEL COOPER, D.D., curate of Great Yarmouth, and rector of Morley and Yelverton, Norfolk (B.A. of Magdalene College, Cambridge, 1760, M.A. 1763, D.D. 1777), author of a poem called 'The Task,' published soon after Cowper's famous 'Task,' upon which Dr. Parr made the epigram:

To Cowper's Task see Cooper's Task succeed;
That was a Task to write, but this to read.

Samuel Cooper published a large number of sermons, wrote comments on Priestley's letters to Burke on civil and ecclesiastical government (1791), and died at Great Yarmouth on 7 Jan. 1800, aged 61 (*Gent. Mag.* 1800, i. 89, 177).

Mrs. Cooper, a Miss Bransby, wrote storybooks for children and novels of the epistolary kind. Their eldest son, Bransby, was M.P. for Gloucester for twelve years, from 1818 to 1830.

Cooper was born on 23 Aug. 1768, at Brooke Hall, about seven miles from Norwich. He was a lively scapegrace youth, and learnt little, being educated at home. His grandfather, Samuel Cooper, was a surgeon of good repute at Norwich, and his uncle, William Cooper, surgeon to Guy's Hospital. He was apprenticed in 1784 to his uncle, but soon transferred to Henry Cline [q. v.], surgeon to St. Thomas's, who exercised very great influence over him. He spent one winter (1787–8) at the Edinburgh Medical School, under Gregory, Cullen, Black, and Fyfe. Both before and after his return to London he attended John Hunter's lectures. He was appointed demonstrator of anatomy at St. Thomas's in 1789, being only twenty-one years old. Two years later Cline made him joint lecturer with himself in anatomy and surgery. In December 1791 he married Miss Anne Cock, who brought him a considerable fortune. The summer of 1792 was spent in Paris, security being obtained through friends of Cline, whose democratic principles Cooper warmly espoused.

On his return from Paris, Cooper devoted himself largely to study and teaching, and succeeded in developing the subject of surgery into a separate course of lectures from anatomy. At first too theoretical to please, he soon found that his strength lay in discussing his own cases, with all the illustration that he could supply from memory of other cases. He thus became a most interesting practical lecturer, and meddled little with theory. In 1793 he was selected to lecture on anatomy at the College of Surgeons, which office he held till 1796 with great success. In 1797 he removed from Jeffreys Square to 12 St. Mary Axe, formerly Mr. Cline's house.

In 1800 Cooper was appointed surgeon to Guy's on the resignation of his uncle, but not before he had abjured his democratic principles. From this time forward, while he gave much of his time to the hospital and medical school, his private practice rapidly increased until it became perhaps the largest any surgeon has ever had. In 1802 he was elected a fellow of the Royal Society, being awarded the Copleian medal for his papers on the 'Membrana Tympani of the Ear.' He continued an indefatigable dissector, rising very early. All kinds of specimens of morbid anatomy which could illustrate surgery were brought to him, and he was also resolute in making post-mortem examinations wherever possible. He was often in contact with the resurrectionists of the period, and many interesting anecdotes of this part of his career are given in his 'Life.' He himself stated before a committee of the House of Commons: 'There is no person, let his situation in life be what it may, whom, if I were disposed to dissect, I could not obtain. The law only enhances the price, and does not prevent the exhumation.'

In 1805 Cooper took an important part in founding the Medico-Chirurgical Society, being its first treasurer. Its early volumes of 'Transactions' contain several papers by him. He now published his important work on 'Hernia,' part 1 in 1804, part 2 in 1807, the illustrations to which were so expensive that Cooper was a loser of a thousand pounds when every copy had been sold. In 1806 he left St. Mary Axe for New Broad Street, spending here the nine most remunerative years of his life. In one year his income was 21,000*l.* His largest fee, a thousand guineas, was tossed to him by Hyatt, a rich West Indian planter, in his nightcap, after a successful operation for stone.

In 1813 Cooper was appointed professor of comparative anatomy by the Royal College of Surgeons, and lectured during 1814 and 1815. In the latter year he moved to New Street, Spring Gardens, and in the following May performed his celebrated operation of tying the aorta for aneurysm. In 1820, having for some years attended Lord Liverpool, he was called in to George IV, and afterwards

performed a small operation upon him. This was followed by the bestowal of a baronetcy.

It was not till 1822 that Cooper became an examiner at the College of Surgeons, publishing in the same year his valuable work on 'Dislocations and Fractures of the Joints.' In January 1825 he resigned his lectureship at St. Thomas's; but finding that he was to be succeeded by Mr. South as anatomical lecturer, contrary to his understanding that his nephew, Bransby Cooper, was to be appointed, he induced Mr. Harrison, the treasurer of Guy's, to found a separate medical school at Guy's, with Aston Key and Bransby Cooper as lecturers on surgery and anatomy respectively. St. Thomas's claimed the valuable specimens Cooper had deposited there to illustrate his lectures, and the latter vigorously set about making a new collection. His energy and name, although he now became consulting surgeon to Guy's, and seldom lectured, started the new school successfully.

In 1827 Cooper was president of the College of Surgeons. In 1828 he was appointed surgeon to the king. He had for some years spent much time at his estate at Gadesbridge, near Hemel Hempstead. From 1825 he took his home farm into his own hands, and one of his experiments was buying lame or ill-fed horses in Smithfield cheaply and feeding and doctoring them himself, often turning them into much better animals. Lady Cooper's death in 1827 was a heavy blow to him, and he resolved to retire altogether from practice. By the end of the year, however, he returned to his profession, and in July 1828 married Miss C. Jones. The publication of further important works occupied him, and in 1836 he was a second time president of the College of Surgeons. He died on 12 Feb. 1841, in his seventy-third year, in Conduit Street, where he had practised latterly, and was buried, by his express desire, beneath the chapel of Guy's Hospital. He left no family, his only daughter having died in infancy. The baronetcy fell to his nephew, Astley, by special remainder.

A statue of Cooper, by Baily, was erected, chiefly by members of the medical profession, in St. Paul's Cathedral, near the southern entrance. An admirable portrait of him by Sir Thomas Lawrence exists. His name is commemorated by the triennial prize of three hundred pounds, which he established for the best original essay on a professional subject, to be adjudged by the physicians and surgeons of Guy's, who may not themselves compete.

No surgeon before or since has filled so large a space in the public eye as Cooper. He appears to have had a singularly shrewd knowledge of himself, as evidenced by the following quotations from an estimate he left, written in the third person (*Life*, ii. 474–6). 'Sir Astley Cooper was a good anatomist, but never was a good operator where delicacy was required.' Here, no doubt, Cooper does himself injustice. 'Quickness of perception was his forte, for he saw the nature of disease in an instant, and often gave offence by pouncing at once upon his opinion . . . He had an excellent and useful memory. In judgment he was very inferior to Mr. Cline in all the affairs of life . . . His principle in practice was never to suffer any who consulted him to quit him without giving them satisfaction on the nature and proper treatment of their case.' His success was due to markedly pleasing manners, a good memory, innumerable dissections and post-mortem examinations, and a remarkable power of inspiring confidence in patients and students. His connection with the resurrectionists and the marvellous operations attributed to him combined to fascinate the public mind to an extraordinary degree. A great portion of his practice was really medical, and in this department his treatment was very simple. 'Give me,' he would say, 'opium, tartarised antimony, sulphate of magnesia, calomel, and bark, and I would ask for little else.' He had a genuine, even an overweening, love for his profession. 'When a man is too old to study, he is too old to be an examiner,' was one of his expressions; 'and if I laid my head upon my pillow at night without having dissected something in the day, I should think I had lost that day.' He cannot be classed among men of genius or even of truly scientific attainments; his works are not classics, but they are more than respectable. They are defective especially from their almost entire omission to refer to the works of others. The 'Quarterly Review' (lxxi. 560) terms him 'a shrewd, intelligent man, of robust vigorous faculties, sharp set on the world and its interests.'

Mr. Travers, who became Cooper's articled pupil in 1800, says at that time he had the handsomest, most intelligent and finely formed countenance he ever saw. He wore his hair powdered, with a queue; his hair was dark, and he always had a glow of colour in his cheeks. He was remarkably upright, and moved with grace, vigour, and elasticity. His voice was clear and silvery, his manner cheerily conversational, without attempt at oratory. He spoke with a rather broad Norfolk twang, often enlivened with a short 'Ha! ha!' and, when he said anything which he thought droll, would give a very peculiar short snort and rub his nose with the back

of his hand (South, *Memorials*, p. 33). He suffered from hernia early in life, but was able to keep himself perfectly free from derangement by his own method of treatment.

His life by his nephew is a most tedious performance, but includes much interesting matter, including anecdotes of Lord Liverpool and George IV.

The following is a list of Cooper's most important writings: 1. 'Observations on the effects that take place from the Destruction of the Membrana Tympani of the Ear,' two papers, 'Phil. Trans.' 1800, 1801. 2. 'Anatomy and Surgical Treatment of Hernia,' two parts, folio, 1804, 1807; 2nd ed. 1827. 3. 'Surgical Essays, by A. Cooper and B. Travers,' two parts (all published), 8vo, 1818, 1819. 4. 'On Dislocations and Fractures of the Joints,' 4to, 1822. 5. 'Lectures on the Principles and Practice of Surgery, with additions by F. Tyrrell,' 8vo, 3 vols. 1824–7; 8th ed. 12mo, 1835. 6. 'Illustrations of Diseases of the Breast,' part i. 4to, 1829 (no more published). 7. 'Structure and Diseases of the Testis,' 8vo, 1830. 8. 'The Anatomy of the Thymus Gland,' 4to, 1832. 9. 'The Anatomy of the Breast,' 4to, 1840; besides numerous articles in the 'Medico-Chirurgical Transactions' and medical journals, and surgical lectures published by the 'Lancet' in 1824–6 (see the full bibliography in Dechambre's *Dict. Encyc. des Sciences Médicales*, vol. xx. Paris, 1877).

[B. B. Cooper's Life, 2 vols. Lond. 1843; Quarterly Review, lxxi. 528–60; Feltoe's Memorials of J. F. South; Bettany's Eminent Doctors, i. 202–26.] G. T. B.

COOPER, CHARLES HENRY (1808–1866), biographer and antiquary, descended from a family long settled at Bray, Berkshire, was born at Great Marlow, Buckinghamshire, on 20 March 1808, being the eldest son of Basil Henry Cooper, solicitor, by Harriet, daughter of Charles Shoppee of Uxbridge. He was educated at home until he reached his seventh year, when he was sent to a school kept by a Mr. Cannon at Reading. There he remained to the end of 1822. From an early age he evinced a passion for reading, and as his father possessed an extensive and excellent library, he was enabled to lay the foundation of that stock of historical and antiquarian learning by which in after life he was so greatly distinguished. In 1826 he settled at Cambridge, and applied himself with great diligence to the study of the law. On 1 Jan. 1836, when the Municipal Corporations Act came into operation, he was elected coroner of the borough, though he was not admitted a solicitor until four years later. In 1849 he was appointed town clerk of Cambridge, which office he held till his death. In 1851 he was elected a fellow of the Society of Antiquaries. Having an intimate acquaintance with the law and possessing great powers as an orator, he acquired an extensive practice as a solicitor. In 1855 he was engaged in the Cambridge arbitration which resulted in the Award Act of the following year, and for the learning and legal acumen displayed by him on this occasion a high compliment was passed upon him by the arbitrator, Sir John Patteson.

His claim to remembrance is, however, mainly founded upon his elaborate works relating to the history and topography of Cambridge and the biography of distinguished members of the university. The first production of his pen was 'A New Guide to the University and Town of Cambridge,' which was published anonymously in 1831. It is superior to most works of its class, the descriptions of the architecture of the various buildings being very excellent. In 1842 the first volume appeared of the 'Annals of Cambridge,' which was followed by three other volumes, dated respectively 1843, 1845, and 1852, and by a portion of a fifth (pp. 1–128) in 1853. This work is arranged chronologically, and contains an account of all matters relating to the university and town from the fabulous times of Cantaber and King Cassibelan down to the close of the year 1853. It was brought out in parts by subscription and amid great difficulties. Many of the academical authorities were much averse to its publication, as they entertained a wholly unfounded idea that it would in some way tend to deprive the university of its ancient privileges. In 1858 the first volume appeared of a work more ambitious in its plan and relating to a subject more widely interesting. This was the 'Athenæ Cantabrigienses,' written conjointly by Cooper and his eldest son, Thompson Cooper, F.S.A. The idea of the book was suggested by the famous 'Athenæ Oxonienses' of Anthony à Wood. It contains carefully written memoirs of the worthies who received their education or were incorporated at Cambridge, and, like the companion work of Wood, is arranged in chronological order according to the date of death. The first volume embraces 1500–85, and the second, published in 1861, extends to 1609. A portion of a third volume, extending to 1611, was printed but not published, though most of the memoirs in this unfinished volume were afterwards reproduced in Thompson Cooper's 'Biographical Dictionary.' Like the 'Annals,' this work, which is universally admitted to be a valuable addition to our biographical

literature, was published by private subscription. After the decease of the principal author the university handsomely offered to defray the cost of printing at the University Press the remainder of the 'Athenæ,' but his two sons, after making some further progress with the preparation of the manuscript, were reluctantly obliged by the pressure of their professional avocations to finally abandon the undertaking. The extensive collection of notes for bringing the work down to 1866 remains in the possession of Cooper's widow, together with another vast mass of manuscript materials for a new 'Biographia Britannica.'

Cooper's last work, 'The Memorials of Cambridge,' appeared at Cambridge in 3 vols. 1858–66. It was originally intended to be based on the work published under the same title by Le Keux, but during its progress it was altered and modified so extensively that it may be regarded as substantially a new and an original work. Cooper was a constant and valued contributor to the 'Gentleman's Magazine,' 'Notes and Queries,' and the proceedings of the antiquarian societies of London and Cambridge. He always freely and ungrudgingly assisted in any literary undertaking. Thomas Carlyle, in his 'Life and Letters of Cromwell,' acknowledges the value of the information given to him by Cooper, and numerous other writers have made similar acknowledgments. Cooper died at his residence, 29 Jesus Lane, Cambridge, on 21 March 1866. The funeral took place at the cemetery, Mill Road, Cambridge, on the 26th, when the members of the corporation attended with the insignia of office. A bust of Cooper, executed by Timothy Butler, was afterwards placed by public subscription in the Cambridge town hall. He married in 1834 Jane, youngest daughter of John Thompson of Prickwillow, by whom he had issue eight children. The survivors are Thompson Cooper, F.S.A.; John William Cooper, LL.D., of Trinity Hall, Cambridge; and a daughter, Harriet Elizabeth.

He left in manuscript a 'Memoir of Margaret, Countess of Richmond and Derby,' mother of Henry VII. This work, written in 1839, was edited by the Rev. J. E. B. Mayor 'for the two colleges of her foundation'—Christ's and St. John's—in 1874, 8vo. Mr. Mayor, who for thirteen years was Cooper's intimate literary friend, wrote a character of him shortly after his death. 'The best years of his life,' says Mr. Mayor, 'were devoted to investigating our academic history, though few of those for whom he toiled appreciated his work, and many ignorantly regarded him as an enemy; they might have learned that he loved to identify himself with the university, rejoicing when he could add a new name to our list of worthies. The void which Mr. Cooper has left behind him cannot be filled. Cambridge never had nor will have a town clerk so entirely master of its archives, or more devoted to its interests; no town in England has three such records to boast of as the "Memorials of Cambridge," the "Annals of Cambridge," and "Athenæ Cantabrigienses." *Alma Mater* has lost one who did her work, under great discouragement, better than any of her sons could have done it. One need not be a prophet to foretell that two hundred years hence Mr. Cooper's works will be more often cited than any other Cambridge books of our time.'

[Gent. Mag. ccxx. 910; Notes and Queries, 3rd ser. ix. 253, 364; Encycl. Brit. 9th edit.; Cooper's Annals of Cambridge, iv. 599, 707; Ashmole's Berkshire, iii. 19; Cambridge Chronicle and Cambridge Independent Press, 24 March 1866; Gardiner and Mullinger's Study of English History (1881), pp. 329, 330.] T. C.

COOPER, CHARLES PURTON (1793–1873), lawyer and antiquary, was born in 1793. He was educated at Wadham College, Oxford, where he was a contemporary of Bethell, and in 1814 he attained a double first class in honours, and graduated B.A. on 7 Dec., and on 5 July 1817 M.A. He was called to the bar at Lincoln's Inn in Michaelmas term 1816, and, after practising with success as an equity draughtsman, was appointed a queen's counsel in 1837, and was long queen's serjeant for the duchy of Lancaster. In 1836 he became a bencher of Lincoln's Inn, and in 1843 presented to the society two thousand volumes of civil and foreign legal works, having previously presented a hundred and fifty volumes of American law reports. He was treasurer in 1855, and master of the library in 1856. His enthusiasm for the cause of legal reform attracted the attention of Brougham, by whom he was introduced to the Holland House circle and the heads of the whig party. Lord Brougham appointed him secretary of the second record commission, in which capacity he bought and printed so many books, that the commission's debt, over and above the 400,000*l.* voted by parliament, rose to 24,000*l.* Lord Holland recommended him for the post of solicitor-general when Rolfe was appointed. He played an active part in public affairs in his own county, Kent, where he resided at Denton Court, near Canterbury. He appeared as a candidate for Lambeth in 1850, but withdrew from the contest; in 1854 he unsuccessfully contested Canterbury, and was pro-

posed as a candidate for West Kent in 1855, but declined to stand. His great knowledge of jurisprudence and legal antiquities procured him a fellowship of the Royal Society, and the degree of LL.D. of the universities of Louvain and Kiel. He was also a fellow of the Society of Antiquaries, and corresponding member of the royal academies of Lisbon, Munich, Berlin, and Brussels. He enjoyed a leading practice in the court of Vice-chancellor Knight-Bruce, but, having openly quarrelled with that judge, quitted his court and lost his practice. Disappointment and difficulty now overtook him. He endeavoured without success to obtain government assistance for a project for digesting and sifting on a settled scheme all the law reports down to that date. He at length retired to Boulogne, where, after unsuccessfully endeavouring to carry on his projects of legal reform, he at length died of paralysis and bronchitis on 26 March 1873. His activity and industry were very great, and he was a most voluminous writer. In his later years he published a printed list of no less than fifty-two pamphlets, written, edited, or printed by him on political topics between 1850 and 1857. His principal works were: 1. 'An Account of the Parliamentary Proceedings relating to the Practice in Bankruptcy, Chancery, and the House of Lords,' 1828. 2. 'Notes, etc., in French on the Court of Chancery,' 1828, 2nd edit. 1830. 3. 'Notes on Registration and forms in Conveyancing,' 1831. 4. 'An Account of the Public Records of the United Kingdom,' 2 vols. 1832. 5. 'Speech for Rev. C. Wellbeloved in the case of Lady Henley's Foundation, Attorney-general *v.* Shore,' 1834. 6. 'Notes on the Act for regulating Municipal Corporations,' 1835. 7. 'Reports of Cases decided by Lord Brougham in 1833 and 1834 from the original MSS.,' 1835. 8. 'Reports of Cases decided by Lords Cottenham and Langdale, and by Vice-chancellor Shadwell in 1837 and 1838,' with notes 1838–41. 9. 'Reports of Lord Cottenham's decisions,' 1846. 10. A letter to the Lord Chancellor on defects in the law as to the custody of lunatics, 1849. 11. A pamphlet on the reform of solicitors' costs, 1850. 12. A letter to Sir George Grey on the sanitary state of St. George's parish, 1850. 13. A pamphlet on the condition of the court of chancery, 1850. 14. A pamphlet on the masters in chancery. 15. A pamphlet on the House of Lords as a court of appeal. 16. Chancery Miscellanies under his editorship, Nos. 1–13, 1850 and 1851. 17. Parliamentary and political Miscellanies under his editorship, Nos. 1–20, 1851. 18. A letter on the pope's Apostolic Letters of 1850, 1851. 19. A pamphlet on the Government and the Irish Roman catholic members, 1851. 20. 'Reports of Cases and Dicta in Chancery from MSS., with notes,' Nos. 1–7, 1852. 21. 'Memorandum of a proposal to classify the Law Reports,' Boulogne, 1860. 22. A similar proposal for digesting the statute-book, Boulogne, 1860. 23. On Freemasonry, Folkestone, 1868.

[Law Times, 5 April 1873; Solicitor's Journal, 29 March 1873; Times, 2 April 1873.]

J. A. H.

COOPER, DANIEL (1817?–1842), naturalist, was born about 1817, being the second son of John Thomas Cooper, the chemist. He was educated for the medical profession, and while still a lad showed great love of natural history, particularly botany and conchology. He took an active part in establishing the Botanical Society of London, of which he became first curator, his duties being to receive and distribute the dried plants among the members. At this time he was an assistant in the zoological department of the British Museum, but had employed his leisure hours in compiling his 'Flora Metropolitana,' much being due to his own observations. This work contains a list of the land and fresh water shells round London, which was also separately issued. The next year, 1837, a supplement to his 'Flora' was published, the wrapper containing announcements of his botanical classes and sets of his shells, to be had at his address, 82 Blackfriars Road. In 1840 he exhibited some ferns from Settle, Yorkshire, at the Linnean Society, of which society he was an associate. With Mr. Busk he began the 'Microscopic Journal,' and edited a new edition of Bingley's 'Useful Knowledge.'

Shortly after this he gave up lecturing on botany and entered the army at Chatham; then being attached to the 17th lancers, he joined his regiment at Leeds as assistant-surgeon, but died two months afterwards, 24 Nov. 1842, at the early age of twenty-five. He was buried with military honours at Quarry Hill cemetery, Leeds.

[Proc. Linn. Soc. i. 52, 173; Gent. Mag. new ser. xix. (1843), 108; Roy. Soc. Cat. Sci. Papers, ii. 41.]

B. D. J.

COOPER, or COWPER, EDWARD (*d.* 1725?), printseller, carried on the leading business in London from the time of James II to nearly the close of the reign of George I. His name as vendor is to be found on a great number of mezzotints, and this may have led to the belief that he was an actual engraver. He issued many im-

portant prints by Faithorne, Lens, Pelham, Simon (later period), Smith (earlier period), Williams, and others. He lived at the Three Pigeons in Bedford Street, Covent Garden, and probably died about the beginning of 1725, as an advertisement in the 'Daily Post' of April in that year announced the sale of his household goods and stock-in-trade. Bowles and other publishers purchased some of his plates, and issued inferior impressions from them. There are mezzotint portraits of Cooper by P. Pelham, after J. Vander Vaart, dated 1724, of his son John (a child), of Priscilla (wife or daughter), and of Elizabeth (a young daughter).

[J. C. Smith's British Mezzotinto Portraits, pp. 144, 463, 969, 1078, 1683; Granger's Biogr. Hist. 1824, v. 346, 399; Noble's Biogr. Hist. iii. 428, 451; Strutt's Biogr. Dict. i. 215; Bromley's Catalogue; Walpole's Cat. of Engravers (Dallaway), v. 207.] H. R. T.

COOPER, EDWARD JOSHUA (1798–1863), astronomer, born at Stephen's Green, Dublin, in May 1798, was the eldest son of Edward Synge Cooper, upon whom, in 1800, through the death of his father, the Right Hon. Joshua Cooper of Markree Castle, co. Sligo, and the ill-health of his elder brother, devolved the management of the large family estates. From his mother, Anne, daughter of Harry Verelst, governor of Bengal, Cooper derived his first notions of astronomy. The taste was hereditary on the father's side also, and was confirmed by visits to the Armagh observatory during some years spent at the endowed school of that town. His education was continued at Eton, whence he passed on to Christ Church College, Oxford, but left the university after two years without taking a degree. The ensuing decade was mainly devoted to travelling. By his constant practice of determining with portable instruments the latitudes and longitudes of the places visited, he accumulated a mass of geographical data, which, however, remained unpublished. In the summer of 1820 he met Sir William Drummond at Naples, and, by the interest of a controversy with him on the subject of the Dendera and Esneh zodiacs, was induced to visit Egypt for the purpose of obtaining accurate copies of them. He accordingly ascended the Nile as far as the second cataract in the winter of 1820–1, and brought home with him the materials of a volume entitled 'Views in Egypt and Nubia,' printed for private circulation at London in 1824. A set of lithographs from drawings by Bossi, a Roman artist engaged by Cooper for the journey, formed its chief interest, the descriptive letterpress by himself containing little novelty.

His excursions eastward reached to Turkey and Persia, while in 1824–5 he traversed Denmark, Sweden, and Norway, as far as the North Cape. Unremitting attention to its conditions led him to regard Munich and Nice as the best adapted spots in Europe for astronomical observation. Succeeding on his father's death in 1830 to his position at Markree, he immediately determined upon erecting an observatory there. An object-glass by Cauchoix, 13½ inches across and of 25 feet focal length, the largest then in existence, was purchased by him in 1831, and mounted equatorially by Thomas Grubb of Dublin in 1834. Cast iron was for the first time employed as the material of the tube and stand; but a dome of the requisite size not being then feasible, the instrument was set up, and still remains, in the open air. A five-foot transit by Troughton, a meridian-circle three feet in diameter, fitted with a seven-inch telescope, ordered in 1839 on the occasion of a visit to the works of Ertel in Bavaria (see Dobercк, *Astr. Nach.* xcii. 65), and a comet-seeker, likewise by Ertel, acquired in 1842, were successively added to the equipment of what was authoritatively described in 1851 as 'undoubtedly the most richly furnished of private observatories' (*Monthly Notices*, xi. 104).

Cooper worked diligently in it himself when at Markree, and obtained, March 1842, in Mr. Andrew Graham an assistant who gave a fresh impulse to its activity. By both conjointly the positions of fifty stars within two degrees of the pole were determined in 1842–1843 (*ib.* vii. 14); systematic meridian observations of minor planets were set on foot; the experiment was successfully made, 10–12 Aug. 1847, of determining the difference of longitude between Markree and Killiney, ninety-eight miles distant, by simultaneous observations of shooting stars; and a ninth minor planet was discovered by Graham 25 April 1848, named 'Metis,' at the suggestion of the late Dr. Robinson, because its detection had ensued from the adoption of a plan of work laid down by Cooper. Meteorological registers were continuously kept at Markree during thirty years from 1833, many of the results being communicated to the Meteorological Society. In 1844–5 Cooper and Graham made together an astronomical tour through France, Germany, and Italy. The great refractor formed part of their luggage, and, mounted on a wooden stand with altitude and azimuth movements, served the former to sketch the Orion nebula, and to detect independently at Naples, 7 Feb. 1845, a comet (1844, iii.) already observed in the southern hemisphere.

From the time that the possibility of further planetary discoveries had been recalled to the attention of astronomers by the finding of

Astræa 8 Dec. 1845, Cooper had it in view to extend the star-maps then in progress at Berlin, so as to include stars of the twelfth or thirteenth magnitude. A detailed acquaintance with ecliptical stars, however, was indispensable for the facilitation of planetary research—Cooper's primary object—and the Berlin maps covered only an equatorial zone of thirty degrees. He accordingly resolved upon the construction of a set of ecliptical star-charts of four times the linear dimensions of the 'Horæ' prepared at Berlin. Observations for the purpose were begun in August 1848, and continued until Graham's resignation in June 1860. The results were printed at government expense in four volumes with the title 'Catalogue of Stars near the Ecliptic observed at Markree' (Dublin, 1851–6). The approximate places were contained in them of 60,066 stars (epoch 1850) within three degrees of the ecliptic, only 8,965 of which were already known. A list of seventy-seven stars missing from recent catalogues, or lost in the course of the observations, formed an appendix of curious interest. The maps corresponding to this extensive catalogue presented by his daughters after Cooper's death to the university of Cambridge, have hitherto remained unpublished. Nor has a promised fifth volume of star places been forthcoming. For this notable service to astronomy, in which he took a large personal share, Cooper received in 1858 the Cunningham gold medal of the Royal Irish Academy. He had been a member of that body from 1832, and was elected a fellow of the Royal Society 2 June 1853. Cooper had observed and sketched Halley's comet in 1835; Mauvais' of 1844 was observed and its orbit calculated by him during a visit to Schloss Weyerburg, near Innsbrück (*Astr. Nach.* xxii. 131, 209). The elements and other data relative to 198 such bodies, gathered from scattered sources during several years, were finally arranged and published by him in a volume headed 'Cometic Orbits, with copious Notes and Addenda' (Dublin, 1852). Although partially anticipated by Galle's list of 178 sets of elements appended to the 1847 edition of Olbers's 'Abhandlung,' the physical and historical information collected in the notes remained of permanent value, and constituted the work a most useful manual of reference. The preface contains statistics of the distribution in longitude of the perihelia and nodes of both planetary and cometary orbits, showing what seemed more than a chance aggregation in one semicircle. Communications on the same point were presented by him to the Royal Astronomical Society in 1853 (*Monthly Notices*, xiv. 68), to the Royal Society in 1855 (*Proc.* vii. 295), and to the British Association in 1858 (*Report*, ii. 27).

Cooper succeeded to the proprietorship of the Markree estates on the death without issue in 1837 of his uncle, Mr. Joshua Cooper, and sat in parliament as member for the county of Sligo from 1830 to 1841, and again from 1857 to 1859. He was twice married: first to Miss L'Estrange of Moystown, King's County, who survived but a short time, and left no children; secondly to Sarah Frances, daughter of Mr. Owen Wynne of Haslewood, co. Sligo, by whom he had five daughters. Her death preceded by a brief interval, and probably hastened, his own. He died at Markree Castle 23 April 1863, having nearly completed his sixty-fifth year. He was a kind as well as an improving landlord; his private life was blameless, and he united attractiveness of manner to varied accomplishments. He kept up to the last his interest in scientific pursuits, and numerous records of his work in astronomy were printed in the 'Monthly Notices,' the 'Astronomische Nachrichten,' and other learned collections. He imparted his observations of the annular eclipse of 15 May 1836 to the Paris Academy of Sciences (*Comptes Rendus*, xxvi. 110). For some years after his death the Markree observatory was completely neglected. It was, however, restored in 1874, when Mr. W. Doberck was appointed director, and the great refractor began to be employed, according to Cooper's original design, for the study of double stars.

[Proc. R. Soc. xiii. i; Observatory, vii. 283, 329 (Doberck); Times, 27 April 1863; Burke's Landed Gentry, 1868; R. Soc. Cat. Sc. Papers.]

A. M. C.

COOPER, ELIZABETH (*fl.* 1737), compiler of 'The Muses' Library,' the widow of an auctioneer, applied herself to the study of the early English poets, and in 1737 published 'The Muses' Library; or a Series of English Poetry from the Saxons to the Reign of King Charles II,' vol. i. The preface is well written, the extracts are not injudiciously chosen, and the critical remarks appended to each extract are sensible. Mrs. Cooper was largely assisted in her undertaking by the antiquary Oldys, whose services she acknowledges in the preface. No more than vol. i. was published. The unsold copies were reissued in 1741 with a new title-page, but the book attracted little attention. Mrs. Cooper was the authoress of 'The Rival Widows, or the Fair Libertine. A Comedy,' 8vo, acted for nine nights at Covent Garden (the authoress taking the principal character on her benefit nights), and printed in 1735 with a dedication to the Dowager

Duchess of Marlborough. She also wrote an unprinted play, 'The Nobleman,' acted once at the Haymarket about May 1736.

[Genest's Hist. of the Stage, iii. 461–2; Biographia Dramatica, ed. Jones, i. 148, iii. 84, 212–13; Oldys's Diary (1863); Gent. Mag. v. 138–9.] A. H. B.

COOPER, GEORGE (1820–1876), organist, was born on 7 July 1820 at Lambeth. His father was assistant organist at St. Paul's. His early proficiency and facility of execution—he had practised assiduously on an old pedal harpsichord—were remarked by Attwood, the chief organist of the cathedral, who on several occasions made him extemporise at the festivals of the Sons of the Clergy. At the age of eleven he often took the service instead of his father, and in 1834 received the appointment of organist of St. Benet, Paul's Wharf. Two years later he became organist of St. Ann and St. Agnes, and on Attwood's death, in March 1838, he succeeded his father as assistant organist of the cathedral. His father, who had resigned at that time, died in 1843, on which Cooper obtained his post at St. Sepulchre's. In the same year he was appointed to Christ's Hospital. In September 1856 he was appointed organist of the Chapel Royal, *vice* J. B. Sale, deceased. This appointment, together with those at St. Paul's and St. Sepulchre's, he retained till the time of his death. He published a book of 'Organ Arrangements,' an 'Organist's Assistant,' an 'Introduction to the Organ,' and an 'Organist's Manual' (1851). In 1862 he revised the music for the Rev. W. Windle's 'Church and Home Metrical Psalter and Hymn Book,' contributing several tunes of his own composition. On the death of Dr. Gauntlett in February 1876 he undertook to complete the musical editing of 'Wesley's Hymns.' He had finished the task at the time of his death, 2 Oct. 1876, and the book appeared in 1877.

[Grove's Dictionary of Music and Musicians; Cheque Books of the Chapel Royal; Prefaces to hymn books quoted above; British Museum Cat.] J. A. F. M.

COOPER, SIR GREY (*d.* 1801), politician, was lineally descended from John Cooper, who is said to have been created a baronet of Nova Scotia in 1638. Sir John Cooper, the son and successor of the first baronet, died without issue, but the title was assumed in 1775 by Sir Grey, the great-grandson of the Rev. James Cooper, the second baronet's next brother. Cooper, who was a native of Newcastle-on-Tyne, entered at the Temple, and was in due time called to the bar, but on the formation of the Rockingham ministry in 1765 he plunged into politics in support of the new ministry. A pamphlet published anonymously, but believed to have been the composition of Charles Lloyd, private secretary to George Grenville, was issued in that year, and from the circumstance of its authorship attracted some attention. It was entitled 'An Honest Man's Reasons for declining to take any part in the New Administration,' and was promptly answered by Cooper in two anonymous productions, the first called 'A Pair of Spectacles for Short-sighted Politicians; or a Candid Answer to a late extraordinary Pamphlet, entitled "An Honest Man's Reasons, &c.,"' 1765, and the second entitled 'The Merits of the New Administration truly stated,' 1765. These brochures recommended him to the notice of the Rockingham ministry as a fit holder of the office of secretary of the treasury, but as his acceptance of the post would have involved his abandonment of a legal career, he did not consent to change his mode of life until he had secured 'an adequate pension in case of dismission.' His services as joint secretary of the treasury were so acceptable that he was continued therein under the successive governments of Lord Chatham, Duke of Grafton, and Lord North (1765–82). On the downfall of the last ministry he went out of office, but on the formation in 1783 of the coalition cabinet of North and Fox he became a lord of the treasury, and remained there until the dismissal of the ministry by the king, after which date he never resumed office. While one of the treasury secretaries under Lord North he managed the Cornish boroughs and the duchy revenues, but with these exceptions his energies were confined to the more legitimate duties of his office. In December 1675 he stood for Rochester against John Calcraft and was duly elected. At the dissolution in 1768 he was returned for Grampound, from 1774 to 1784 he sat for Saltash, and from 1786 to 1790 he was one of the members for Richmond in Yorkshire. Cooper's administrative abilities were justly esteemed, and he was considered a high authority on financial questions. During the debates on the commercial treaty with France (1787) he took an active part in the opposition, and yielded to few 'in his accurate knowledge of the complicated interests which it included.' On this and the other financial measures of Pitt he directed a keen and searching criticism. Cooper retired from public life some years before his death, and his nomination in 1796 as a privy councillor was a worthy tribute to his past services as a public official. He died very suddenly at Worlington, Suf-

folk, on 30 July 1801, aged 75, and was buried in the church, where is a monument to his memory. His first wife (1753) was Margaret, daughter of Sir Henry Grey of Howick, who died without issue in 1755. His second wife (1762) was Elizabeth, daughter of Mr. Kennedy of Newcastle-upon-Tyne; she died at Worlington on 3 Nov. 1809, aged 75, having had issue two sons and two daughters. One of these sons came into possession in 1797, under a reversionary patent, of the post of auditor of the land revenue in nearly every county in England, a place worth about 2,000*l.* per annum, and Cooper was supposed to share in the emoluments. Two of Cooper's letters on public affairs are in the 'Correspondence of the first Lord Auckland,' i. 357–9, 361–2, several to Sir Philip Francis are in the 'Memoirs of Francis,' ii. 41, 85, and many sprightly notes from him are in 'Garrick's Correspondence,' vols. i. and ii. He was the author, in addition to the works already stated, of 'The State of Proceedings in the House of Commons on the Petition of the Duke and Duchess of Athol, relating to the Isle of Man,' 1769, and of 'Stanzas . . . inscribed to the Reverend William Mason, as a Testimony of Esteem and Friendship.'

[Brit. Mus. Add. MS. 19167, f. 9; Gent. Mag. 1801, pt. ii. 769–70, 1809, p. 1084; Wraxall's Memoirs (1884 ed.), i. 428, iii. 56, iv. 402, v. 99; Almon's Anecdotes, i. 92–4; Albemarle's Rockingham, i. 309–10; Grenville Papers, iv. 157; Nichols's Illustr. of Lit. vi. 700–1.] W. P. C.

COOPER, JOHN (*d.* 1626), musician. [See COPERARIO, GIOVANNI.]

COOPER, JOHN (*fl.* 1810–1870), actor, was the son of a tradesman in Bath, in which city he was born. After playing Alonzo in a private theatre, he appeared on the Bath stage, 14 March 1811, as Inkle in 'Inkle and Yarico,' and subsequently enacted two or three other parts. After a short visit to Cheltenham, he appeared on 15 May 1811 at the Haymarket as Count Montalban in the 'Honeymoon,' and, besides playing other characters, was the original William Wyndham in Dimond's 'Royal Oak,' 10 June 1811, and Hartley in Theodore Hook's 'Darkness Visible,' 23 Sept. 1811. He then joined Cherry, the manager of several Welsh theatres, after whose death he played in the north of England and Scotland. In Edinburgh he acted Edgar to the Lear of Kean, and was in Glasgow the original Virginius in Knowles's tragedy of that name, subsequently (17 May 1820) produced by Macready at Covent Garden. On 1 Nov. 1820 he made as Romeo his first appearance at Drury Lane. His Romeo was received with much favour. Othello, which followed on 8 Nov. 1820, Booth being Iago, was less successful. In the course of the opening season at Drury Lane he played Titus in Payne's 'Brutus, or the Fall of Tarquin,' Alonzo in 'Pizarro,' Antony in 'Julius Cæsar,' Hastings in 'Jane Shore,' Tullus Aufidius in 'Coriolanus,' Joseph in the 'School for Scandal,' Richmond in 'Richard III,' Inkle in 'Inkle and Yarico,' Frederick in the 'Poor Gentleman,' Don Julio in 'Bold Stroke for a Husband,' Rob Roy, Iago to Kean's Othello, and many other parts, besides 'creating' several new rôles, the most important of which was the Doge in Byron's 'Marino Faliero.' Talfourd speaks of his performance as not readily to be forgotten (*New Monthly Mag.* iii. 274). During the twenty-five years which followed his services were generally in request at Drury Lane, at Covent Garden, where he appeared on 14 Oct. 1823 as St. Franc in the 'Point of Honour,' a translation by Charles Kemble of 'Le Déserteur' of Mercier, and at the Haymarket. Once, in mutiny at a proposed reduction of salary, he went as a star to the Surrey, and played in the 'Law of the Land.' A steady, a capable, and an eminently conscientious but a heavy and mechanical actor, he played during this period a singularly large number of parts, some of them of leading importance. He was the original Duke of Sheridan Knowles's 'Love,' Covent Garden, 1839, and played many characters originally in the dramas of the same author. Among his best parts were Iago and the Ghost in 'Hamlet.' Previous to, and during Charles Kean's occupation of the Princess's, he was at that theatre, taking such characters as Henry IV in 'King Henry IV, Part I.,' the Duke of York in 'King Richard II,' 12 March 1857, Kent in 'King Lear,' 5 April 1858, and appearing as the original Mr. Benson in Morton's 'Thirty-three last Birthday.' Upon retirement from the Princess's, Cooper withdrew from the stage upon a competency he had saved. At the close of his life he lived at 6 Sandringham Gardens, Ealing, and he died on 13 July 1870 at Tunbridge Wells, whither he had gone in search of health.

[Genest's Account of the English Stage; London Magazine and Theatrical Inquisitor, vol. iii. 1821; Macready's Reminiscences, by Sir F. Pollock, 1875; Cole's Life of Charles Kean, 1859; Marshall's Lives of Actors; Tallis's Dramatic Magazine; Era newspaper, 17 July 1870.]

J. K.

COOPER, JOHN GILBERT (1723–1769), poet and miscellaneous writer, was descended from an ancient family of Notting-

hamshire, which was impoverished on account of its loyalty during the time of Charles I. His father possessed Thurgaton Priory, granted to one of his ancestors by Henry VIII, and here the son was born in 1723. He was educated at Westminster School, and in 1743 entered Trinity College, Cambridge, but quitted it on his marriage to Miss Wright, daughter of Sir Nathan Wright, the recorder of Leicester, without taking a degree. In 1745 he published the 'Power of Harmony,' in two books, in which he promulgated that attention to what was beautiful and perfect in nature was the best means to harmonise the soul. The style is modelled on that of the author of the 'Characteristics' [see COOPER, ANTHONY ASHLEY, third earl of Shaftesbury], of whom he was an enthusiastic disciple. Under the name of 'Philaretes' Cooper became one of the chief contributors to Dodsley's 'Museum,' started in 1746. In 1749 he wrote a Latin epitaph on the death of his son, who expired the same day that he was born. The epitaph, a very affected piece of composition, appeared in the 'Gentleman's Magazine' for 1778, p. 486, accompanied with a poetical English translation. In 1749 Cooper published a 'Life of Socrates,' with an edition of his writings collected from all the ancient authorities. For this work he received notes from John Jackson, an opponent of Warburton, who took care to handle the conclusions of Warburton with some severity. Warburton replied in a note to his edition of Pope (ed. 1751, i. 151), characterising the attack as 'ignorant abuse, the offspring of ignorance.' To this Cooper replied in 'Cursory Remarks on Warburton's edition of Pope,' asserting that he attacked him as an author and not as a man. In 1754 he published 'Letters on Taste,' which received a high encomium from Johnson. In 1755 he published 'The Tomb of Shakespeare, a Vision,' and in the following year, in the 'Genius of Britain,' denounced the proposal to bring Hessian troops to defend the kingdom. In 1758 he published 'Epistles to the Great from Aristippus in retirement,' which was soon afterwards followed by the 'Call of Aristippus, Epistle IV. to Mark Akenside, M.D.' In 1759 he published a translation of Gresset's 'Vert-Vert,' which was reprinted in the 'Repository' in 1777. In 1764 Dodsley published those of his poems which had appeared in the 'Museum,' and in Dodsley's collections, the title being 'Poems on several subjects.' He died at Mayfair, London, in April 1769.

[Biog. Brit. (Kippis), iv. 262–6; Chalmers's Biog. Dict. x. 226–30; Nichols's Lit. Anecd. i. 130–1, ii. 294–7, 379, v. 602–3; Johnson's Lives of the Poets; Thoroton's Nottinghamshire.]

T. F. H.

COOPER, RICHARD, the elder (*d.* 1764), engraver, was born in London, and studied engraving under John Pine. On the death of his father he inherited some money and quitted his profession as an engraver in order to visit Italy and study art there. He remained there some years, acquiring considerable knowledge of the great masters, and becoming a good draughtsman and fair painter himself. He also formed a good collection of drawings by the old masters and prints of various schools and countries. On his return to England he was induced by a friend and brother artist, Mr. Guthrie, to accompany the latter on a visit to Edinburgh. Scotland was at that time suffering from a lack of first-rate artists, and Cooper was warmly welcomed, so much so that he decided on settling in Edinburgh, and resumed his old profession of engraver. Finding plenty of employment he built for himself a house in St. John Street, the interior of which he decorated with pictures from his own hand. Here he took various apprentices, the best known of whom was Robert Strange [q. v.], who was apprenticed to Cooper for six years, and became not only an inmate but an intimate friend of the family. About 1738 Cooper married Miss Ann Lind, by whom he left a son, Richard Cooper the younger [q. v.], who followed his father's profession. According to Strange, Cooper as an engraver lacked practice, but all his work showed spirit and taste. He is chiefly known for his engravings of contemporary portraits, among which were John Taylor, oculist, after W. De Nune; William Carstares and Andrew Allan, both after W. Robinson; Sir Hugh Dalrymple, after W. Aikman; John Napier, the inventor of logarithms; George, lord Jeffreys, and others. He also occasionally engraved in mezzotint, viz. Archibald, duke of Argyll, after W. Aikman; John Dalrymple, earl of Stair, after Kneller; Lady Wallace, and others. He also engraved anatomical plates for the 'Edinburgh Medical Essays,' &c., book-plates, and other similar compositions. He died in 1764, and was buried in the Canongate churchyard, Edinburgh. W. Robinson painted his portrait, and Cooper engraved it himself. J. Donaldson engraved his portrait in mezzotint, and this is perhaps identical with a mezzotint portrait of him from a picture by G. Schroider.

[Redgrave's Dict. of Artists; Dennistoun's Memoirs of Sir Robert Strange; Huber and Roost's Manuel des Curieux et des Amateurs de l'Art, vol. ix.; Chaloner Smith's British Mezzotinto Portraits.]

L. C.

COOPER, RICHARD, the younger (1740?–1814?), painter and engraver, son of Richard Cooper the elder, engraver, of

Edinburgh [q. v.], was born in Edinburgh about 1740, and after receiving instruction from his father went to Paris and studied engraving under J. P. Le Bas, the famous French engraver, to whom he owed the correctness and brilliancy which distinguished some of his engravings. In 1761 he exhibited at the Incorporated Society of Artists a drawing from a picture by Trevisani, probably for the engraving of a Magdalen after that artist, which he exhibited at the Free Society of Artists in the following year. In 1762 also he exhibited one of his best engravings, viz. 'The Children of Charles I,' after Vandyck; at the Incorporated Society of Artists in 1764 he exhibited 'The Virgin and Child,' after Correggio, a very brilliant engraving. His name does not appear again as an exhibitor for some years, and during this period he seems to have visited Italy and produced a series of tinted drawings of Rome and its vicinity, which have gained for him the name of the 'English Poussin.' These he engraved, aquatinted, and published in 1778 and 1779, besides exhibiting some of the drawings at the Royal Academy. In 1782 he completed a large and important work, which he aquatinted and exhibited in 1783 at the Incorporated Society of Artists; this was the 'Procession of the Knights of the Garter,' from a design by Vandyck formerly in Charles I's collection, and intended to have been painted for the Banqueting House at Whitehall. Other engravings by him were portraits of 'William III and Mary;' Thomas Wentworth, earl of Strafford; Frederick, prince of Wales, and his sisters; 'Rembrandt's Mistress' (in mezzotint), 'A Bacchanal,' after N. Poussin; 'A View of the Port of Messina before the Earthquake in 1783,' after T. M. Slade. About 1787 Cooper settled in Charles Street, St. James's Square, and devoted himself to drawing, exhibiting numerous drawings at the Royal Academy up to 1809; among these were two of Windsor Castle, which were engraved and aquatinted by S. Alken. He was appointed drawing-master to Queen Charlotte, and also held that position in Eton School. He is stated to have been alive in 1814. Samples of his drawings may be seen at the South Kensington Museum and at the print room, British Museum; in the latter collection there are also numerous engravings, etchings, and lithographs by him.

[Redgrave's Dict. of Artists; Nagler's Künstler-Lexikon; Bryan's Dict. of Artists (ed. Graves); Sarsfield Taylor's State of the Arts in Great Britain and Ireland; Graves's Dict. of Artists, 1760–1880; Guiffrey's Vandyck; Catalogues of the Royal Academy, South Kensington Museum, &c.] L. C.

COOPER, ROBERT (*fl.* 1681), geographer, son of Robert Cooper of Kidderminster, Worcestershire, became a servitor of Pembroke College, Oxford, in 1666, graduated in arts, and was made fellow of his college through the influence of Dr. Hall, the master. He was a good preacher and well skilled in mathematics. On 8 April 1681 he was admitted to the rectory of Harlington, near Hounslow, Middlesex, on the presentation of Sir John Bennett, afterwards Lord Ossulston, and was alive in 1700 (NEWCOURT). He wrote 'Proportions concerning Optic-glasses, with their Natural Reasons drawn from Experiments,' 1679, 4to, and 'A General Introduction to Geography' prefixed to the first volume of the 'English Atlas,' Oxford, 1680, fol.

[Wood's Athenæ Oxon. (Bliss), iv. 749; Life (Bliss), lxxxix; Kennet's Register, p. 500; Newcourt's Repertorium, i. 632.] W. H.

COOPER, ROBERT (*fl.* 1800-1836), engraver, was largely employed during the first quarter of the century in engraving portraits. Among the publications on which he was engaged were: 'La Belle Assemblée,' a fashionable periodical; 'Old Mortality' and other novels by Sir Walter Scott; Lodge's 'Portraits of Illustrious Personages;' Chamberlaine's 'Imitations of Original Drawings, by Hans Holbein;' Tresham and Ottley's 'British Gallery of Pictures,' &c. He was employed by the Duke of Buckingham to execute some private plates for him; the most important and the best known of these is the engraving Cooper executed of the 'Chandos' portrait of Shakespeare. For him also he engraved portraits of the Duke of Buckingham, after Saunders, and Earl Temple, after the same; Count Gondomar, after Velazquez; Marquis de Vieuville, after Vandyck, and others. Cooper was also a very prolific engraver of book plates and vignettes, &c., and exhibited with the Associated Engravers in 1821. He was in addition a publisher, and in this line of business he seems to have met with financial disaster, as on 31 Oct. 1826 and the two following days his collection and stock of prints, drawings, and copperplates were dispersed by auction at Southgate's Rooms in Fleet Street. Among the drawings were some by Samuel de Wilde [q. v.], after whom Cooper executed numerous engravings of leading actors and actresses of the day for various theatrical publications He is stated to have been living in 1836. He left unfinished in 1826 a large engraving of 'Christ bearing the Cross,' after Mignard.

[Redgrave's Dict. of Artists; Leblanc's Manuel de l'Amateur d'Estampes; Bromley's Cat. of

British Engraved Portraits; Collection of Sale Catalogues in the Print Room, British Museum.]

L. C.

COOPER, SAMUEL (1609–1672), miniature painter, was born in London in 1609. He was a nephew of John Hoskins, who was eminent in the reign of Charles I as a painter of miniatures, and by whom he and his brother Alexander were instructed in the same branch of art. Samuel soon surpassed his uncle, who is said to have been jealous of him. Horace Walpole says that he 'owed a great part of his merit to the works of Van Dyck, and yet may be called an original genius, as he was the first who gave the strength and freedom of oil to miniature.' His heads excel in the variety of their tints and in the management of the hair, but the drawing of the neck and shoulders is often so incorrect as to afford grounds for the conjecture that it was for this reason that so many of his works were left unfinished. For many years he resided in the then fashionable locality of Henrietta Street, Covent Garden, and allusion is made to him in the 'Diary' of his friend Samuel Pepys, who calls him 'the great limner in little.' He was induced to visit France, where he remained some time, and painted portraits on a somewhat enlarged scale. He afterwards visited Holland. He died in London 5 May 1672, aged 63, and was buried in the old church of St. Pancras, where there is a mural monument to his memory. He was an excellent linguist and musician, and played well on the lute. Some verses 'To Mr. Sam. Cooper, having taken Lucasia's Picture given December 14, 1660,' are in a folio volume of 'Poems by Mrs. Katherine Philips, the matchless Orinda,' published in London in 1667. His widow, whose sister was the mother of Alexander Pope, received a pension from the French court, and was promised one by the court of England, but the latter was never paid. Cooper is the most eminent painter of miniatures that England has produced, and his works are much sought after. He painted Oliver Cromwell several times; the profile in the collection of the Duke of Devonshire being that from which Houbraken engraved his portrait. One of his best works is a fine head of Cromwell in the collection of the Duke of Buccleuch, and another profile is in the possession of Lord Houghton. The Duke of Devonshire possesses also another miniature of Cromwell, and one of Mrs. Claypole, the favourite daughter of the Protector; and the Duke of Buccleuch has in his fine collection those of Milton, Prince Rupert, James II, when duke of York, Charlotte de la Tremouille, countess of Derby, Richard Cromwell, Elizabeth Cromwell, wife of the Protector, Mrs. Claypole, John Thurloe, Lucius Cary, lord Falkland, George Monck, duke of Albemarle, James Graham, marquis of Montrose, and Samuel Butler. In the royal collection there are miniatures of Charles II, Queen Catharine of Braganza, James II, James, duke of Monmouth, George Monck, duke of Albemarle, and Robert Walker, the portrait painter. Cooper painted many other celebrated persons of the Commonwealth and the succeeding reign, including John Hampden, General Ireton, General Fleetwood, William Lenthall, Colonel Lilburne, Thomas Hobbes, Anthony Ashley Cooper, first earl of Shaftesbury, and Edmund Waller, the poet. Some of these are in the possession of the Duke of Northumberland and the Earl of Gosford, while others are at Althorp, Burleigh, Castle Howard, and Penshurst. Those which were in the collection of Sir Andrew Fountaine were destroyed by fire at White's chocolate house in 1733. Many miniatures by him were lent to the Exhibition of Portrait Miniatures held at the South Kensington Museum in 1865, and to the Exhibition of Works by the Old Masters at the Royal Academy in 1879. A head of Cooper from an original drawing by himself was engraved by Raddon for Wornum's edition of Walpole's 'Anecdotes of Painting.'

[Walpole's Anecdotes of Painting, ed. Wornum, 1849, ii. 529; Redgrave's Dict. of Artists; Cat. of Exhibition of Portrait Miniatures at South Kensington, 1865; Royal Academy Cat. Old Masters, 1879.]

R. E. G.

COOPER, SAMUEL, D.D. (1739–1800). [See under COOPER, SIR ASTLEY PASTON.]

COOPER, SAMUEL (1780–1848), surgical writer, was born in September 1780. His father, who had made a fortune in the West Indies, died when his three sons were still young. The eldest, George, became a judge of the supreme court in Madras, and was knighted. The second, Samuel, was educated by Dr. Burney at Greenwich, and in 1800 entered St. Bartholomew's Hospital, where he showed great promise. In 1803 he became M.R.C.S., and settled in Golden Square. In 1806 he gained the Jacksonian prize at the College of Surgeons for the best essay on 'Diseases of the Joints.' In 1807 he published his 'First Lines of Surgery,' which went through seven editions. In 1809 the first edition of his great 'Surgical Dictionary' appeared, and its popularity was instant and great. During Cooper's lifetime seven large and carefully revised editions appeared. In 1810 Cooper married a Miss Cranstoun, but she died in the following year, leaving a daughter, afterwards married to Thomas Mor-

ton, surgeon to University College Hospital. After his wife's death Cooper (in 1813) entered the army as surgeon, and served on the field of Waterloo. Retiring on the conclusion of peace, he devoted his chief attention to editing the successive editions of his two principal works, and also gained a considerable surgical practice. In 1827 he became a member of the council of the College of Surgeons, and from 1831 to 1848 was surgeon to University College Hospital and professor of surgery in the college. In 1845 he was elected president of the College of Surgeons, and in 1846 fellow of the Royal Society. He died of gout on 2 Dec. 1848.

Besides his principal works Cooper wrote a book on 'Cataract,' 1805, and edited the third and fourth editions of Dr. Mason Good's 'Study of Medicine.' He delivered the Hunterian oration in 1834. The 'Dictionary' was translated into French, German, and Italian, and several times republished in America. see also 3d supp

[Lancet, 1848, ii. 646; Gent. Mag. 1849, i. (March), 320; biographical notice by G. L. Cooper, prefixed to vol. ii. of the 8th edition of the Dictionary of Practical Surgery, 1872; Clarke's Autobiographical Recollections of the Medical Profession, 1874, pp. 323–6; for discussions connected with Cooper's resignation of the University College chair, see Lancet 1848, multis locis.] G. T. B.

COOPER or COUPER, THOMAS (1517?–1594), bishop of Winchester, was born in Oxford, the son of a very poor tailor in Cat Street, and educated as one of the choristers in Magdalen College school. He made so much progress that he was elected probationer of the college in 1539, and after graduating became a fellow and master of the school in which he had been educated. Among his eminent pupils was William Camden. It had been Cooper's intention to take orders, but having adopted protestant views he found himself checked by the accession of Queen Mary; he therefore changed his purpose, took a degree in physic, and began to practise in Oxford. In 1545 Thomas Languet died while writing a 'Chronicle of the World.' He had brought it down from the creation to A.D. 17, and now Cooper undertook to carry it on to the reign of Edward VI. His portion is about thrice as much as Languet's, and the whole was published in 1549. Another edition was surreptitiously put forth, with additions by a third writer, in 1559, greatly to Cooper's annoyance, who published two more editions under the title of 'Cooper's Chronicle,' one in 1560, and another in 1565. All these are in quarto.

Simultaneously with the 'Chronicle' he had engaged in another work, which was published in folio in 1548, 'Bibliotheca Eliotæ. Sive Dictionarium Lat. et Angl. auctum et emend. per Tho. Cooper.' A second edition was published in 1552, entitled 'Eliot's Dictionary, the second time enriched and more perfectly corrected by Thos. Cooper, schoolmaster of Maudlen's in Oxford.' And a third edition appeared in 1559.

On the death of Queen Mary he recurred to his original purpose and was ordained, speedily gaining the character of a zealous preacher. And now he engaged in by far his greatest literary work, 'Thesaurus Linguæ Romanæ et Britannicæ . . . op. et ind. T. Cooperi Magdalenensis. Accessit Dictionarium Historicum et Poeticum,' Lond. 1565. It was reprinted in 1573, 1578, and 1584. This book, commonly known as 'Cooper's Dictionary,' delighted Queen Elizabeth so much that she expressed her determination to promote the author as far as lay in her power. His life, however, was anything but happy. He had married unhappily, his wife was utterly profligate. He condoned her unfaithfulness again and again, refusing to be divorced when the heads of the university offered to arrange it for him, and declaring that he would not charge his conscience with so great a scandal. On one occasion his wife, in a paroxysm of fury, tore up half his 'Thesaurus,' and threw it into the fire. He patiently set to work and rewrote it (Aubrey's *Lives*, ii. 290).

In 1562 he began to engage in controversy. A reply to Bishop Jewel's 'Apology' had been written and circulated, apparently in manuscript only, entitled 'An Apology of Private Mass.' To this an answer now appeared: 'An Answer in Defence of the Truth against the Apology of Private Mass,' the work replied to being prefixed. In the 'Biographia Britannica,' and in Jelf's edition of Jewel's works, this treatise is attributed to Jewel, but erroneously. In the preface Jewel is referred to as 'a worthy learned man,' and Dr. Cradocke, Margaret professor of divinity of Oxford, writing in 1572, speaks of it as 'the treatise of the right reverend father, Bishop Cowper.' And Fulke, also writing in Cooper's lifetime, calls it his. This treatise was reprinted under the auspices of the Parker Society, and edited by Dean Goode in 1850. In 1566 Cooper was made dean of Christ Church, and for several years was vice-chancellor. In 1569 he was appointed to the deanery of Gloucester, and in 1570 to the bishopric of Lincoln. In 1573 he published a 'Brief Exposition' of the Sunday lessons, of which Archbishop Parker thought so

highly that he wrote to the lord treasurer requesting him to recommend to the queen's council that orders should be given to have a copy placed in every parish church, 'for that the more simple the doctrine was to the people, the sooner might they be edified, and in an obedience reposed' (Strype, *Parker*). Other works of his during his occupation of the see of Lincoln were 'A True and Perfect Copy of a Godly Sermon preached in the Minster at Lincoln 28 Aug. 1575, on Matt. xvi. 26, 27;' 'Articles to be enquired of within the Diocese of Lincoln in the Visitation,' 1574; 'Injunction to be observed throughout the Diocese,' 1577; and 'Certain Sermons wherein is contained the Defence of the Gospel against cavils and false accusations . . . by the friends and favourers of the Church of Rome,' 1580. There are twelve of these sermons, on Rom. i. 16; Matt. vii. 15, 16; 1 Cor. x. 1, 3, 5; Matt. xiii. 3, 5; John viii. 46.

In 1584, on the death of Bishop Watson, he was translated to Winchester, which he held for ten years, 'where,' says Wood, 'as in most parts of the nation, he became much noted for his learning and sanctity of life.' Godwin agrees with this opinion, 'a man from whose praises I can hardly temper my pen.' Winchester had been notoriously so rich a see, that a witticism of Bishop Edyngdon had been constantly quoted to the effect that 'Canterbury had the highest rack, but Winchester had the deepest manger.' It was repeated to Cooper, who replied that he found that much of the provender had been swept out of the manger—a reference to recent confiscation of church property. On his appointment to this see he issued as visitor certain injunctions to the president and fellows of Magdalen, in which he lamented the infrequency of the administration of holy communion, and ordered that it should be celebrated on the first Sunday in every month, and received by as many members of the society as possible. Remarking on the negligent manner in which the public services of the chapel were performed on Sundays and at other times, he ordered that if any fellow, demy, chaplain, or clerk came late, went early, or misbehaved himself, he should be admonished and punished by the president, vice-president, and dean.

He had not been long in his new see before he was again in controversy, and with a formidable adversary, namely 'Martin Marprelate.' Under this name appeared in 1588–1589 a series of seven tracts, attacking the English prelacy with coarse wit and invective. Several answers appeared of the same tone and character, in rhyme and in prose. Cooper also replied, but with such gravity as became his position, in his 'Admonition to the People of England, wherein are answered not only the slanderous untruths reproachfully uttered by Martin the Libeller, but also many other crimes by some of the brood, objected generally against all Bishops and the chief of the Clergy purposely to deface and discredit the present state of the church,' 1589. It was published anonymously, but with the initials T. C. at the end of the preface. There is no question of its being Cooper's. Martin retorted in a pamphlet entitled, 'Ha' ye any work for the Cooper?'

A few manuscripts by Bishop Cooper are in existence. A Latin address of congratulation from the university of Oxford to Queen Elizabeth on her visit to the Earl of Leicester, the chancellor of the university, delivered before her by Cooper himself, is at C. C. C. A document at Corpus Christi, Cambridge, is entitled 'Thomæ Cooperi Christiana cum fratribus consultatio, utrum pii verbi ministri præscriptam a magistratibus vestium rationem suscipere et liquido possint et jure debeant.' And there is a book of ordinances and decrees drawn up for Magdalen College, Oxford, by Cooper as visitor in 1585. In the Record Office are also some autographs, one of much interest to local historians, concerning the musters of his diocese, addressed to the Earl of Essex, lord-lieutenant of Hampshire.

Bishop Milner, the Roman catholic historian of Winchester, charges Cooper with the establishment of a cruel persecution of his co-religionists in Hampshire. But this is somewhat hard on Cooper. The increase of persecution was owing to the new act of 1581, and Cooper's appointment to Winchester synchronises with the beginning of hostilities with Spain. Milner, after naming some priests who perished as traitors at Winchester, gives, on the authority of a manuscript by one Stanney, of St. Omer, details of the execution of five laymen. But a letter of Bishop Cooper is in the Record Office in which he recommends 'that an hundred or two of obstinate recusants, lusty men, well able to labour, might by some convenient commission be taken up and sent to Flanders as pioneers and labourers, whereby the country would be disburdened of a company of dangerous people, and the rest that remained be put in some fear.' A return made in 1582 states the number of recusants in Hampshire as 132, more than in any county except York and Lancashire, which have 327 and 428 respectively.

Cooper seems also to have exerted himself,

by command of Queen Elizabeth, in putting down 'prophesyings' in his diocese.

He died at Winchester on 29 April 1594, and was buried in the choir, near the bishop's seat. A monument placed over his grave described him as 'munificentissimus, doctissimus, vigilantissimus, summe benignus egenis.' It has now disappeared; probably, as Milner suggests, it was removed on the repairing of the choir. He left a widow (Amy) and two daughters, Elizabeth, wife of John Belli, provost of Oriel, and afterwards chancellor of the diocese of Lincoln, and Mary, wife of John Gouldwell, gent.

[Wood's Athenæ Oxon. (Bliss), i. 608; Harrington's Nugæ Antiquæ, i. 69; Cassan's Lives of the Bishops of Winchester, ii. 36–48; Milner's History of Winchester, i. 290; Cooper's Athenæ Cantab. i. 166; Bloxam's Register of Magd. Coll., Oxford.] W. B.

COOPER, COUPER, or COWPER, THOMAS (*fl.* 1626), divine, was born in London and educated at Westminster, whence he was elected in 1586 on the foundation of Christ Church, Oxford, and as a member of that house proceeded B.A. on 14 Dec. 1590, M.A. on 19 June 1593, and B.D. on 14 April 1600. His first call, as he himself tells us, was to succeed 'that painefull and profitable Teacher Maister [William] Harrison' as one of the preachers for the county palatine of Lancaster, and on 1 Aug. 1601 he was presented by his college to the vicarage of Great Budworth, Cheshire, which he held until 1604. On 8 May in the latter year he became vicar of Holy Trinity, Coventry, but resigned in January 1610. In 1620 he was living in Whitecross Street, London, apparently befriended by Lord-chief-justice Montagu, to whom and his lady Cooper expresses himself under deep obligations. In September 1626, having been appointed a 'preacher' to the fleet at 5*l.* a month by Captain Richard Gyffard, he petitioned 'the most illustrious and renowned prince, George, duke of Buckingham,' for a small advance of salary to enable him to get to Portsmouth. Cooper published: 1. 'The Romish Spider, with his VVeb of Treason. Wouen and Broken: together with the seuerall vses that the World and Church shall make thereof,' 3 pts. 4to, London, 1606 (republished the same year with a new title-page, 'A Brand taken out of the Fire,' &c.) 2. 'Nonæ Novembris æternitati consecratæ in memoriam admirandæ illius liberationis Principis et Populi Anglicani à proditione sulphurea.' [In verse and prose] 4to, Oxford, 1607. 3. 'The Chvrches Deliverance, contayning Meditations . . . vppon the Booke of Hester. In remembrance of the wonderfull deliuerance from the Gunpoulder-Treason,' 4to, London, 1609. 4. 'The Mystery of Witch-craft. Discouering the Truth, Nature, Occasions, Growth and Power therof. Together with the Detection and Punishment of the same. As also the seuerall Stratagems of Sathan, ensnaring the poore Soule by this desperate practize of annoying the bodie,' &c., 3 books, 12mo, London, 1617. 5. 'The Cry and Reuenge of Blood. Expressing the Nature and haynousnesse of wilfull Murther . . . exemplified in a most lamentable History thereof, committed at Halsworth in High Suffolk,' &c. 4to, London, 1620. 6. 'VVilie begvile ye, or the Worldlings gaine,' &c., 4to, London, 1621.

Wood's account of Cooper is vague and inaccurate.

[Prefaces to Works as cited above; Welch's Alumni Westmon. (1852), p. 59; Ormerod's Cheshire, i. 452; Dugdale's Warwickshire (Thomas), i. 174; Cal. State Papers, Dom. 1603–10 p. 263, 1625–26 p. 425; Wood's Fasti (Bliss), i. 250, 262, 285; Brit. Mus. Cat.] G. G.

COOPER, THOMAS, M.D. (1759–1840), natural philosopher, lawyer, and politician, was born in London on 22 Oct. 1759, and is said to have been sent to Oxford, where he thoroughly studied the classics, though the bent of his mind was towards the natural sciences. While studying law he extended his researches into anatomy and medicine. His name does not occur in the official list of graduates. He was admitted to the bar and went on circuit for a few years; but entering into the political agitations of the period, he was sent, in company with James Watt, the inventor of the steam-engine, by the democratic clubs of England to the affiliated clubs in France. There he took part with the Girondists, but perceiving their inevitable downfall he escaped to England. In his old age he said that the four months he spent at Paris were the happiest of his life, and that in them he spent four years (*Encyclopædia Americana*, ii. 402). For this journey he and Watt were called to account by Edmund Burke, and this led to the publication of a violent pamphlet by Cooper in reply (Muirhead, *Life of Watt*, pp. 492, 493; Smiles, *Lives of Boulton and Watt*, pp. 408, 414). When his publisher proposed to reissue the reply in a cheaper form, Cooper received a note from Sir John Scott, attorney-general, informing him that, although there was no exception to be taken to his pamphlet when in the hands of the upper classes, yet the government would not allow it to appear at a price which would insure its circula-

tion among the people (Ripley and Dana, *American Cyclopædia*, ed. 1859, v. 674).

While in France he had learned the secret of making chlorine from common salt, and he now became a bleacher and calico printer in Manchester, but his business was unsuccessful (Sutton, *Lancashire Authors*, p. 25). He next went to America, to which country his friend Priestley had already emigrated, and for some time he practised as a lawyer at Sunbury, Pennsylvania. Uniting with the democrats, he opposed with vivacity the administration of John Adams. In consequence of his making a violent attack on Adams in a communication to the Pennsylvania 'Reading Weekly Advertiser' of 26 Oct. 1799, he was tried for a libel under the Sedition Act in 1800 and sentenced to six months' imprisonment and fined four hundred dollars (Wharton, *State Trials of the United States*, pp. 659–81; Rutt, *Life of Priestley*, ii. 61). When the democratic party came into power he transacted, in 1806, the business of a land commissioner on the part of the state with such ability as to triumph over difficulties with the Connecticut claimants in Luzerne county that had broken down two previous commissioners. Governor M'Kean appointed Cooper, in the same year, president judge of one of the Pennsylvania common pleas districts, an office which he filled with energy, but from which he was removed in 1811 by Governor Snyder, at the request of the legislature, on representations chiefly of an overbearing temper.

He next occupied the chair of chemistry in Dickinson College at Carlisle. In 1816 he was appointed professor of mineralogy and chemistry in the university of Pennsylvania, and in 1819 he became, at first professor of chemistry, and then, in 1820, president of the South Carolina College, Columbia. Retiring on account of age in 1834, he devoted his last years, in conjunction with Dr. McCord, to a revision of the statutes of South Carolina. These were published in 10 vols., Columbia, 1836–41, 8vo. Cooper died in South Carolina on 11 May 1840.

He was eminent for the versatility of his talent, the extent of his knowledge, and his conversational powers. In philosophy he was a materialist, and in religion a freethinker. President Adams referred to him in his old age as 'a learned, ingenious, scientific, and talented madcap.'

His principal works are: 1. 'Some Information respecting America,' London, 1794, 8vo. 2. 'Political Essays,' 2nd ed., Philadelphia, 1800, 8vo. 3. 'The Bankrupt Law of America compared with the Bankrupt Law of England,' Philadelphia, 1801, 8vo. 4. 'Opinion in the Case of Dempsey *v.* The Insurance Co. of Pennsylvania, on the effect of a Sentence of a Foreign Court of Admiralty; published by A. J. Dallas,' Philadelphia, 1810, 8vo. Judge Brackenridge recommended every American student of law to read this judgment, as it was a model which deserved to be admired (*Miscellanies*, p. 525 *n.*) 5. 'Introductory Lecture at Carlisle College, Philadelphia,' on chemistry, &c., among the ancients, Carlisle, 1812, 8vo. 6. 'An English Version of the Institutes of Justinian,' Philadelphia, 1812, 8vo; New York, 1841, 8vo; Philadelphia, 1852. He contrasts the Roman jurisprudence with that of the United States. 7. 'A Practical Treatise on Dyeing and Callicoe Printing,' Philadelphia, 1815, 8vo. 8. 'Tracts on Medical Jurisprudence,' Philadelphia, 1819, 8vo. 9. 'Strictures on Crawford's Report recommending Intermarriage with the Indians,' Philadelphia, 1824, 8vo. 10. 'Lectures on the Elements of Political Economy,' Columbia, 1826, 1829, 8vo. McCulloch says that 'this work, though not written in a very philosophical spirit, is the best of the American works on political economy that we have ever met with' (*Literature of Political Economy*, p. 19). 11. 'Two Essays: On the Foundation of Civil Government; On the Constitution of the United States,' Columbia [S. C.], 1826, 8vo. 12. 'A Treatise on the Law of Libel and the Liberty of the Press,' New York, 1830, 8vo. 13. 'On the Connection between Geology and the Pentateuch, in a Letter to Professor Silliman [occasioned by his Syllabus to Bakewell's 'Geology']. To which is added the Defence of Dr. Cooper before the Trustees of the South Carolina College,' Columbia, 1833, 8vo. He was also engaged in the publication of a magazine of scientific information, 'The Emporium of Arts and Sciences,' five volumes of which appeared at Philadelphia, 1812–14. Two of these were prepared by Dr. John Redman Coxe, the remainder by Cooper.

[Authorities cited above; also Duyckinck's Cycl. of American Lit. (1855), ii. 331; Literary Memoirs of Living Authors (1798), i. 115; Biog. Dict. of Living Authors (1816), p. 75; Allibone's Dict. of Engl. Lit.; Cat. of Printed Books in Brit. Mus.; Cat. of Boston Public Library.]

T. C.

COOPER, THOMAS HENRY (1759?–1840?), botanist, drew up a list of the indigenous plants of the county for Horsfield's 'History of Sussex,' which came out in 1835, and was printed in vol. ii. App. pp. 5–22; a separate 8vo edition was also issued. His name appears as fellow of the Linnean Society in

1835 as living at Nottingham, in subsequent lists, from 1836 to 1841, as of Grafton Street, Fitzroy Square.

[Annual Lists, Linn. Soc.; Journ. Bot. new ser. iv. (1875), sup. p. 6.] B. D. J.

COOPER, THOMAS THORNVILLE (1839–1878), one of the most adventurous of modern English travellers, the eighth son of John J. Cooper, coalfitter and shipowner, was born on 13 Sept. 1839, at Bishopwearmouth. He was educated at the Grange School, Bishopwearmouth, under Dr. Cowan, who by his judicious sympathy helped to foster his innate love of travel. He was then sent to a tutor in Sussex, where his health failed, and he was advised to take a voyage to Australia. On the voyage the crew mutinied, and Cooper had to take it in turns with the captain to stand guard, pistol in hand, at the cabin door. On arriving at St. George's Sound he decided to remain in Australia and make several journeys into the interior of the country. In 1859 he proceeded to India, and obtained employment at Madras in the house of Arbuthnot & Co. In 1861 he threw up his appointment and went to Scinde on a visit to a brother who was resident there. In the following year he visited Bombay and thence went by way of Beypore and Madras to Burmah. At Rangoon he devoted himself to the study of Burmese, and had made considerable progress in the language, when in 1863 he took ship to rejoin his brother, who was now established at Shanghai. He joined the Shanghai volunteers and took his share in the protection of the city against the Taiping rebels. On the suppression of the rebellion, the question of opening up the country to foreign commerce was brought prominently forward, and in 1868 Cooper, at the invitation of the Shanghai chamber of commerce, undertook an attempt to penetrate through Tibet to India. On 4 Jan. he left Hankow and travelled by way of Ch'êng-tu, Ta-tsien-lu, and Lit'ang to Bat'ang. From this point he had hoped to reach Roemah on the Lohit Brahmaputra in eight days; but the Chinese authorities positively forbade him to continue his journey westward. He therefore decided to take the Talifu route to Bamò. He struck southwards, following the valley of the Lants'ang and reached Tse-ku on the western bank of that river—the most westerly point that has been reached by any traveller from China in the region of the great rivers north of Bamò. At this point he was within a hundred miles of Manchi, on the Upper Irawadi, which was visited by Wilcox from India in 1826. Still continuing his journey southward he arrived at Wei-si-fu, nearly due west of Li-kiang-fu, where he obtained passports for Talifu. At a distance of three days' journey from Weisi, however, he was stopped by a tribal chief, who refused to allow him to proceed. He was compelled, therefore, to return to Weisi, where he was imprisoned and threatened with death by the civil authorities on suspicion that he was in communication with the Panthay rebels of Yunnan. For five weeks he was kept a close prisoner, and was afterwards (6 Aug.) allowed to depart. Finding it impossible to prosecute his exploration further, he returned to Ya-chow, and proceeding down the Min river he struck the Yang-tsze at Sui-fu, and thence descended the river to Hankow, where he arrived on 11 Nov. 1868. Almost immediately afterwards he returned to England and published an account of his travels in a valuable work entitled 'A Pioneer of Commerce.' Having failed to reach India from China, he attempted in 1869 to reverse the process, and to enter China from Assam. On this journey he left Sadiya in October of that year, and passing up the line of the Brahmaputra, through the Mishmi country, reached Prun, a village about twenty miles from Roemah. Here he again met with such determined opposition from the authorities, that he was obliged to turn back. The history of his adventures on the journey he published in 'Mishmee Hills.' Shortly after his return to England he was appointed by the India Office to accompany the Panthay mission which had visited London to the frontier of Yunnan. On arriving at Rangoon, however, he learned that the rebellion had been crushed, and his mission was therefore at an end. He was appointed by Lord Northbrook political agent at Bamò. Unfortunately ill-health obliged him to return almost immediately to England, where he was attached to the political department of the India Office. In 1876 he was sent to India with despatches and presents to the viceroy in connection with the imperial durbar of Delhi, and was subsequently reappointed political agent at Bamò. While there (1877) he had the satisfaction of welcoming Captain Gill after his adventurous journey through China. Gill, in his 'River of Golden Sand,' speaks of his reception with lively gratitude. There also he was treacherously murdered on 24 April 1878 by a sepoy of his guard, whose enmity he had aroused by the infliction of a slight punishment. Cooper was a man of great physical powers, and was endowed with the calm courage essential for a successful traveller. Under a somewhat reserved demeanour he possessed a warm and generous nature, and won the regard and affection of

all who knew him by his singleness of heart and his unaffected modesty.

[Yule's Geographical Introduction to the abridged edition of Gill's River of Golden Sand, &c.] R. K. D.

COOPER, WILLIAM (*fl.* 1653), puritan divine, married the daughter of a Dutch painter who was in favour with Laud, and so obtained the living of Ringmere in Sussex. Contrary to expectation, he showed himself a puritan. From 1644 to 1648 he was chaplain to Elizabeth, queen of Bohemia, sister of Charles I, and resided in her household at the Hague. In 1653 he was appointed to examine candidates for the ministry. He was ejected from St. Olave's, Southwark, in 1662, and in 1681 was confined in the crown office. He published several sermons, some of them edited by Annesley in his 'Morning Exercises at Cripplegate,' wrote the annotations on Daniel in 'Poole's Commentary,' and is said also to have written Latin verses, but this may be a confusion with Dr. William Cooper. He was alive in 1683.

[Palmer's Nonconformist's Memorial, i. 174; Dunn's Seventy-five Eminent Divines, 60.]

COOPER, WILLIAM DURRANT (1812–1875), antiquary, came from a family intimately connected for many generations with the county of Sussex. His ancestor Thomas Cooper was a squire dwelling at Ickleham in the seventeenth century; his father, also called Thomas Cooper, was a solicitor practising at Lewes. His mother, Lucy Elizabeth Durrant, was a great-granddaughter of Samuel Durrant of Cockshot in Hawkhurst, a parish situate in Kent, but on the borders of Sussex. Their eldest son, William Durrant Cooper, was born in the picturesque High Street of Lewes, in that section within the parish of St. Michael, on 10 Jan. 1812, and was educated at the grammar school of Lewes. When only fifteen years old he became an articled clerk to his father, and at once occupied his leisure hours with the study of the history of his native county. When Horsfield undertook the task of compiling a history of Sussex, he found a ready coadjutor in Cooper. The 'Parliamentary History of the County of Sussex and of the several Boroughs and Cinque Ports therein,' an inelegantly printed volume of fifty-three double column quarto pages, was his first publication (1834). It dealt with a subject unduly neglected in English history, and as the county contained numerous boroughs which were by-words for venality, its pages disclosed many incidents of political intrigue and corruption. His next work was 'A Glossary of the Provincialisms in use in Sussex. Printed for private distribution,' 1836, and reissued with considerable additions in 1853, when it was procurable by the world at large. Local expressions had, fifty years ago, attracted but slight attention, and this little catalogue of the words and phrases common on and around the South Downs tended to increase the study of provincial expressions generally, but it has now been superseded by the more complete collections of Mr. Parish. A third work, on Sussex, consisted of a memoir of the 'Sussex Poets,' published in 1842, and originally delivered as a lecture at Hastings. He is stated in 'Notes and Queries' (13 Nov. 1886, p. 398) to have printed privately in this year (1842) a paper of 'Reasons for a new edition of the Nursery Rhymes.' During these years Cooper had not neglected to acquire the necessary training for his profession, and at the Michaelmas term of 1832 he was admitted attorney and solicitor. In the following year he gave some evidence on the parish registers of his native shire before the committee of the House of Commons which investigated that difficult subject. Like his ancestors, he was a zealous liberal, and like them he battled energetically for his party in the Sussex elections. In 1837 he came to live in London, and, practically deserting the law, attached himself to the parliamentary staff of the 'Morning Chronicle' and the 'Times.' The Duke of Norfolk, mindful of a Sussex antiquary who had done good service for his own political creed, rewarded him with the honourable posts of steward for the leet court of Lewes borough and auditor of Skelton Castle in Cleveland, and it was in the muniment room at Skelton that Cooper discovered the 'Seven Letters written by Sterne and his Friends,' which he edited for private circulation in 1844. He had long been a member of the Reform Club, and since 1837 had acted as its solicitor, but the most lucrative position which he obtained was that of solicitor to the vestry of St. Pancras (20 Dec. 1858). Cooper's father died in 1841 and his mother in 1867. In 1872 he was himself stricken with an attack of paralysis, but he lingered three years longer, dying at 81 Guilford Street, Russell Square, on 28 Dec. 1875. He was never married. Two of his brothers predeceased him; a third, with an only sister, outlived him.

Cooper contributed a host of valuable articles to the 'Sussex Archæological Collections,' and for many years edited its annual volume gratuitously, during which period he annotated the papers of other antiquaries profusely. On his retirement from this post he

was presented, at the society's meeting at Pulborough (August 1865), with a handsome silver salver. His contributions to the society's transactions on 'Hastings' and 'The Oxenbridges of Brede Place, Sussex, and Boston, Massachusetts,' and his articles in the eighth volume of its collections, were published separately. For the Camden Society he edited 'Lists of Foreign Protestants in England, 1618-88,' 'Savile Correspondence, Letters to and from Henry Savile,' 'Expenses of the Judges of Assize on Western and Oxford Circuits, 1596–1601,' and 'The Trelawny Papers,' the last of which appeared in the 'Camden Miscellany,' vol. ii. For the Shakespeare Society he edited Udall's comedy of 'Ralph Roister Doister' and the tragedy of 'Gorboduc.' To the 'Reliquary' he communicated an article on 'Anthony Babington and the Conspiracy of 1586,' printed separately in 1862. Many of his papers appeared in the transactions of the London and Middlesex Archæological Society, one was in the Surrey Archæological Society proceedings, and a paper on 'John Cade's followers in Kent' was contributed to the Kent Society, and published as an appendix to B. B. Orridge's 'Illustrations of Jack Cade's Rebellion.' Cooper was one of the earliest contributors to 'Notes and Queries,' and a frequent writer in the 'Archæologia.' He compiled a history of Winchelsea in 1850, and wrote for vols. viii. and xxiii. of the 'Sussex Archæological Collection' two further papers on the same subject. Lower was indebted to him for information published in the work on 'Sussex Worthies,' and three manuscript volumes of his notes on Sussex were sold in the second parts of Mr. L. L. Hartley's library on 3–14 May 1886.

[Two Sussex Archæologists, W. D. Cooper and M. A. Lower, by Henry Campkin, 1877; Notes and Queries, 5th ser. v. 40 (1876); Lower's Hist. of Sussex, i. 261, ii. 251.] W. P. C.

COOPER, WILLIAM RICKETTS (1843–1878), oriental student, began life as a designer of carpet patterns, an occupation which he exchanged for that of a London missionary, until the influence of Joseph Bonomi the younger [q. v.] directed his varied energies to the study of Egyptian antiquities, to which the rest of his short life was devoted. Without being precisely a scholar, he accomplished a great deal of valuable work. He was one of the principal originators in 1870 of the Society of Biblical Archæology, of which he was the active and zealous secretary from its foundation, until delicate health compelled him in 1876 to retire to Ventnor, where he died two years later. The following is a list of his useful and painstaking publications: 1. 'Serpent Myths of Ancient Egypt,' 1873. 2. 'The Resurrection of Assyria,' 1875. 3. Lectures on 'Heroines of the Past,' 1875. 4. An address on 'Egypt and the Pentateuch,' 1875. 5. 'Archaic Dictionary,' 1876. 6. 'The Horus Myth and Christianity,' 1877. 7. 'Short History of the Egyptian Obelisk,' 1877; 2nd edition, 1878. 8. 'Christian Evidence Lectures,' delivered in 1872 and published 1880. In addition to these works, the valuable series of translated Assyrian and Egyptian documents, entitled 'Records of the Past,' owes its origin to Cooper's energy and zeal. He translated Lenormant's 'Chaldæan Magic,' 1887.

[Athenæum, No. 2665; Academy, No. 342; Proceedings of the Society of Biblical Archæology, 1878; personal knowledge.] S. L.–P.

COOPER, WILLIAM WHITE (1816–1886), surgeon-oculist, was born at Holt in Wiltshire on 17 Nov. 1816. After studying at St. Bartholomew's Hospital, London, he became M.R.C.S. in December 1838, and F.R.C.S. in 1845. His notes of Professor Owen's lectures at the College of Surgeons were published after revision, under the title of 'Lectures in the Comparative Anatomy and Physiology of the Invertebrate Animals,' in 1843. Becoming associated with John Dalrymple, the ophthalmic surgeon [q. v.], Cooper followed in his footsteps and gained a large practice. He was one of the original staff of the North London Eye Institution, and subsequently ophthalmic surgeon to St. Mary's Hospital, Paddington. He was a careful, steady, and neat operator, and judicious and painstaking in treatment. In 1859 he was appointed surgeon-oculist in ordinary to Queen Victoria, whose sincere regard he gained (*Court Circular*, 2 June 1886). It was announced on 29 May 1886 that he was to be knighted, but on the same day he was seized with acute pneumonia, of which he died on 1 June 1886. Cooper's personal character was most estimable, combining kindliness, sincerity, and simplicity with much energy. He wrote an 'Invalid's Guide to Madeira,' 1840; 'Practical Remarks on Near Sight, Aged Sight, and Impaired Vision,' 1847, second edition 1853; 'Observations on Conical Cornea,' 1850; 'On Wounds and Injuries of the Eye,' 1859. He also published in 1852 a volume of 'Zoological Notes and Anecdotes' under the pseudonym 'Sestertius Holt,' of which a second edition appeared in 1861 under the title 'Traits and Anecdotes of Animals.' It was illustrated with full-page plates by Wolf.

[Lancet, 19 June 1886, p. 1187.] G. T. B.

COOTE, SIR CHARLES (*d.* 1642), military commander in Ireland, was the elder son of Sir Nicholas Coote of an old Devonshire family, and first landed in Ireland in 1600 as captain in Mountjoy's army, and served in the wars against O'Neill, earl of Tyrone. He was present at the siege of Kinsale in 1602, and on 4 June 1605 was appointed provost-marshal of the province of Connaught for life with the fee of 5*s.* 7½*d.* per day, and twelve horsemen of the army. On 23 Nov. 1613 he was appointed general collector and receiver of the king's composition money in Connaught for life. In 1620 he was promoted vice-president of Connaught, and sworn a member of the privy council, and on 2 April 1621 was created a baronet of Ireland. On 7 May 1634 he was made 'custos rotulorum' of Queen's County, which he represented in the parliament of 1639. At the outbreak of the rebellion in 1641 he was in the possession of property, chiefly in Connaught, valued at 4,000*l.* a year. In November after it commenced he had a commission to raise a thousand men, and was appointed governor of Dublin. On the 29th he marched towards Wicklow with five hundred foot and eighty horse for the relief of the castle, and, having effected his purpose, returned in haste to place Dublin in a state of defence, defeating on the way Luke O'Toole at the head of a thousand native troops. Cox (*History of Ireland*) states that he was 'very rough and sour in his temper,' and committed 'acts of revenge and violence with too little discrimination.' In December he was accused by the lords of the Pale of having thrown out suggestions for a general massacre of the Irish catholics; but the lords justices cleared him of the imputation (SIR JOHN TEMPLE'S *Irish Rebellion*, pp. 23–4). On the 15th of this month he sent a party of horse and foot to fall upon the rebels in the king's house at Clontarf, and on 11 Jan. he dislodged fourteen hundred men out of Swords. On 23 Feb. he accompanied the Earl of Ormonde to Kilsaghlan, and drove the Irish out of their entrenchments. On 10 April he was despatched with Sir Thomas Lucas and six troops of horse to relieve Birr. On the way he had to pass a causeway which the rebels had broken, and at the end of which they had cast up entrenchments, which were defended by a large force, but advancing at the head of thirty dragoons he compelled them to retreat with a loss of forty men. He then relieved in succession Birr, Burris, and Knocknamease, and after forty-eight hours on horseback returned to camp late on the 11th without the loss of a single man. From this successful dash through the district of Mountrath, the title of earl of Mountrath was taken by his eldest son when he was raised to the peerage. After taking part in the battle of Kilrush under the Earl of Ormonde against Lord Mountganet, Coote assisted Lord Lisle, lieutenant-general of horse, to capture Philipstown and Trim. At the break of day that town was, however, surprised by the Irish with three thousand men, when Coote issued out of the gate with seventeen horsemen and routed them, but was shot dead, 7 May 1642. By his marriage with Dorothea, younger daughter and coheiress of Hugh Cuffe of Cuffe's Wood in the county of Cork, he had four sons and one daughter, his eldest son being Charles, lord Mountrath [q. v.]

[Cox's History of Ireland; Carte's Life of Ormonde; Lodge's Peerage of Ireland (Archdall), ii. 63–8; Burke's Dormant and Extinct Peerage (1883), pp. 133–4; Gilbert's History of the Irish Confederation (1882); Cal. State Papers, Irish Series.] T. F. H.

COOTE, SIR CHARLES, EARL OF MOUNTRATH (*d.* 1661), was the eldest son of Sir Charles Coote [q. v.], military commander in Ireland. In 1639 he was elected member of parliament for Leitrim, and succeeded his father as provost marshal of Connaught. In 1641 he was besieged in Castle Coote by about twelve hundred Irish, but succeeded in raising the siege within a week. Not long afterwards he defeated Hugh O'Connor, titular prince of Connaught, and also took Con O'Rourke and his party prisoners. In April he relieved Athlone with provisions, and 12 May 1642 caused the surrender of Galway. On 16 Feb. 1643–4 he and his brother were appointed collectors and receivers-general of the king's composition money and arrears in Connaught during their lives, and on 12 May 1645 he was made lord president of the province of Connaught, with a grant of 500*l.* a year. In November 1646 he caused the Irish to withdraw from Dublin. In 1649 he was besieged in Londonderry by those of the Irish who had declared for Charles II, and was reduced to such extremities that in his letters asking assistance he stated that without immediate relief he must surrender (WHITELOCKE, *Memorials*, p. 396); but the siege having been raised by his brother, he made a sally, scouring the country within a radius of seven miles, and taking many prisoners. After this he arranged terms of peace with Major-general Owen Row O'Neal, and having been reinforced with a thousand foot and five hundred horse he cleared the country round Derry within a radius of fourteen miles (*ib.* p. 426). In December he defeated four thousand highlanders and Irish under Munro, who had come to the relief of Carrickfer-

gus, after which Carrickfergus surrendered (*ib.* p. 436; *A Bloody Fight in Ireland and a great Victory obtained by Sir Charles Coote, Lord President of Connaught, and commander of those forces, and of Londonderry, against the British forces of Laggan, with some Regiments of Irish and Highlanders under Major-general Monro*, 1649). In the beginning of 1650 he advanced towards Belfast (WHITELOCKE, p. 433). On 21 June he routed the Irish with great slaughter at Skirfold, and on 8 July took Athlone and Portumna. In November 1651 he joined Ireton and harassed the barony of Burren. He then blockaded Galway (*ib.* p. 497), which surrendered 12 May 1652. Having reduced Sligo and the northern strongholds, he marched against the royal forces in Kerry, after which the Marquis of Clanricarde surrendered. On 17 Dec. he was appointed a commissioner of the Commonwealth for the affairs of Ireland in the province of Connaught. Next to Roger Boyle, lord Broghill, afterwards earl of Orrery [q. v.], Coote was the ablest friend of the Commonwealth in Ireland, and enjoyed the implicit trust of the parliamentary party even after the death of Cromwell, being in January 1659 made one of the commissioners of government. On the deposition of Richard Cromwell he, however, at once recognised that the cause of Charles II was in the ascendant, and in order to secure the favour of the royalists went to Ireland to take measures for his restoration. Notwithstanding the mutual jealousy of Broghill and Coote, they saw the expediency of working harmoniously together in the cause they had decided to support. According to Clarendon, the hesitation of Broghill, who was watching for a convenient opportunity to serve the king, was removed by the decisive steps at once adopted by Coote, whom Clarendon describes as 'a man of less guilt' (than Broghill) 'and more courage and impatience to serve the king' (*History of the Rebellion*, Oxford ed. iii. 999). Coote sent Sir Arthur Forbes, a 'Scottish gentleman of good affection to the king,' to Brussels to the Marquis of Ormonde, 'that he might assure his majesty of his affection and duty; and that if his majesty would vouchsafe himself to come into Ireland the whole kingdom would declare for him' (*ib.* p. 1000). The king deemed it expedient to try his fortunes first in England; but meanwhile, before the arrival of Sir Arthur Forbes in March with letters expressing the king's satisfaction at the proposal, though he deemed it inexpedient to land in Ireland, Broghill and Coote had virtually secured Ireland for the king, Coote having made himself master of Athlone, Drogheda, Limerick, and Dublin. For these services Coote was rewarded on 30 July 1660 by the appointment to be president of Connaught, and by a grant of the lands and liberties of the barony of Westmeath, which was renewed to him 29 March 1661. On 6 Sept. he was created Earl of Mountrath. On 9 Feb. 1660 he was appointed colonel of a regiment of horse, and on 31 Dec. was named one of the lords justices of Ireland, to whom, 15 Oct. 1661, a grant was made of 1,000*l.* to be equally divided among them as it should become due upon forfeited bonds. By the Act of Settlement it was enacted that he should be paid his arrears due for service in Ireland before 5 June 1649, not to exceed 6,000*l.* On 30 July 1661 he was appointed receiver-general of the composition money in Connaught and Thomond, and named governor of Queen's County. He died 18 Dec. of the same year, and was buried in the cathedral of Christ Church, Dublin. By his first wife, Mary, second daughter of Sir Francis Ruish of Ruish Hall, he had a son, Charles, who became second earl; and by his second wife, Jane, daughter of Sir Robert Hannay, knight and baronet, he had two sons and three daughters. After his death she married Sir Robert Reading of Dublin, baronet.

[Whitelocke's Memorials; Ludlow's Memoirs; Clarendon's History of the Rebellion; Cox's Hibernia Anglicana; Borlase's Reduction of Ireland; Contemporary History of Affairs in Ireland, 1641–1652, ed. I. T. Gilbert, 1879–80; Cal. of State Papers, Dom. Ser.; Clarendon State Papers; Prendergast's Cromwellian Settlement in Ireland (1870); Biog. Brit. (Kippis), iv. 266–9; Lodge's Peerage of Ireland, ed. Archdall, ii. 71–7; Carte's Life of Ormonde; Froude's English in Ireland.]

T. F. H.

COOTE, CHARLES, D.C.L. (1761–1835), historian and biographer, was son of John Coote, a bookseller of Paternoster Row, and the author of several dramatic pieces, who died in 1808. He was sent to St. Paul's School in 1773 (GARDINER, *Register of St. Paul's School*, pp. 154, 167, 397, 402), was matriculated as a member of Pembroke College, Oxford, in 1778, took the degree of B.A. in 1782, and on 30 Dec. 1784 was elected a scholar on the Benet or Ossulstone foundation in that society. He proceeded M.A. in 1785, B.C.L. by commutation on 10 July 1789, D.C.L. on 14 July following, and was admitted a member of the College of Advocates on 3 Nov. the same year (*Cat. of Oxford Graduates*, ed. 1851, p. 150). He devoted his attention to literature rather than to law, and was for some time editor of the 'Critical Review.' To adopt his own words, 'even after his enrolment among the associated advocates he for some years did not

dwell within the circuit of the college, and when he became a resident member he rather patiently awaited employment than eagerly sought it' (*Catalogue of English Civilians*, p. 133). Of a retired disposition, with much of that eccentricity and indolence which often accompany literary merit, he passed through his profession with credit and respect, but reaped little pecuniary reward (*Gent. Mag.* new ser. v. 93). Not being an able speaker he was rarely employed as an advocate, but he frequently acted as a judge in the court of delegates. He died at Islington on 19 Nov. 1835. Henry Charles Coote, his son, is separately noticed.

His works are: 1. 'Elements of the Grammar of the English Language,' 1788, a work interesting to the grammarian and philologist; a second edition appeared in 1806. 2. 'The History of England from the earliest Dawn of Record to the Peace of 1783,' London, 9 vols. 8vo. 1791–8; to which he added in 1803 another volume, bringing down the history to the peace of Amiens in 1802. This history, though well written, is deficient in antiquarian research. 3. 'Τῆς Ἐλεγείας ἣν Θωμᾶς Γραῖος ἐν κοιμητηρίῳ ἀγροικῷ ἐξέχυσε μετάφρασις Ἑλληνική,' 1794. 4. 'Life of Caius Julius Cæsar,' 1796. 5. 'History of the Union of the Kingdoms of Great Britain and Ireland: with an introductory Survey of Hibernian Affairs traced from the times of Celtic Colonisation,' 1802. This contains a narrative of every important circumstance connected with what George III called the happiest event of his reign. The demand for the work was, however, very inconsiderable, even after the experiment of a formal appeal to the members of the Union Club. 6. 'Sketches of the Lives and Characters of Eminent English Civilians, with an historical introduction relative to the College of Advocates, and an enumeration of the whole series of academic graduates admitted into that society, from the beginning of the reign of Henry VIII to the close of the year 1803. By one of the Members of the College,' London, 1804, 8vo. An incomplete and unsatisfactory work, but valuable nevertheless to the biographer as being the only one that treats of the subject. 7. A continuation to the eighteenth century of Mosheim's 'Ecclesiastical History' by Maclaine, 6 vols. 1811 (*Biog. Dict. of Living Authors*, 1816, p. 75). 8. 'The History of Ancient Europe, from the earliest times to the subversion of the Western Empire, with a survey of the most important Revolutions in Asia and Africa,' 3 vols. London, 1815, 8vo; this work was intended to accompany Dr. William Russell's 'History of Modern Europe' (Lowndes, *Bibl. Man.*, ed. Bohn, p. 520). 9. An edition of the works of Horace. 10. A continuation of Russell's 'History of Modern Europe from 1763 to the Pacification of Paris in 1815,' London, 2 vols. 1818; the same continued to 1825, London, 1827. 11. A continuation of Goldsmith's 'History of England,' 1819, translated into French and Italian.

[Authorities cited above.] T. C.

COOTE, EDMUND (*fl.* 1597), grammarian, matriculated as a pensioner of Peterhouse, Cambridge, in May 1566, and graduated B.A. in 1579–80, M.A. in 1583. He was elected head-master of the grammar school of Bury St. Edmunds, Suffolk, on 5 June 1596, in succession to John Wright, M.A., and he resigned that office and was succeeded by Nicholas Martyn, M.A., on 18 May 1597. Of his subsequent history nothing appears to be known. During his brief tenure of the mastership of Bury school he published an educational work which became popular to an extraordinary degree. In its thirty-fourth edition it is entitled: 'The English Schoolmaster. Teaching all his Scholars, of what age soever, the most easie, short, and perfect order of distinct Reading, and true Writing, our English-tongue, that hath ever yet been known or published by any,' Lond. 1668, 4to. Other editions were published at London in 1627, 1638, 1667, 1673, 1675, 1692, and 1704. The Dublin edition of 1684 purports to be the forty-second. Heber gave six guineas for a copy of the thirty-seventh edition (1673). The repetition system revived as a novelty by Ollendorff was well known to Coote, who says: 'I have so disposed the placing of my first book, that if a child should tear out every leaf so fast as he learneth, yet it shall not be greatly hurtful: for every new chapter repeateth and teacheth again all that went before.' In all the known copies of the 'English School-master' the author is misnamed Edward Coote.

[Donaldson's Retrospective Address read at the Tercentenary Commemoration of King Edward's School, Bury St. Edmund's, 2 Aug. 1850, pp. 28–30, 69; Proceedings of Bury and West Suffolk Institute, i. 59; Cooper's Athenæ Cantab. ii. 243; Addit. MS. 5865, f. 96; Davy's Athenæ Suffolcienses, i. 138; Cat. of Printed Books in Brit. Mus.; Watt's Bibl. Brit.] T. C.

COOTE, Sir EYRE (1726–1783), general, fourth son of the Rev. Chidley Coote, D.D., of Ash Hill, co. Limerick, a descendant, like the Cootes, Earls of Bellamont, and the Cootes, Earls of Mountrath, of Sir Charles Coote, bart., provost-marshal of Connaught, by Jane Evans, sister of the first Lord Carbery, was born at Ash Hill in 1726. He entered the army at an

early age, and is said to have served in Germany and in the suppression of the rebellion of 1745 in Scotland. In 1754 he sailed for India with the 39th regiment, then known as Adlercron's from its colonel's name, which was the first English regiment ever sent to India, and received in consequence the famous motto 'Primus in Indis.' In the 'Army List' of 1755 it appears that he was gazetted a captain in the 39th on 18 June 1755, and there is no doubt that he was in India in the following year, when his regiment formed part of the expedition sent to Bengal from Madras in that year to punish Surajah Dowlah for the 'Black Hole of Calcutta' atrocity. He was present at the capture of Calcutta, where he hoisted the English colours on Fort William, and of Chandernagore, and then occupied Katwa, from which place Colonel Clive advanced against Surajah Dowlah with 750 European soldiers from the 39th regiment and the French prisoners taken at Chandernagore, one hundred artillerymen, sixty sailors, 2,100 sepoys, and seven 6-pounders. When he came face to face with Surajah Dowlah's army, Colonel Clive called his famous council of war, consisting of twenty European officers. Clive first gave his opinion against immediate action, and was supported by Major Kilpatrick, commanding the company's troops, and Major Archibald Grant, commanding the 39th, and by the majority of the officers present. In opposition to this weight of opinion, Captain Eyre Coote—who is everywhere called major, though there is no evidence that he held that local rank, and he certainly had not been gazetted to it—argued that it was better to fight at once. The men were in high spirits, and any delay would give time for Law to arrive with his Frenchmen to the assistance of Surajah Dowlah, to whom their French prisoners of war would at once desert. After the council Clive retired for a time to think, and on his return he showed that Coote's arguments had convinced him, for he gave orders to prepare for battle. In the victory of Plassey Coote himself played a great part, for he commanded the 3rd division in the field, and was afterwards sent against M. Law. His services were not forgotten by Clive, and it was upon his recommendation that Coote was gazetted on 20 Jan. 1759 lieutenant-colonel commandant of a new regiment, which was numbered the 84th, specially raised in England for service in India.

This new battalion he joined at Madras in October 1759, when, as senior officer, he assumed the command of all the troops in the Madras presidency. The first news he heard was that the Comte de Lally was threatening the important fortress of Trichinopoly with a powerful army, and he at once marched south from Madras with seventeen hundred English soldiers and three thousand sepoys to make a diversion. He moved with great rapidity and took the important town of Wandewash on 30 Nov. 1759 after a three days' siege, and immediately afterwards reduced the fort of Carangooly. His movements had their intended effect, and Lally, abandoning his attack on Trichinopoly, came against the small English army at the head of 2,200 Europeans and 10,300 sepoys, and at once besieged it in Wandewash. Coote closely watched the besiegers, and on 22 Jan. 1760 he suddenly burst out of the town, and in spite of the disparity in numbers he utterly defeated the French in their entrenchments. This great victory sealed the downfall of the French in India. It is second only to Plassey in its importance, and even the Comte de Bussy, who was taken prisoner, and had been second in command to Lally, expressed his admiration for Coote's courage and admirable generalship. The French never again made head in India; Lally's prestige was gone, and Coote, after taking Arcot, prepared to besiege Pondicherry, the last refuge of the defeated general. At this moment Major the Hon. William Monson arrived at Madras with a commission to take command of the forces in the Madras presidency, and with directions for Coote to proceed with his regiment to Bengal. The Madras council, however, protested against this measure, and Monson declared that he could not besiege Pondicherry without the 84th, when Coote, with admirable self-abnegation, allowed his regiment to serve under Monson, and remained himself at Madras. Monson, however, soon fell ill, and on 20 Sept. 1760 Coote assumed the command of the investing army, while Admiral Stevens blockaded Pondicherry at sea. Owing to the rains Coote could not undertake regular siege operations, but the garrison of the blockaded city was soon reduced to the extremity of famine. On 1 Jan. 1761 a tremendous storm blew the English fleet to the northward, and Lally hoped for succour from M. Raymond at Pulicat, but Admiral Stevens, by great exertions, got back in four days before assistance arrived, and Lally was forced to surrender to Coote, who took fourteen hundred prisoners and immense booty. This conquest completed the destruction of the French power in India, and in 1762 Coote returned to England. He purchased the fine estate of West Park in Hampshire, and was presented with a diamond-hilted sword worth 700*l.* by the directors of the East India Company. He was also promoted colonel on 4 April 1765 and elected M.P. for Leicester

in 1768. In 1769 he was again appointed commander-in-chief in the Madras presidency, but he soon found that he could not get on with the governor of Madras, Josias Du Pré, so he abruptly threw up his command and came back to England by the overland route through Egypt, which he was one of the first to adopt, in October 1770. The king and the court of directors expressed their entire approval of Coote's conduct; he was invested a K.B. on 31 Aug. 1771, promoted major-general on 29 Sept. 1775, made colonel of the 27th regiment, the Inniskillings, on 19 Feb. 1773, and finally appointed commander-in-chief in India on 17 April 1777 and promoted lieutenant-general on 29 Aug. 1777.

Coote assumed the command-in-chief at Calcutta on 25 March 1779, in the place of General Clavering, and Warren Hastings at once attempted to win him over to his side in the internecine conflict between himself and certain members of his council at Calcutta. It was one of the articles in the impeachment of Hastings that he had worked upon the general's reputed avarice by allowing him 18,000*l.* a year field allowances, even when not actively employed, in addition to his salary of 16,000*l.* a year. There is little doubt that Hastings did make use of his knowledge of Coote's weakness, and that he saddled the Nabob of Oude with the payment of this additional sum. Coote, however, was not a man to be bribed, and his temper was too like that of Hastings himself to permit of opposition to the governor-general. Hyder Ali, who had made himself rajah of Mysore, rushed like a whirlwind over the Carnatic, and by his defeat and capture of Colonel Baillie at Parambakam had Madras at his mercy. Warren Hastings at once suspended Governor Whitehill, and despatched Coote with full powers and all the money he could spare to Madras, while he ordered all the troops available to march down the coast under the command of Colonel Pearse. Coote reached Madras on 5 Nov. 1780, and on 17 Jan. 1781 marched northwards from Madras with all the troops he could muster, in order to draw Hyder Ali after him. His march was successful, and he raised the siege of Wandewash; but Hyder Ali, artfully enticing him further by threatening Cuddalore, induced him to march on that city, when the Mahometan suddenly interposed his great army between Coote and his supplies and base of action at Madras. Coote's position at Cuddalore would have been desperate if the French admiral d'Orves had kept him from receiving supplies from the sea, for the Nabob of Arcot was playing a double part and really deceiving his English allies; but fortunately d'Orves soon sailed away and left Sir Edward Hughes in command of the sea. Yet Coote's position at Cuddalore was very precarious; he could not bring Hyder Ali to an action, and his men were losing courage. On 16 June he left Cuddalore, and on the 18th he attacked the pagoda of Chelambakam, but was repulsed, and he then retreated to Porto Novo, close to the sea, to concert measures for a new attack on the pagoda with Admiral Hughes. Then Hyder Ali came out to fight; the repulse at Chelambakam had been greatly exaggerated, and he thought himself sure of an easy victory. Coote was at once told that the enemy was fortifying himself only seven miles off, and he called a council of war, which, even when he pointed out that defeat meant the loss of the Madras presidency, unanimously decided to fight. Coote accordingly marched out at 7 a.m. on the morning of 1 July 1781 with 2,070 Europeans and six thousand sepoys, and found Hyder Ali with forty thousand soldiers and many camp-followers in a strong position resting on the sea, defended by heavy artillery. Coote examined the position for an hour under a heavy fire, and then ordered Major-general James Stuart to turn the enemy's right upon the sandhills and attack him in flank. Stuart advanced at 4 p.m. and was twice repulsed, but at last, aided by the fire of an English schooner, he was successful. Coote then ordered his first line under Major-general Munro to advance, and Hyder Ali was utterly defeated. Coote followed up his great victory by a series of successes. He joined Pearse at Pulicat on 2 Aug.; he took Tripassoor on 22 Aug.; and, with his army increased to twelve thousand men, he stormed Parambakam on 27 Aug., and defeated Hyder Ali on the very spot where but a year before he had captured Colonel Baillie's force. He continued his successes until 7 Jan. 1782, defeating Hyder Ali in four more regular engagements, and retaking fortresses from him, and then he was forced by ill-health to return to Bengal, handing over the command of the troops to Major-general James Stuart. His stay in Calcutta partially restored his health, but on his way back to Madras the ship he sailed in was chased by a French cruiser, which so upset his enfeebled frame that he died, two days after reaching Madras, on 26 April 1783. The victory of Porto Novo as surely saved Madras from Hyder Ali as Wandewash had saved it from Lally. Coote's body was brought back from India, and landed at Plymouth with great pomp on 2 Sept.; it was interred at

Rockburne Church in Hampshire, close to his estate of West Park, where the East India Company erected a monument over it with an epitaph by Mr. Henry Bankes, M.P. Coote was married, but had no children, and left his vast property to his nephew, the second Sir Eyre Coote, K.B. [q.v.]

Colonel Wilks, in his 'Historical Sketches of the South of India,' thus shortly describes the character of Coote, under whom he served: 'Nature had given to Colonel Coote all that nature can confer in the formation of a soldier; and the regular study of every branch of his profession, and experience in most of them, had formed an accomplished officer. A bodily frame of unusual vigour and activity, and mental energy always awake, were restrained from excessive action by a patience and temper which never allowed the spirit of enterprise to outmarch the dictates of prudence. Daring valour and cool reflection strove for the mastery in the composition of this great man. The conception and execution of his designs equally commanded the confidence of his officers; and a master at once of human nature and of the science of war, his rigid discipline was tempered with an unaffected kindness and consideration for the wants and even the prejudices of the European soldiers, and rendered him the idol of the native troops.' His portrait still hangs in the exchange at Madras, and, when Colonel Wilks wrote, no sepoy who had served under him ever entered the room without making his obeisance to Coote Bahadur (Wilks, *Historical Sketches of the South of India*, ed. 1869, i. 251, 252).

[There is no good biography of Coote extant. For his Indian career, see all histories of British India, but more especially Cambridge's War on the Coromandel; Orme's History of the late Events in India; Wilks's Historical Sketches of the South of India; while a good modern account of the battle of Porto Novo is given in Malleson's Decisive Battles of British India.]

H. M. S.

COOTE, Sir EYRE (1762–1824?), general, was the second son of the Very Rev. Charles Coote, dean of Kilfenora, brother of Charles Henry Coote, who succeeded the last Earl of Mountrath as second Lord Castle Coote in 1802, and nephew of Sir Eyre Coote, K.B., the celebrated Indian general [q.v.], to whose vast estates in England and Ireland he eventually succeeded. He was born in 1762, was educated at Eton, and received his first commission at the age of fourteen as an ensign in the 37th regiment. He at once embarked for America with his regiment, and carried the colours at the battle of Brooklyn on 27 Aug. 1776. He was then promoted lieutenant, and served with that rank at York Island, Rhode Island, the expedition to the Chesapeake, and the battles of Brandywine, Germantown, and Monmouth Court House. He was promoted captain on 10 Aug. 1778, and served in the campaign in New York in 1779, at the siege of Charleston in 1780, and finally throughout Lord Cornwallis's campaigns in Virginia up to the capitulation of Yorktown, when he became a prisoner. After his release he returned to England, and became major of the 47th regiment in 1783, and lieutenant-colonel of the 70th in 1788. In 1793, on the outbreak of the war with France, he accompanied Sir Charles Grey to the West Indies in command of a battalion of light infantry, formed from the light companies of the various regiments in the expedition, and greatly distinguished himself throughout the operations there, and especially at the storming of the Morne Fortuné in Guadeloupe, for which he was thanked in general orders (see *Military Panorama* for May 1813). He was promoted colonel on 24 Jan. 1794, and returned with Sir Ralph Abercromby in 1795 to the West Indies, where he again distinguished himself, and for his services was made an aide-de-camp to the king. In 1796 he was made a brigadier-general, and appointed to command the camp at Bandon in Ireland, and on 1 Jan. 1798 he was promoted major-general, and shortly after given the important command of Dover. From his holding that post he was appointed to command the troops employed in the expedition which had been planned by Sir Home Popham to cut the sluices at Ostend, and thus flood that part of the Netherlands which was then in the possession of the French. The troops were only thirteen hundred in number, and were successfully disembarked and cut the sluices as proposed on 18 May. A high wind off the land then sprang up, and the ships could not come in to take the troops off. French troops were hurried up, and the small English force was completely hemmed in, and after a desperate resistance, in which he lost six officers and 109 men killed and wounded, Coote, who was himself severely wounded, was forced to surrender. He was soon exchanged, and then returned to his command at Dover, but was summoned from it in 1799 to command a division in the expedition to the Helder. Coote's and Don's division formed Sir J. Pulteney's column in the fierce battles of Bergen, but the successes of Pulteney's and Abercromby's columns could not make up for the failure of the rest, and the Duke of York had to sign the disgraceful convention of Alkmaer. In 1800 Coote was appointed to command a brigade in the Mediterranean, and bore his part in the disembarkation of Sir Ralph

Abercromby in Egypt and in the battles there of 8, 13, and 21 March. When Sir John Hutchinson, who succeeded Sir Ralph Abercromby, commenced his march to Cairo, Coote was left in command before Alexandria, and conducted the blockade of that city from April to August 1801. In the latter month General Hutchinson rejoined the army before Alexandria, and determined to take it. He ordered Coote to take two divisions round to the west of the city, and to attack the castle of Marabout, which commanded it. The operation was successfully conducted; Coote took Marabout after a stubborn resistance, and Alexandria surrendered. His services in Egypt were so conspicuous that Coote was made a knight of the Bath, and also a knight of the new order of the Crescent by the sultan, and appointed to command an expedition which was to assemble at Gibraltar for service against South America. This expedition, however, was stopped by the peace of Amiens, and Coote returned to England, and in 1802 he was elected M.P. for Queen's County, in which he possessed large property inherited from the famous Sir Eyre Coote. He did not sit long in the House of Commons at this time, for in 1805 he was promoted lieutenant-general and appointed lieutenant-governor and commander-in-chief of the island of Jamaica. In April 1808 he had to resign his government from ill-health, for the West Indian climate greatly tried his constitution and affected his brain. Nevertheless, he was appointed second in command to Lord Chatham in 1809, when the expedition to the Walcheren was projected, and he superintended all the operations of the siege of Flushing until its surrender. His proceedings, however, were so eccentric during the expedition, that it was obvious that he could never again be trusted with a command. He was transferred from the colonelcy of the 89th regiment, to which he had been appointed in 1802, to that of the 34th in 1810, elected M.P. for Barnstaple, and promoted general in 1814. His conduct became more and more eccentric, and on 25 Nov. 1815 he was brought up at the Mansion House before the lord mayor on a charge of indecent conduct. The case was dismissed, but the Duke of York, the commander-in-chief, heard of these proceedings, and, in spite of the strong representations from many distinguished officers, he directed Sir John Abercromby, Sir Henry Fane, and Sir George Cooke to report upon the matter. These three generals, after a long inquiry, reported that Coote was eccentric, not mad, and that his conduct had been unworthy of an officer and a gentleman. Coote was removed from his regiment, dismissed from the army, and degraded from the order of the Bath. This was undoubtedly very severe punishment for a veteran officer, whose brain had been affected by severe wounds and service in tropical climates. Coote lost his seat in parliament at the dissolution of 1818, and is supposed to have died about 1824.

[See biographies in the European Magazine for April 1810, and in the Military Panorama for May 1813, and 'A Plain Statement of Facts relative to Sir Eyre Coote, containing the official correspondence and documents connected with his case,' 1816.] H. M. S.

COOTE, HENRY CHARLES (1815–1885), writer of the 'Romans in Britain' and several legal treatises, was son of the well-known civilian, Charles Coote [q. v.] He was admitted a proctor in Doctors' Commons in 1840, practised in the probate court for seventeen years, and, when that court was thrown open to the whole legal profession in 1857, became a solicitor. He wrote several books on professional subjects, but devoted all his leisure in middle life to the study of early English history, folklore, and foreign literature. Coote frequently travelled in Italy, and was an accomplished linguist. He was a fellow of the Society of Antiquaries, a founder of the Folklore Society, and an industrious contributor to learned periodicals. He was attacked by paralysis in 1882, and died on 4 Jan. 1885, being buried at Kensal Green six days later.

Coote's name is chiefly associated with his endeavours to prove that the Roman settlers in Britain were not extirpated at the Teutonic conquest of the fifth century, and that the laws and customs observed in this country under Anglo-Saxon rule were in large part of Roman origin. The theory was first advanced by Coote in some papers published in the 'Gentleman's Magazine,' and in 1864 this material was expanded into a little volume entitled 'A Neglected Fact in English History.' Little attention was paid to Coote's researches until 1870, when Mr. E. A. Freeman subjected them to a fierce attack in a paper issued in 'Macmillan's Magazine.' Coote was stimulated to revise his work, and in 1878 he published a larger volume entitled 'The Romans in Britain.' All accessible authorities are here laid under contribution, and the importance of Coote's conclusions were acknowledged by Mr. Frederic Seebohm in his 'English Village Community,' 1883. Although Mr. Freeman and his disciples decline to modify their opinion that the Anglo-Saxon *régime* and population were free from any Roman taint, Coote's reasoning makes it clear that this opinion can only be finally accepted

with large and important qualifications. Several papers bearing on this and cognate points were contributed by Coote to the 'Transactions of the London and Middlesex Archæological Society.'

Coote's other writings are: 1. 'Practices of the Ecclesiastical Courts, with Forms and Tables of Costs,' 1846. 2. 'The Common Form Practice of the Court of Probate in granting probates . . . with the New Act (20 & 21 Vict. c. 77),' 1858; 2nd edition (with Dr. T. H. Tristram's 'Practice of the Court in Contentious Business') 1859; 9th edition 1883. 3. 'Practice of the High Court of Admiralty,' 1860; and 2nd edition 1869. His last published work was a paper in the 'Folklore Quarterly Journal' for January 1885, to which he was a very frequent contributor.

[Athenæum for 17 Jan. 1885, p. 86, and 24 Jan. p. 122; Brit. Mus. Cat.]

COOTE, HOLMES (1817–1872), surgeon, was born on 10 Nov. 1817, and was second son of Richard Holmes Coote, a conveyancer. He was educated at Westminster School, and at the age of sixteen was made apprentice to Sir William Lawrence, one of the surgeons to St. Bartholomew's Hospital. In 1845 he obtained a prize at the College of Surgeons for an essay 'On the Anatomy of the Fibres of the Human Brain, illustrated by the Anatomy of the same parts in the Lower Vertebrata.' His first book was published in 1849, 'The Homologies of the Human Skeleton,' and is an explanation of the relation of the several bones of the human skeleton to the parts of the archetype skeleton of Richard Owen. It is a mere piece of book-work. He was elected demonstrator of anatomy in the St. Bartholomew's Medical School, and continued to teach in the dissecting-room till elected assistant surgeon in 1854. Shortly after he received leave from the governors of the hospital to be absent as civil surgeon in charge of the wounded from the Crimean war at Smyrna. After his return he published 'A Report on some of the more important Points in the Treatment of Syphilis,' 1857, and in 1863 he was elected surgeon to the hospital. Besides some shorter writings, Coote published in the 'St. Bartholomew's Hospital Reports' three papers on diseases of the joints (vols. i. and ii.), one on the treatment of wounds (vol. vi.), on rickets (vol. v.), on operations for stone (vol. iv.), and one on a case of aneurysm. In 1867 he published a volume 'On Joint Diseases.' He wrote easily, but without much collected observation, thought, or research, and it is only as evidence of the practice of his period that his works deserve consultation. He was a tall man of burly frame, of kindly disposition and convivial tastes. He married twice, but was never in easy circumstances, nor attained much practice. While still in the prime of life he looked older than his years, and was attacked by general paralysis with delusions of boundless wealth, and died in December 1872.

[Memoir by Luther Holden in St. Bartholomew's Hospital Reports, 1873; MS. Minute-book of Medical Council of St. Bartholomew's; personal knowledge.] N. M.

COOTE, RICHARD, first Earl of Bellamont (1636–1701), governor of New York, was the only son of Richard Coote, lord Coloony in the peerage of Ireland (who had been granted that title on the same day, 6 Sept. 1660, that his elder brother, Sir Charles Coote [q. v.], was created Earl of Mountrath), by Mary, daughter of Sir George St. George of Carrickdrumruske, co. Leitrim, and sister of the first Lord St. George. He succeeded his father as second Lord Coloony in 1683, and having married Catherine, daughter and heiress of Bridges Nansan of Bridgnorton, Worcestershire, he acquired an interest in that county, and was elected M.P. for Droitwich in 1688. He was a vigorous supporter of William III both in parliament and in the campaign in Ireland, and, though attainted by James's Irish parliament in 1689, he was largely rewarded by King William, made treasurer and receiver-general to Queen Mary, appointed governor of co. Leitrim, and finally, on 2 Nov. 1689, created Earl of Bellamont in the peerage of Ireland. He was re-elected for Droitwich in 1689, and continued to sit in the English House of Commons until 1695, in which year he was appointed governor of New England, with a special mission to put down piracy and unlawful trading. A certain Colonel Robert Levingston suggested to Lord Bellamont that Captain Kidd was a fit man to put down the piracy which prevailed in the West Indies and on the American coast, and when the king was obliged to refuse Kidd a ship of war, Levingston and Lord Bellamont induced the Duke of Shrewsbury, Lords Somers, Orford, Romney, and others, to advance a sum of 6,000*l.*, with which the Adventure was fitted out for Kidd, with special powers to arrest pirates. When Lord Bellamont arrived at his seat of government in 1697 after the peace of Ryswick, he heard that Kidd had been reported as a most audacious pirate by the East India Company, and that he was again on the American coast, and he felt his honour involved in seizing this pirate captain, whom he had been chiefly instrumental in

fitting out. Kidd wrote to Lord Bellamont that he was innocent of the crimes imputed to him, and the governor replied that if that was the case he might safely come to see him at Boston. Kidd accordingly came to Boston on 1 June 1699, but his former patron immediately arrested him, and, as there was no law in New England against piracy, sent him to England for trial in 1700. The whole question of the partners who had fitted out Kidd's ship was discussed in the House of Commons, and it was finally decided on 28 March 1701 that the grant to Lord Bellamont under the great seal of all the goods taken by Kidd from other pirates was not illegal. Lord Bellamont's short government in New England was not entirely taken up by his efforts to arrest Kidd. Bancroft speaks of him as 'an Irish peer with a kind heart, and honourable sympathies for popular freedom' (Bancroft, *History of the United States of America*, ii. 233), and tells a story of him, that he once said publicly to the House of Assembly of New York: 'I will pocket none of the public money myself, nor shall there be any embezzlement by others' (*ib.* ii. 234). Lord Bellamont died at New York on 5 March 1701, and was honoured with a public funeral there.

[Lodge's Peerage of Ireland, ed. Archdall, iii. 209–12; Bancroft's Hist. of the United States of America.] H. M. S.

COPCOT, JOHN, D.D. (*d.* 1590), master of Corpus Christi College, Cambridge, is said to have been a native of Calais. He matriculated at Cambridge as a pensioner of Trinity College on 16 Nov. 1562. He became a scholar of the college, proceeded B.A. in 1566, and was soon afterwards elected to a fellowship. He commenced M.A. in 1570, had a license as one of the preachers of the university in 1576, proceeded B.D. in 1577, and was created D.D. in 1582. In 1584 he preached at St. Paul's Cross, London, upon Psalm lxxxiv., in defence of the discipline of the established church against the attacks contained in Dudley Fenner's publication, entitled 'Counter-Poyson.' In October 1586 he preached a learned Latin sermon before the convocation in St. Paul's Cathedral (Fuller, *Church Hist.*, ed. Brewer, v. 83). In November the same year he became vice-chancellor of the university of Cambridge. When chosen vice-chancellor he was only a fellow of Trinity College, 'within which he gave upper hand to Dr. Still (then master), but took it of him when out of the walls of the college' (Fuller, *Hist. of Cambridge*, ed. Prickett and Wright, p. 281). An act was accordingly made among the doctors that for the future no one who was not head of a house should be eligible for the vice-chancellorship (*Addit. MSS.* 5807 f. 40, 5866 f. 32 *b*). Copcot's official year was unquiet. Serious dissensions prevailed in several colleges, rigorous measures were deemed necessary to repress nonconformity and to preserve discipline, and the university was involved in unpleasant disputes with the town (Cooper, *Annals of Cambridge*, ii. 428–51).

On 6 Nov. 1587 Copcot was, on the recommendation of Lord Burghley, elected master of Corpus Christi College. He was also rector of St. Dunstan-in-the-East, London, prebendary of Sidlesham in the church of Chichester, and chaplain to Archbishop Whitgift. On more than one occasion he represented the clergy of London in convocation, and he was among the fit and able persons recommended to be employed in the conferences with priests and jesuits (Strype, *Life of Whitgift*, p. 99, folio). His ejection of Anthony Hickman from a fellowship in Corpus Christi College occasioned many disputes in that society. Hickman was eventually restored by superior authority (Masters, *Hist. of C. C. C. C.* pp. 120–2). Copcot died in the early part of August 1590; the place of his burial is unknown (Cooper, *Athenæ Cantab.* ii. 94).

He is said to have been well skilled in controversy, and a great critic in the Latin language. Fuller relates that he was very familiar with the elder John Drusius, who wrote a letter to him superscribed 'Manibus Johannis Copcot'—to the ghost of John Copcot—so much was the doctor macerated by constant study (*Hist. of Cambridge*, p. 103).

He was author of 'A Sermon preached at Powles Crosse in 1584, wherein answeare is made unto the autor of the Counter-Poyson touching the sense of the 17th verse of the fifte chapter of the first to Timothye. Also an answeare to the defence of the reasons of the Counter-Poyson for the maintenaunce of the Eldership,' Lambeth MS. 374, f. 115. An extract from the sermon is in 'A Parte of a Register of sundrie memorable matters written by divers godly and learned men, who stand for a Reformation in the Church' (Ames, *Typogr. Antiq.* ed. Herbert, p. 1675; Tanner, *Bibl. Brit.* p. 277). His 'Injunctions for Christ's College, Cambridge,' December 1586 (Latin), are in Strype's 'Annals.' Other letters relating to Cambridge affairs have been printed.

To Copcot's exhortations the university of Cambridge is indebted for the valuable collection of records made by Robert Hare (Masters, *Hist. of C. C. C. C.* p. 124; Cooper, *Athenæ Cantab.* iii. 47).

[Authorities cited above; also Egerton MSS. 2528, 2598 f. 240.] T. C.

COPE, ALAN (*d.* 1578), catholic divine, was a native of the city of London. He was educated at Oxford, and after taking the degree of B.A. was made perpetual fellow of Magdalen College in 1549. He graduated M.A. in 1552, being that year senior of the act celebrated on 18 July. In 1558 he was unanimously chosen senior proctor of the university. He studied civil law for five years, and supplicated for the degree of B.C.L. on 17 Dec. 1558, and again on 30 April 1560 (Boase, *Register of the University of Oxford*, i. 218). In the latter year, when he saw that the Roman catholic religion would be silenced in England, he obtained leave of absence from his college and withdrew to the continent. After staying some time in Flanders he went to Rome, where, applying himself to the study of canon law and divinity, he became doctor in those faculties (Dodd, *Church Hist.* ii. 62). The pope made him a canon of St. Peter's, thus providing for him an honourable and a plentiful subsistence. He died at Rome in September or October 1578, and was buried in the church belonging to the English college (*Diaries of the English College, Douay*, p. 145; Pits, *De Angliæ Scriptoribus*, p. 772), 'leaving behind him a most admirable exemplar of virtue, which many did endeavour to follow, but could not accomplish their desires' (Wood, *Athenæ Oxon.*, ed. Bliss, i. 456).

His works are: 1. 'Syntaxis Historiæ Evangelicæ,' Louvain, 1572, 4to; Douay, 1603, 4to (Duthillœul, *Bibliographie Douaisienne*, p. 56). 2. 'Dialogi sex contra Summi Pontificatus, Monasticæ Vitæ, Sanctorum, Sacrarum Imaginum Oppugnatores, et Pseudo-martyres; in quibus explicantur Centurionum etiam Magdeburgensium, auctorum Apologiæ Anglicanæ, Pseudo-martyrologorum nostri temporis, maxime vero Joannis Foxi mendacia deteguntur,' Antwerp, 1566, 4to, illustrated with a plate of the miraculous cross, found in an ash tree at St. Donat's, Glamorganshire, shortly after the accession of Elizabeth (Gillow, *Bibl. Dict. of the English Catholics*, i. 561). Although this work appeared under Cope's name, it was really written by Dr. Nicholas Harpsfield during his imprisonment in the Tower. Harpsfield entrusted its publication to Cope, who, to avoid the aggravation of his friend's hardships, put his own name to the book, concealing the name of the author under the letters A. H. L. N. H. E. V. E. A. C., that is, 'Auctor hujus libri, Nicolaus Harpsfeldus. Eum vero edidit Alanus Copus' (Reynold, *Conference with Harte*, p. 36). 3. 'Carminum diversorum lib. i.' (Tanner). Cope was not, as Fuller states, the author of the 'Ecclesiastical History of England' which goes under the name of Nicholas Harpsfield.

[Authorities cited above; Boase's Register of the Univ. of Oxford, 300; Lowndes's Bibl. Man. (Bohn), Suppl. p. 233; Fuller's Church Hist. (Brewer), ii. 358, 466, iv. 456; Cat. of Printed Books in Brit. Mus.] T. C.

COPE, Sir ANTHONY (*d.* 1551), author, second son of William Cope of Hanwell, Oxfordshire, cofferer to Henry VII, by his second wife Joan, daughter of John Spencer of Hodnell, Warwickshire, was a member of Oriel College, Oxford, but does not appear to have graduated. After leaving Oxford, he travelled in France, Germany, and Italy, visiting various universities, and became 'an accomplished gentleman,' writing 'several things beyond the seas,' which, Wood says, are spoken of in an epigram made by Spagnoli, or, as he was called, Johannes Baptista Mantuanus. This epigram was seen by Bale, but appears now to be lost. At the age of twenty-six he succeeded to his father's estates, inheriting an old manor house near Banbury called Hardwick, and the mansion of Hanwell left incomplete by his father, which he finished, and which is described by Leland as 'a very pleasant and gallant house.' In 1536 he had a grant of Brook Priory in Rutlandshire, which he afterwards sold, and bought considerable property in Oxfordshire. He was engaged in a dispute with the vicar of Banbury in 1540, and received the commendation of the council for his conduct. He was first vice-chamberlain, and then principal chamberlain to Catherine Parr, and was knighted by Edward VI on 24 Nov. 1547, being appointed in the same year one of the royal visitors of Canterbury and other dioceses. In 1548 he served as sheriff of Oxfordshire and Berkshire. He died at Hanwell on 5 Jan. 1551, and was buried in the chancel of the parish church. He married Jane, daughter of Matthew Crews, or Cruwys, of Pynne in Stoke English, Devonshire, and by her had a son Edward (who married Elizabeth, daughter of Walter Mohun of Wollaston, Northamptonshire, and had two sons, Anthony and Walter [q. v.]), and a daughter Anne, wife of Kenelm Digby of Drystoke, Rutlandshire. He wrote: 1. 'The Historie of the two moste noble Capitaines in the Worlde, Anniball and Scipio . . . gathered and translated into Englishe out of T. Livius and other authorities' (black letter), T. Berthelet, London, 1544, 4to, also in 8vo 1561, 4to 1568 with date of colophon 1548, 8vo 1590 (all in the British Museum), with three stanzas prefixed by Berthelet, and dedicatory preface to the king, in which reference is made to 'youre most famous subduynge of the Romayne monster Hydra.' 2. 'A Godly Meditacion upon XX. select and

chosen Psalmes of the Prophet David . . . by Sir Anthony Cope, Knight' (black letter), J. Day, 1547, 4to, reprinted with biographical preface and notes, 1848, by William H. Cope. Among the manuscripts at Bramshill are two ascribed to Cope—an abbreviated chronology and a commentary on the first two gospels dedicated to Edward VI.

Sir Anthony Cope (1548?–1614), Cope's elder grandson, high sheriff of Oxfordshire (1581, 1590, and 1603), represented Banbury in six parliaments (1586–1604), and was committed to the Tower (27 Feb. to 23 March 1586–7) for presenting to the speaker a puritan revision of the common prayer-book and a bill abrogating existing ecclesiastical law. He became a knight (1590) and a baronet (29 June 1611); twice entertained James I at Hanwell (1606 and 1612); married (1) Frances Lytton, by whom he had four sons and three daughters, and (2) Anne Paston, who had been twice a widow; died July 1614, and was buried at Hanwell. The present baronet, Sir W. H. Cope of Bramshill, Hampshire, descends from Anthony, Sir Anthony's second son.

[W. H. Cope's preface to the Meditations; Hist. MSS. Comm. 3rd Rep. 242–4; Davenport's Lord Lieutenants of Oxfordshire; Nichols's Progresses; Wood's Athenæ Oxon. (Bliss), i. 192; Bale's Brit. Scriptt. xi. 74; Pits, Angliæ Scriptt. 735; Tanner's Bibl. Brit. 198; Leland's Itinerary (Hearne, 1744), iv. ii, 59; Strype's Cranmer (8vo ed.), 209; Collins's Baronetage, i. 112.] W. H.

COPE, EDWARD MEREDITH (1818–1873), classical scholar, was born on 28 July 1818 at Birmingham, was educated at the schools of Ludlow and Shrewsbury, and entered Trinity College, Cambridge, in 1837. After taking his degree in the mathematical tripos of 1841, and appearing as senior in the classical tripos, he was elected fellow of Trinity College in 1842, and took the degree of M.A. in 1844. In 1845 he was appointed assistant tutor of Trinity College, and here, excepting the portions of the year he spent in foreign travel, the greater part of his life was spent. He was ordained deacon in 1848 and priest in 1850, but he found the work of the educational clergy more congenial than that of the parochial. In 1867 he was a candidate for the Greek professorship at Cambridge; the votes of the electors were divided, and as the vice-chancellor and the master of Trinity College, on whom the election then devolved, differed, the appointment lapsed to the chancellor, who gave it to Dr. Kennedy. There is no doubt that his disappointment on this occasion preyed on Cope's mind, and was one of the causes of his seizure in 1869. His mind then gave way, and after lingering for four years, he died on 4 Aug. 1873, and was buried at Birmingham.

Although his forte lay in Greek and Latin scholarship, his knowledge of the chief modern languages of Europe was very remarkable. His first published work of any importance was his criticism of Mr. Grote's dissertation on the sophists in the 'Cambridge Journal of Classical Philology,' 1854–6. He published a translation of the Gorgias in 1864, and an introduction to Aristotle's 'Rhetorick' in 1867. After his death his translation of the 'Phædo' was edited by Mr. H. Jackson, and his complete edition of the 'Rhetorick of Aristotle,' with an elaborate commentary, appeared in 1877, edited by Mr. J. E. Sandys. Some valuable notes and corrections of his will be found in one of the later volumes of Grote's 'History of Greece.'

[Munro's Memoir, prefixed to Sandys's edition of the Rhetorick, Camb. 1877; personal knowledge.] H. R. L.

COPE, Sir JOHN (*d.* 1760), commander-in-chief of the forces in Scotland during the rebellion of 1745, was at an early period of his life indebted to the favour of Lord Strafford, with whom, as appears from letters preserved in the British Museum, he was on terms of intimate friendship. Except, however, that he entered the army as a cavalry officer, and in 1707 held the rank of cornet, no particulars of his early career have been preserved. He was afterwards colonel of the 7th regiment of foot, and obtained the dignity of a knight of the Bath. In 1742 he was one of the generals appointed to the command of troops despatched to the assistance of the queen of Hungary. In 1745, when Prince Charles landed in the highlands, he was commander-in-chief in Scotland, and on rumours reaching him of the prince's arrival he resolved to march to the highlands to check the prince's progress. The feverish eagerness with which at the urgent request of the lords of the regency he set out on this expedition was gradually spent on the march northwards. When he left Stirling on 19 Aug. the number of men under his command did not exceed fourteen hundred, and the auxiliaries on which he relied to join him on the march, not having time for preparation, failed to appear. The difficulties of the mountain passes also began to overawe his resolution, and when he came in sight of the rebels posted on Corryarak, barring the way to Fort Augustus, he became alarmed, and at the junction of the roads at Catlaig turned southwards towards Inverness. The highlanders on learning the news uttered cries of exultation, and advanced to Garvamore. At

first they had the intention of cutting off his retreat, but on second thoughts it was resolved to march southward into the low country in the hope of seizing Edinburgh before Cope should return. Cope now recognised the necessity of occupying his former position at Stirling, but without reinforcements of highlanders, which he found it unable to procure, could not dare to retreat by land. He accordingly sent news of his predicament to the authorities in Edinburgh, and transports were sent to bring his troops back by sea from Aberdeen, but while they were landing at Dunbar the rebels had taken possession of Edinburgh. On news reaching the rebels that Cope was marching to its relief, they boldly resolved to meet him in the open. On 20 Sept. both armies, nearly equal in strength, came in sight of one another at Prestonpans, upon which Cope resolved to take up a strong but cramped position, with his front to Prestonpans and his right to the sea, a boggy morass about half a mile in breadth stretching between the two armies. As night was approaching the troops on both sides resolved to defer the conflict till the morrow, but one of the rebels from Edinburgh, who was thoroughly acquainted with the ground, having undertaken to point out a ford where the morass could be easily crossed, Charles and his officers resolved to cross over in the darkness, and make their attack just as day began to break. The ruse was completely successful, for such was the impetuous rush of the highlanders that the troops of Cope, half awake and utterly bewildered, could make no effective resistance, and in a few minutes were in headlong flight. Only one round of ammunition was fired, and not one bayonet was stained with blood. Few except the cavalry made good their escape, the whole of the infantry being either killed or taken prisoners. The ludicrous part played by Cope is ridiculed in the well-known song 'Hey, Johnnie Cope! are ye waukin yet?' A council of officers was appointed to inquire into his conduct, but they unanimously absolved him from all blame, their decision being that he 'did his duty as an officer, both before and after the action; and his personal behaviour was without reproach; and that the misfortune on the day of action was owing to the shameful behaviour of the private men, and not to any misconduct or misbehaviour of Sir John Cope or any of the officers under his command.' In 1751 he was placed on the staff in Ireland. He died 28 May 1760 (*Scots Mag.* xxii. 387).

[Report of the Proceedings and Opinions of the Board of General Officers on their Examination into the conduct, behaviour, and proceedings of Sir John Cope, knight of the Bath, 1749; Culloden Papers; Lockhart's Memoirs; Gent. Mag. xv. 443, xvi. 593, xix. 51–60; Georgian Era, ii. 48; Chambers's History of the Rebellion; Hill Burton's History of Scotland; Ewald's Life and Times of Prince Charles Stuart (1876); Cope's Letters to Lord Strafford, 1707–11, Add. MS. 22231; Letters to Lord Strafford, 1707–24, Add. MSS. 31134, 31135, 31141; Cope's opinion in favour of a march into Germany, Add. MS. 22537.] T. F. H.

COPE, MICHAEL (*fl.* 1557), protestant author, fled from England to escape persecution in the reign of Mary, and took refuge in Geneva, where he preached much in French. He was the author of 'A faithful and familiar Exposition of Ecclesiastes,' written in French, Geneva, 1557, 4to, with corrections, 1563; and 'An Exposition upon fyrste chap. of ye prouerbis of Salomon by Mygchell Coope,' which Luke Harrison received license to print in 1564.

[Wood's Athenæ Oxon. (Bliss), i. 192; Tanner's Bibl. Brit. 199; Ames's Typogr. Antiq. (Herbert), 929.] W. H.

COPE, RICHARD (1776–1856), author and divine, was born near Craven Chapel, Regent Street, London, on 23 Aug. 1776. When less than twelve years old he entered upon business life; but it proved uncongenial to his disposition, and he became a student at the Theological College, Hoxton, in March 1798. After remaining in that institution for more than two years, he received an invitation from the independent congregation at Launceston in Cornwall. He preached his first sermon there (28 June 1800), remained on trial for twelve months, was ordained in the church on 21 Oct. 1801, and remained in that position until 24 June 1820, having for the previous twenty years kept with great success a boarding school, which was attended by the sons of dissenters throughout the county. From 1820 to 1822 he filled the post of tutor in the Irish Evangelical College, Manor Street, Dublin; but the appointment afforded him but slight satisfaction, and he eagerly withdrew. After this brief change of occupation, Cope returned to preaching. He was minister of Salem Chapel, Wakefield, from 1822 to 1829; of Quebec Chapel, Abergavenny, from 1829 to 1836; and of New Street Independent Chapel at Penryn, in his old county of Cornwall, from April 1836 until his death. He died at Penryn on 26 Oct. 1856, and was buried on 31 Oct. He married Miss Davies at St. James's Church, Piccadilly, on 30 June 1801. The degree of M.A. was conferred upon him at Marischal College, Aberdeen, on 12 March 1819, and he

was elected F.S.A. on 13 Feb. 1824. The 'Autobiography and Select Remains' of Cope were edited by his son, R. J. Cope, in 1857. The 'Remains' included many graceful poems, some of which appeared in the 'Evangelical Magazine' (1815–17), and in the 'Youth's Magazine' (1816). Cope published: 1. 'The Object accomplished by the Abolition of the Slave-trade,' a sermon, 1807. 2. 'Adventures of a Religious Tract,' anonymous (1820, 1825). 3. 'Robert Melville, or Characters contrasted,' Abergavenny, 1827. 4. 'Pulpit Synopsis,' outlines of sermons, 1837. 5. 'Entertaining Anecdotes,' 1838. 6. 'Pietas Privata,' family prayers, 1857.

[Autobiography, 1857; Boase and Courtney's Bibl. Cornub.; Boase's Collectanea Cornub. p. 161.] W. P. C.

COPE, Sir WALTER (*d.* 1614), politician, second son of Edward and grandson of Sir Anthony Cope [q. v.], was member of the Elizabethan Society of Antiquaries; was knighted 20 April 1603; became chamberlain of the exchequer, where he helped to catalogue the records, in 1609, master of the wards July 1613, and keeper of Hyde Park 1612. In 1607 he built at Kensington a house called Cope Castle (designed by John Thorpe), and bought Kensington manor in 1612. James I stayed with him in November 1612. He died, 27,000*l.* in debt, 31 July 1614, and was buried at Kensington. His only child, Isabel (by Dorothy, second daughter of Richard Grenville of Wotton), inherited the Kensington mansion, which was renamed Holland House by her husband Henry Rich, earl of Holland. Cope wrote an apology for his friend Salisbury's financial policy, printed in Gutch's 'Collectanea Curiosa,' i. 119. Many of his letters are at Hatfield.

[Nichols's Progresses; Cal. State Papers, 1590–1614; Collins's Baronetage, i. 112; Princess Liechtenstein's Holland House; Hearne's Curious Discourses.]

COPELAND, THOMAS (1781–1855), writer on surgery, son of the Rev. William Copeland, curate of Byfield, Northamptonshire (1747–1787), was born in May 1781, studied under Mr. Denham at Chigwell in Essex, and in London under Edward Ford [q. v.], his maternal uncle. He afterwards attended the medical classes in Great Windmill Street and at St. Bartholomew's Hospital. On 6 July 1804 he was admitted a member of the Royal College of Surgeons, and on the 14th of the same month was appointed an assistant surgeon in the 1st foot guards. He embarked with his regiment for Spain under Sir John Moore, and was present at the battle of Corunna in 1809. On his return to England and retirement from the army, finding that his uncle was declining practice, Copeland occupied his residence, 4 Golden Square, and having been appointed surgeon to the Westminster General Dispensary, he at once entered into a large connection, chiefly among the aristocracy. In 1810 he brought out 'Observations on the Diseases of the Hip-joint, by E. Ford; edited and revised with additions, by T. Copeland.' In the same year he published 'Observations on some of the principal Diseases of the Rectum,' a work which ran to three editions. His new and scientific treatment of these diseases established his reputation and fairly earned for him the distinction of being the founder of rectum surgery. As a consulting surgeon in this class of maladies his opinion in the west end of London was in much request. He was the first to suggest the removal of the septum narium by means of an ingeniously contrived pair of forceps, in cases where its oblique position obstructed the passage of air through the nostrils. He was elected a F.R.S. on 6 Feb. 1834, and in 1843 became an honorary F.R.C.S. For a time he was a member of the council of the College of Surgeons, and became surgeon-extraordinary to Queen Victoria in 1837. He removed to 17 Cavendish Square in 1842, but his health failing him he limited his practice from that period. He was also the author of 'Observations on the Symptoms and Treatment of the Diseased Spine, more particularly relating to the Incipient Stages,' 1815; a second edition appeared in 1818 and the work was translated into several European languages. Among his contributions to professional journals was a paper entitled 'History of a Case in which a Calculus was voided from a Tumour in the Groin' (*Trans. Med.-Chir. Soc.* iii. 191). His career was marked by a becoming deference to the regulations of professional etiquette, and by courtesy and friendship towards his brother practitioners. He died from an attack of jaundice at Brighton on 19 Nov. 1855. His wife died on 5 Dec. 1855. He left 180,000*l.*, bequeathing 5,000*l.* both to the Asylum for Poor Orphans of the Clergy, and to the Society for the Relief of Widows and Orphans of Medical Men.

[Gent. Mag. January 1856, p. 91; Pettigrew's Medical Portrait Gallery (1840), vol. iv. No. 2; Medical Circular, 13 July 1853, p. 31; Medical Directory, 1856, p. 727.] G. C. B.

COPELAND, WILLIAM JOHN (1804–1885), scholar and divine, was the son of William Copeland, surgeon, of Chigwell, Essex, where he was born on 1 Sept. 1804. When eleven years old he was admitted at

St. Paul's School (11 Sept. 1815), and while there won the English verse prize (1823) and the high master's prize for the best Latin essay (1824). In the latter year he proceeded with a Pauline exhibition to Trinity College, Oxford, and, like another distinguished sympathiser with tractarian doctrines, was first a scholar and then a fellow of that college. Trinity College ranked second to Oriel only in sympathy with the Oxford movement, and Copeland, though never wavering in his attachment to the English church, entered into close connection with all the leading tractarians of the university. While at college he was ill and took no honours; but he was always known as one of the best Latin scholars at Oxford. His degrees were B.A. 1829, M.A. 1831, and B.D. 1840, and he was duly elected to a fellowship. In 1829 he was ordained to the curacy of St. Olave, Jewry; for the next three years he was curate of Hackney; and in 1832 he went to Oxford, where he remained until he accepted, in 1849, the college living of Farnham, Essex. This was his sole preferment in the church, and after a long illness he died at the rectory on 26 Aug. 1885. He never neglected his parochial duties, and he rebuilt the parish church with extreme care of design and execution.

Copeland was gifted with a keen sense of humour and with strong sympathies, which attracted to him a host of friends. He collected materials for, if he did not actually begin to write, a history of the tractarian movement; and as he possessed a tenacious memory, and had been intimately allied with the leaders of the cause, he would have completed the task to perfection. Newman dedicated to Copeland his 'Sermons on Subjects of the Day' as the kindest of friends, and Copeland edited eight volumes of Newman's 'Parochial and Plain Sermons' (1868), an edition which was more than once reprinted, besides printing a valuable volume of selections from the same series of discourses. The 'Homilies of St. John Chrysostom on the Epistle to the Ephesians' were translated by Copeland, and included in the fifth volume of the 'Library of the Fathers;' and Mozley says that Copeland contributed to the 'Tracts for the Times.' Part of his library passed, through the agency of his nephew, W. Copeland Borlase, formerly M.P. for St. Austell, Cornwall, to the National Liberal Club.

[Gardiner's St. Paul's School, 253, 403, 424, 427; T. Mozley's Reminiscences, ii. 3; Guardian, 2 Sept. 1885, p. 1294.] W. P. C.

COPELAND, WILLIAM TAYLOR (1797–1868), alderman of London, and porcelain manufacturer, was born 24 March 1797. He was the son of William Copeland, the partner of Josiah Spode, and after the decease of his father and the retirement of the latter he was for a long period at the head of the large pottery establishment known as that of 'Spode' at Stoke-on-Trent, and also of the firm in London. In 1828–9 he served the office of sheriff of London and Middlesex, and in the following year was elected alderman for the ward of Bishopsgate. He became lord mayor in 1835, and was for many years president of the royal hospitals of Bridewell and Bethlehem, as well as a member of the Irish Society, which consists of certain members of the corporation, upon whom devolves the management of the estates in Ireland belonging to the city of London. In 1831 and 1833 he contested unsuccessfully the parliamentary borough of Coleraine, but was seated on petition in both years, and retained his seat until the general election of 1837, when he was returned for the borough of Stoke-on-Trent, which seat he held until 1852, and again from 1857 to 1865. He was a moderate conservative in politics, and although he did not take an active part in the debates of the House of Commons, he was a useful member of committees, and a watchful guardian of the interests of the important district of the potteries which he represented. He also took an active part in civic affairs, maintaining with chivalrous zeal the ancient rights and privileges of the city of London whenever any of these were objects of attack. Copeland's name will rank along with that of Minton and one or two others as the real regenerators of the industry of the potteries. Though not possessing the knowledge of art which distinguished Wedgwood, he chose as his associates men of unquestionable taste and judgment, among whom was Thomas Battam, with whose aid the productions of his manufactory gained a world-wide renown, and in all the great international exhibitions of recent times obtained the highest commendation both for their design and execution. But the branch of ceramic art which Copeland carried to the highest degree of perfection was the manufacture of parian groups and statuettes, in which he secured the co-operation of some of the most eminent sculptors of the day, including Gibson, Calder Marshall, Foley, Marochetti, and Durham. Copeland was in early life a keen sportsman, keeping a stud of racehorses, and always identifying himself with those who sought to maintain the honour of the sport as an old English institution. He died at Russell Farm, Watford, Hertfordshire, 12 April 1868.

[Times, 14 April 1868, reprinted in Gent. Mag. 1868, i. 691; City Press, 18 April 1868; Art Journal, 1868, p. 158.] R. E. G.

COPERARIO, GIOVANNI, whose name is also sometimes spelt COPRARIO (*d.* 1626), musician, is said to have been an Englishman, of the name of John Cooper. According to Wood, he was 'an Englishman borne, who havinge spent much of his time in Italy, was there called *Coprario*, which name he kept when he returned into England, at which time he was esteemed famous for instrumental musick and composition of fancies, and thereupon was made composer to King Charles I. He was one of the first authors that set lessons to the viol lyra-way, and composed lessons not only to play alone, but for two or three lyra-viols in consert, which hath been approved by many excellent masters' (WOOD, *Bodl. MS.* 19 (D.) No. 106). In 1606 Coperario published 'Funeral Teares, for the death of . . . the Earle of Devonshire. Figured in seaven songes, whereof sixe are so set forth that the wordes may be exprest by a treble voice alone to the lute and base viole, or else that the meane part may bee added, if any shall affect more fulnesse of parts. The seaventh is made in forme of a dialogue, and cannot be sung without two voyces.'

At the great feast given on 16 July 1607 to James I by the Merchant Taylors' Company, when John Bull and Nathaniel Giles superintended the music, Coperario was paid 12*l.* for setting certain songs sung to the king. In conjunction with N. Laniere [q. v.], he wrote music for a masque of Campion's, performed at Whitehall on St. Stephen's night, 1613, on the occasion of the marriage of Somerset and Lady Frances Howard; for this he was paid 20*l.* (DEVON, *Issues of the Exchequer*, 1836, p. 165). He is said also (but on doubtful authority) to have been the composer of the music to the 'Maske of Flowers,' represented at Whitehall by the gentlemen of Gray's Inn on Twelfth night, 1613–14, and for the masque of the Inner Temple and Gray's Inn performed on the occasion of the marriage of the Princess Elizabeth and the Palsgrave, in February 1612–13. In 1613 Coperario published 'Songs of Mourning: Bewailing the untimely death of Prince Henry. Worded by Tho. Campion. And set forth to bee sung with one voyce to the Lute, or Violl,' and in the following year he contributed two compositions ('O Lord, how doe my woes' and 'I'll lie me down and sleep') to Sir William Leighton's 'Teares or Lamentacions of a Sorrowfull Soule.' Coperario was the music-master of Charles I, on whose accession he was made composer of music in ordinary, with a yearly salary of 40*l.* He died in 1626, and was succeeded in his post by Alfonso Ferrabosco [q. v.] No portrait of him is now known to exist, but when Vertue visited the music school at Oxford in 1732–3 he made a note that there was then in the collection a half-length of him, dressed in white (*Add. MS.* 23071, fol. 65). There is much music extant by Coperario, principally in the libraries of the queen, the British Museum, Christ Church and the Music School (Oxford), and the Royal College of Music. His compositions are chiefly instrumental fantasias, or 'Fancies,' in several parts, and show that he was a master in the art of polyphonic writing. But his importance in the history of English music lies in the fact that he must have been in Italy at the very time when the homophonic school arose, and that though his own bent was clearly towards the earlier school, yet his compositions for solo voices are written in the new manner, which was afterwards so astonishingly developed by his pupils, William and Henry Lawes. Coperario, in fact, with Ferrabosco and Laniere, forms the connecting link between Italy and England at the period when the musical drama originated.

[Grove's Dict. of Music, i. 398 *b*; State Papers, Dom. Ser., Charles I, App. 7 July 1626; Hawkins's Hist. of Music, iii. 372; Fenton's Observations on some of Mr. Waller's Poems (ed. 1742), p. cii; Clode's Memorials of the Merchant Taylors' Company, p. 177; information from the Rev. J. H. Mee and Mr. W. R. Sims.] W. B. S.

COPINGER, WILLIAM (*d.* 1416), clerk, was a member of a family settled at Buxhall, Suffolk. His will is dated 20 Jan. 1411–12, and was proved on 2 March 1415–16. He was buried at Buxhall (DAVY, *Athenæ Suffolcenses*, i., *Brit. Mus. Add. MS.* 19165, f. 53). Copinger's claim to be included among English writers rests upon the testimony of Bishop Bale, who mentions in his note-book (Bodleian Library, *Cod. Selden.*, supra, 64, f. 58 *b*) that he found two works of his in the possession of Balliol College, Oxford. These works were a treatise, 'De Virtutibus et Vitiis,' and a 'Sacramentale' in one book (so too in BALE, *Scriptt. Brit. Cat.* xi. 48, pt. ii. 62 et seq.) Pits expands this account by the statement that Copinger was a master of arts of some note in the university of Oxford, and that he is supposed to have been a member of Balliol College (*De Angliæ Scriptoribus*, appendix, ii. 22, p. 852). Two copies of the 'De Virtutibus et Viciis Auctoritates Sacre Scripture et Sanctorum ac Philosophorum' remain in the Balliol Library (codd. lxxxiii. 136–67, lxxxvi. f. 2 et seq.), both of the fourteenth century; and the former has the following colophon—'Explicit tractatus de viciis et virtutibus compilatus. Toppynger' (or perhaps 'Toppyng'—the flourish is am-

biguous). The name is apparently that, not of the author, but of the transcriber (H. O. Coxe, *Catal. of Oxford MSS.*, Balliol College, p. 24 *a*), and the initial letter is not *C* but *T*. Finally, there is no christian name given; and it is possible that the name 'William' was prefixed through an inadvertent confusion with a William Copinger of New College, who proceeded B.C.L. in 1542 (Wood, *Fasti Oxon.* i. 116, ed. Bliss), or perhaps with another William Copinger who made extracts from a Dublin chartulary which formed part of Sir James Ware's collection, and afterwards passed into the possession of the Earl of Clarendon (*Catal. Cod. MSS. Angl.* vol. ii. pt. ii. p. 8, 1697). As for the 'Sacramentale' referred to above, it is probably a copy of the well-known 'Pupilla Oculi' of John Borough [q. v.], (Balliol MS. ccxx. f. 54). It results, therefore, that Copinger has only found a place in English biographical dictionaries in consequence of an error of transcription on the part of Bishop Bale.

[Authorities cited above.] R. L. P.

COPLAND, JAMES, M.D. (1791–1870), physician, was born in November 1791 in the Orkney Isles, and was the eldest of nine children. He went to school at Lerwick, and in November 1807 entered the university of Edinburgh. His studies were at first directed towards theology, but after a time he preferred medicine, and graduated M.D. in 1815. He at once sought occupation in London, but finding none that suited him, after eighteen months, went to the Gold Coast as medical officer to the settlements of the African Company. He landed at Goree, Senegal, Gambia, and Sierra Leone, learning all he could of the diseases of the country, and on leaving Sierra Leone had abundant opportunity of making use of his newly acquired knowledge, for three-fourths of the crew fell ill of fever, and in the midst of the epidemic a gale carried away the masts. Soon after the storm Copland landed and made his way along the coast amidst the savages, sometimes on foot, sometimes in small trading vessels or in canoes, till he reached Cape Coast Castle, where he lived for some months. In 1818 he returned to England, but soon started on travels through France and Germany. In 1820 he became a licentiate of the College of Physicians of London, and settled in Walworth. In London physicians without friends and without hospital appointments, or the opportunity of becoming known as teachers, have from time to time endeavoured to rise in their profession by constant writing and publication. This was the course which Copland chose. His laborious habits make it probable that he might have added something to medical knowledge, but the method he adopted inevitably ended in his becoming an eminent compiler and not a learned physician. He began by writing on the medical topography of West Africa ('Quarterly Journal of Foreign Medicine,' 1820), on human rumination, on yellow fever, on hydrophobia, on cholera ('London Medical Repository,' 1821), and then engaged in a discussion ('London Medical and Physical Journal') on chronic peritonitis. The question disputed was how to determine whether such cases were due to tubercle or merely to chronic inflammation. Copland's paper shows no great knowledge of morbid anatomy, nor does he know enough to grasp the extreme difficulty of determining the point in particular cases during life. In 1822 he took a house in Jermyn Street, became editor of 'The London Medical Repository,' and wrote much in that journal on many subjects. In 1824 he published notes to a translation of Richerand's 'Physiology,' and in 1825 issued a prospectus for an 'Encyclopædia of Medicine.' At the same time he lectured on medicine at a medical school then existing in Little Dean Street, and somewhat later at the Middlesex Hospital. In 1828 and 1829 he again issued proposals for an encyclopædia, but again without success, till at last the scheme was adopted by Messrs. Longman, the publishers, and in 1832 the first part was issued and the work ultimately finished by Copland in three stout volumes, with double columns, on 3,509 closely printed pages. The 'Dictionary of Practical Medicine,' a book, by one man, on every part of medicine, the small-type columns of which would extend, if placed in succession, for almost a mile, is a marvel of persevering industry, unfortunately more astonishing than useful. The book is only comparable to the 'Continent' of Al Rhasis, a vast collection of opinions and statements ungoverned by discernment. Our own time, wiser than the centuries which succeeded Al Rhasis, leaves Copland's dictionary as undisturbed on the shelves as the 'Continent' itself. An abridgment was published by the author in 1866.

In 1832 the article on cholera was published as a separate book, 'Pestilential Cholera, its Nature, Prevention, and Curative Treatment.' Copland was elected F.R.S. in 1833, and fellow of the College of Physicians in 1837. He attained considerable practice and wrote in 1850 a small book 'On the Causes, Nature, and Treatment of Palsy and Apoplexy,' and in 1861 'The Forms, Complications, Causes, Prevention, and Treatment of Consumption and Bronchitis,' comprising also

the causes and prevention of scrofula. He was president of the Pathological Society, but did not obtain the respect of the practical morbid anatomists who attended its meetings, and who were often led to smile when the president claimed as his own numerous modern discoveries in pathology. Copland wrote more on medicine than any fellow of the college of his time, or of any past time, and was respected in the college, where he was Croonian lecturer 1844, 1845, 1846; Lumleian lecturer 1854, 1855, and Harveian orator 1857. He gave up practice about a year before his death, which took place at Kilburn 12 July 1870.

[Pettigrew's Medical Portrait Gallery, i. 109, where the materials for the memoir were supplied by Copland himself; Munk's Coll. of Phys. 1878, iii. 216; verbal accounts of surviving contemporary physicians.] N. M.

COPLAND, PATRICK, LL.D. (1749–1822), naturalist, was born in 1749 at the manse of Fintray, Aberdeenshire, where his father was minister, and elected professor of natural philosophy in Marischal College and University, Aberdeen, in 1775. In 1779 he was transferred to the chair of mathematics, but in 1817 was again appointed to his former chair, which he held till his death (10 Nov. 1822). He enjoyed considerable local reputation as a teacher; but his claim to notice lies in the pains he took to form a collection of models and other apparatus suitable for a museum of natural philosophy. Hardly anything of this kind was known in the north of Scotland; but by means of assistance from the Board of Trustees and Manufactures, he contrived to form a valuable collection, travelling on the continent for information, and doing not a little by his own mechanical skill, and by directing and superintending his workmen. This service looks but small in the light of our vast modern museums of science and art, our international exhibitions, and illustrated scientific journals; but to Copland belongs the credit of having discovered a want, and done what he could in his circumstances to supply it. Copland was also among the first to extend the knowledge of science beyond academic circles by means of a popular course of natural philosophy.

[Anderson's Scottish Nation; Kennedy's Annals of Aberdeen, vol. ii.] W. G. B.

COPLAND, ROBERT (*fl.* 1508–1547), author and printer, was, according to Bagford, in the service of Caxton. Copland himself, in the prologue to 'Kynge Appolyn of Thyre' (1510), mentions that he gladly follows 'the trace of my mayster Caxton, begynninge with small storyes and pamfletes, and so to other,' but a few lines lower down he requests the reader 'to pardon myn ignorant youth,' and this at a period eighteen or nineteen years after Caxton's death. He was undoubtedly in the office of Wynkyn de Worde, who left him ten marks, and who in the same and other works is referred to as 'my mayster.' The first volume bearing his imprint is 'The Boke of Justices of Peas . . . emprynted at London in Flete-strete at the signe of the Rose Garland by Robert Copland,' in 1515. W. de Worde issued the same book in 1510 and 1515. Copland was a bookseller and stationer as well as printer, as appears from the colophon to 'The Questionary of Cyrurgyens' (1541), 'translated out of the Frensshe, at the instigacion and costes of the ryght honest parsone Henry Dabbe, stacyoner and biblyopolyst in Paules churche yarde, by Robert Coplande of the same faculte.' His known typographical productions are only about twelve in number. They are all rare, but are not distinguished for mechanical excellency. Herbert says that in 'The xij Fruytes of the Holy Goost,' printed by him in 1535, the comma stop is first to be found in black-letter books, the virgil or dash being used previously. In Andrew Borde's 'Pryncyples of Astronamye' the author speaks of his 'Introduction to knowledge' being at that time printing 'at old Robert Copland's, the eldist printer of Ingland.' This date is believed to have been about 1547, which brings us to the time (1548) when Robert's successor, William Copland [q. v.], issued his first dated book. Stow records that a 'William Copland, Taylor, the king's merchant,' was churchwarden in 1515 and 1516 at St. Mary-le-Bow, and gave the great Bow bell, but what relation he was to the two printers of the name is not known (*Survey*, 1754, i. 542).

The most famous of Copland's literary productions are two pieces of verse, 'The Hye way to the Spyttel Hous' and 'Jyl of Breyntford's Testament.' The former is a dialogue, written with much force and humour, between Copland and the porter of St. Bartholomew's Hospital. 'It is one of the most vivid and vigorous productions of the time' (C. H. Herford, *England and Germany in the Sixteenth Century*, 1886, p. 358), and is full of curious information about the cheats and beggars who resorted to the hospital at some period after Henry VIII's statute (1530–1) against vagabonds (see l. 375), and subsequent to the Reformation (l. 551). 'Jyl of Breyntford' is based upon a coarse popular tale. Both pieces were in Captain Cox's library. Copland translated three romances of chivalry as well as other works from the

French, and contributed verses to several books. It is extremely probable that we owe the first English version of 'Eulenspiegel' to him. Three undated editions of 'Howleglas' were issued by William Copland between 1548 and 1560. Wood believed him to have been a poor scholar at Oxford.

The following is a list of his writings: 1. 'The Kalender of Shepeherdes,' London, W. de Worde, 1508 and 1528, 4to, translated from 'Le Compost et Kalendrier des Bergers,' first printed in 1493, and afterwards with variations (see Nisard, *Livres Pop.*, 1864, i. 84–121). It contains many curious scraps of folklore, and consists of prose and verse mingled with woodcuts. In the prologue we are told that having come across the work 'in rude and Scottish language,' the translator 'shewed the said book unto my worshipful mayster, Wynkyn de Worde, at whose commandment and instigation I, Robert Copland, have me applied directly to translate it out of French again into our maternal tongue.' 2. 'Kynge Appolyn of Thyre,' London, W. de Worde, 1510, 4to (translated from the French 'Appolyn, roi de Thire;' the Roxburghe copy in the possession of the Duke of Devonshire at Chatsworth is the only one known, reproduced in facsimile by E. W. Ashbee, 1870, 4to). 3. 'The Myrrour of the Chyrche . . . by Saint Austyn of Abyndon,' London, W. de Worde, 1521, 4to, translated, with additional verses (see *Notes and Queries*, 4th ser. xi. 401), from the 'Speculum Ecclesiæ' of Edm. Rich, archbishop of Canterbury (see Hook, *Lives of the Archbishops*, iii. 218–22), possibly from a French version. 4. 'A Goosteley Treatyse of the Passyon of our Lorde Jesu Chryst, with many deuout contemplacyons, examples, and exposicyons of the same,' London, W. de Worde, 1521 and 1532, 4to (translated from the French by Chertsey; Copland only supplied the verse). 5. 'The Introductory to write and to pronounce Frenche, compyled by Alexander Barcley,' London, R. Copland, 1521, folio (at the end 'The maner of dauncynge of base daunces . . . translated out of frenche by R. Copland'). 6. 'The Rutter of the See, with the Hauores, Rodes, Soundynges, Kennynges, Wyndes, Flodes and Ebbes, Daungers and Coastes of Dyuers Regyons,' &c., London, R. Copland, 1528, 12mo (from the 'Grant Routier' of Pierre Garcie, first printed at Rouen about 1521, and frequently after. The 'Rutter' was also added to and ran through several editions). 7. 'The Secret of Secrets of Aristotyle, with the Gouernale of Princes,' London, R. Copland, 1528, 4to (translated from the French with 'L'Envoy' in verse by the translator). 8. 'The Hye Way to the Spyttel Hous' [col.] 'Enprynted at London in the Flete-strete, at the Rose Garland, by Robert Copland,' n.d., 4to (printed after 1535, only two or three copies known; reproduced in Utterson's 'Select Pieces of Early Popular Poetry,' 1817, ii. 1–50, in Hazlitt's 'Remains of the Early Popular Poetry of England,' iv. 17–72; and analysed in Herford's 'England and Germany in the Sixteenth Century,' 1886, pp. 357–62). 9. 'The Complaynte of them that ben to late maryed,' London, W. de Worde, n.d. 4to (8 leaves). 'Payne and Sorowe of Euyll Maryage,' W. de Worde, n.d. 4to (4 leaves). 'A Complaynt of them that be to soone maryed,' W. de Worde, 1535, 4to (13 leaves). All three are evidently translated from the French (see Collier, *Bibliog. Account*, i. 524–6). 10. 'The Life of Ipomydon,' London, W. de Worde, n.d. 4to (adapted from the romance of Hue of Rotelande; the former Heber copy is the only one known). 11. 'The maner to liue well . . . compyled by maistre Johan Quentin,' London, R. Copland, 1540, 4to (translated from the French). 12. 'The Questionary of Cyrurgyens, with the formulary of lytel Guydo in Cyrurgie,' &c., London, R. Wyer, 1541, 4to (translated from the French). 13. 'The Knyght of the Swanne: Helyas,' London, W. Copland, n.d. 4to (the copy in the Garrick collection in the British Museum is the only one known; reprinted in Thoms, 'Early Prose Romances,' vol. iii.) 14. 'The Art of Memorye, that otherwise is called The Phœnix,' London, W. Middleton, n.d. 8vo (translated from the French). 15. (*a*) 'Jyl of Breyntford's Testament. Newly compiled' [col.] 'Imprented at London in Lothbury ouer agaynst Sainct Margaretes church by me Wyllyam Copland,' n.d. 4to (printed shortly after 1562; the only copy known is in the Bodleian Library, privately reprinted by F. J. Furnivall as 'Jyl of Breyntford's Testament, the Wyll of the Deuyll, and other short pieces,' 1871, 8vo); (*b*) 'Jyl of Braintford's Testament newly compiled' [col.] 'Imprinted at London by me William Copland,' n.d. 4to (printed after (*a*) according to Furnivall; Collier and Hazlitt take the opposite view. Collier's copy of (*b*), described in his 'Bibl. Account,' i. 152–5, cannot be traced; no other copy is known. There are many variations between the two editions). 16. 'The Seuen Sorowes that women have when theyre Husbandes be deade. Compyled by R. Copland,' London, W. Copland, n.d. 4to (12 leaves; copy in British Museum, not seen by Halliwell and Furnivall, dialogue in verse, with woodcut). 17. Copland also contributed verses to Chaucer's 'Assemble of Foules,' 1530, W. Walter's 'Spectacle of Louers,' n.d. (see Col-

LIER, ii. 482–3), and a prologue to 'The Castell of Pleasure,' W. de Worde, n.d.

[Weever's Ancient Funerall Monuments, 1631, p. 402; Wood's Athenæ Oxon. (Bliss), i. 252; Warton's Hist. Engl. Poetry, 1840, i. p. clxxxiii, iii. 259; Ames's Typogr. Antiq. (Herbert), i. 345–52; the same (Dibdin), iii. 111–26; Ritson's Bibl. Poetica, 173; Corser's Collectanea Anglo-Poetica, pt. iv. 445–55; Collier's Bibl. Account of the Rarest Books in the English Language, 1865, 2 vols.; Cat. of Books in the Brit. Mus. printed before 1640, 1884, 3 vols. 8vo; W. C. Hazlitt's Handbook, 1867, p. 122, Collections and Notes, 1876, p. 99, and Remains of Early Popular Poetry, iv. 17, &c.; Jyl of Breyntford's Testament, ed. Furnivall, 1871, 8vo; Captain Cox, his Ballads and Books, ed. Furnivall (Ballad Soc.), 1871.] H. R. T.

COPLAND, WILLIAM (*fl.* 1556–1569), printer, is believed by Dibdin (*Typogr. Antiq.* iv. 127) to have been the younger brother of Robert Copland [q. v.] He worked in his office until the death of the latter, and continued as printer in the same house. William Copland was one of the original members of the Stationers' Company, and was named in the charter of 1556 (ARBER, *Transcript*, i. xxviii). The first book for which he is recorded to have had license was for an edition of Isocrates's 'Admonition to Demonicus,' in 1557 (*ib.* i. 79), but it does not seem ever to have been printed. The earliest dated volume bearing his imprint is 'The Understandinge of the Lordes Supper. . . . Jmprinted at London, in Fletestrete, at y^e^ signe of the Rose Garland,' in 1548. In 1561 he was in Thames Street, 'in the Vyntre upon the Three Craned Warfe,' and at one time had an office in Lothbury, 'over against Sainct Margarytes church.' Among the noteworthy books issued from his press were 'The xiii bukes of Eneados' (1553, 4to), 'The foure Sonnes of Aimon' (1554, folio), 'Kynge Arthur' (1557), folio, and the following without a date: 'Syr Isenbras,' 4to, 'Howleglas' (three editions), 4to, 'The Knyght of the Swanne,' 4to, 'Jyl of Breyntford's Testament' (two editions, 4to), Borde's 'Introduction of Knowledge,' 4to, 'Valentyne and Orson,' 4to, and other popular romances. Dibdin knew of no book printed by Copland after 1561, although 'A Dyalogue between ij Beggers' is registered for him between 1567 and 1568 (*Transcript*, i. 355).

He compiled 'A boke of the Properties of Herbes,' 1552, 4to, issued from his own press. Both Robert and William Copland used the same kind of worn and inferior types, and their workmanship shows little of the beauty that marks the productions of Wynkyn de Worde, but the memory of William deserves respect as one who printed many interesting specimens of popular English literature, all of which are now extremely rare. The titles of many of them are in the list of Captain Cox's library, and it is extremely likely that Copland's actual editions were those in that famous collector's cabinet. William Copland died between July 1568 and July 1569 (AMES, *Typogr. Antiq.* (Herbert), i. 353). The fact that the Stationers' Company 'Payd for the buryall of Coplande vjs' must not be considered to mean that they were called upon to bear his funeral expenses, but rather that the company had in some way honoured the last ceremonies of a benefactor and original member.

[Besides the authorities mentioned above see Collier's Bibliographical Account, i. 11, 153; Catalogue of Books in the British Museum, printed to 1640, 1884, 3 vols. 8vo; Captain Cox, his Ballads and Books, ed. by F. J. Furnivall (Ballad Soc.), 1871.] H. R. T.

COPLESTON, EDWARD (1776–1849), bishop of Llandaff, was born 2 Feb. 1776 at Offwell in Devonshire, of which parish his father was the rector. He was descended from one of the most ancient families in the west of England, which was said to have been in possession of its estates before the Conquest. The remains of them were all lost in the cause of Charles I by the bishop's immediate ancestor, John Copleston; and his descendant was not a little proud of the family tree, which he spent much time in tracing backwards to its roots. He was educated at home, and at the age of fifteen he gained a scholarship at Corpus Christi College, Oxford, and two years afterwards the chancellor's prize for Latin hexameters upon 'Marius amid the ruins of Carthage.' His Latin poetry was remarkably good, and a Latin epistle which he addressed to a friend in his seventeenth year will bear comparison with Gray's or Milton's. After proceeding B.A. in 1795 he was invited by the authorities of Oriel to fill a vacant fellowship for which none of the candidates were considered good enough. In 1796 he won the prize for an English essay on the subject of agriculture, and in 1797 graduated M.A. and succeeded to a college tutorship, which he held for thirteen years. At this time he commanded a company in the Oxford volunteers, and was celebrated for his bodily strength and activity. He once walked all the way from Oxford to Offwell; and his biographer thinks he must be nearly the last man who was robbed by a highwayman near London, a calamity that befell Copleston between Beaconsfield and Uxbridge on 12 Jan. 1799. As tutor of Oriel he made the acquaintance of John William Ward (after-

wards Lord Dudley), with whom he continued to correspond; and in 1841 he published a selection of his letters, which are full of interest.

Copleston, together with the head of his college, Dr. Eveleigh, whom he described as the author and prime mover of the undertaking, was a warm supporter of the new examination statute which was promulgated in 1800, and he volunteered to be one of the first examiners in the new schools. In the same year he became vicar of St. Mary's, Oxford, and in 1802 professor of poetry, in which capacity he showed himself an accomplished critic, as well as a master of Latinity. His Prælections were greatly admired by Newman, who said, however, that the style was 'more Coplestonian than Ciceronian.' His 'Advice to a Young Reviewer,' a parody of the method of criticism adopted in the earlier numbers of the 'Edinburgh Review,' is a marvellous piece of imitation, full of the finest irony. The review soon afterwards published an attack on the Oxford system of education, to which Copleston at once replied and completely demolished his antagonist, whom he convicted not only of stark ignorance of what he had undertaken to condemn, but of much bad Latin besides. Lord Grenville wrote to thank him for his able defence of Latin versification against the swords of the barbarians. The reviewer answered him, and Copleston wrote three 'replies' in all, which contain in a small compass the whole case in favour of a classical education as then understood. This defence is the more valuable as Copleston's own intellect was of an order capable of grappling with tougher questions than the value of elegant scholarship. In 1819 he published two letters to Sir Robert Peel, one on the currency and one on pauperism, showing a mastery of political economy. The mischievous effects of a variable standard of value was the subject of the first, which was spoken of in the most flattering terms by Tierney, Baring (afterwards Lord Ashburton), and Sir James Mackintosh in the House of Commons. He advocated the immediate resumption of cash payments, and considered that when this had been effected, then, and not till then, it would be just to repeal the corn laws; paper currency being a concession to the commercial world as protection duties were to the agricultural. In the letters on pauperism he traced the condition of the labouring classes in England to the decline in the value of money, and held that the true remedy was a corresponding increase in the rate of wages. He disliked the principle of a poor law altogether, and seems not to have discerned the real utility of the allotment system, for which it was proposed, in a bill brought in by the government in 1819 but never carried, to enable the parochial authorities to acquire land. Before quitting Copleston's connection with literature we may mention his notice in the 'Quarterly Review' of a book very little known, namely, a Latin history of the insurrection of 1745, written by a Scotchman, which Copleston pronounced to be in some parts almost equal to Livy.

In 1814, on the death of Dr. Eveleigh, Copleston was appointed to the provostship of Oriel. He had for some years filled the office of dean, and to him, perhaps more than to any other single individual, is to be attributed the high character which the college acquired during the first quarter of the present century. The best description of it during the twenty years that immediately followed Copleston's appointment is to be found in Cardinal Newman's 'History of his Religious Opinions,' and in Mozley's 'Reminiscences of Oriel.' But in the 'Memoir of Bishop Copleston,' published in 1851, is to be found a very interesting letter from Mr. John Hughes, formerly a member of the college, containing a picture of Oriel men and manners during the time when Copleston's influence was supreme, which shows that in those days the whole body of Oriel undergraduates held their heads higher than their fellows.

Copleston was a tory of the Pitt and Canning, not of the Eldon and Perceval, school; and in the contest for the chancellorship of the university in 1814 he threw his whole influence into the scale of Lord Grenville, who was elected by a small majority. Lord Liverpool had a just apprehension of his merits, and in 1826 made him dean of Chester. In 1828 he was further promoted to the bishopric of Llandaff and deanery of St. Paul's. In parliament he supported the bill for the removal of Roman catholic disabilities. But he opposed the Reform Bill, his dislike of which he explained at some length in a letter to Lord Ripon in November 1831. In Copleston's opinion the better plan would have been to revive the royal prerogative as to issuing and discontinuing writs, a practice by which the processes of enfranchisement were adjusted to the changes of population without any parliamentary agitation. As a politician he is classed by Archbishop Whately as 'a decided tory.' But he was certainly more liberal than the bulk of the tory party fifty years ago. He was in favour of the admission of dissenters to the universities. He supported Dr. Hampden; and we may therefore attach to his disapproval of the Maynooth grant, and of the Jew Declaration Bill, more than ordinary weight. The protest against the third read-

ing of the Maynooth Bill entered on the journals of the House of Lords was probably drawn up by the bishop, and expresses very clearly and concisely his logical objection to the measure.

As bishop of Llandaff he devoted himself strenuously to the work of church restoration which was then commencing in Wales, and more than twenty new churches and fifty-three glebe houses were built in his diocese during his tenure of the see. He also took care to require a knowledge of the Welsh language from the clergy whom he instituted, though he was always of opinion that the want of Welsh services had been greatly exaggerated. All the business of life, he said, was conducted in English, and the natural inference was that the vast majority of the Welsh people had no difficulty in understanding an English service. However, he quite recognised the necessity of having in every parish a clergyman who could speak Welsh. His charges delivered to the clergy of the diocese between 1831 and 1849 contain his views on this question, as well as on the great public controversies of the day. He was a high churchman, who at the same time was thoroughly opposed to the tractarians. He could see no logical distinction between the sacerdotal theory which they inculcated and the Roman doctrine of the priesthood. But all this time he had an equally strong aversion to dissent as substituting unauthorised for authorised teaching, and the order which the christian church had sanctioned by ancient and universal usage for the new-fangled systems of individuals. The bishop died on 14 Oct. 1849, and was buried in the ruined cathedral of Llandaff, having just completed his seventy-third year.

[W. J. Copleston's Memoirs of Edward Copleston, Bishop of Llandaff; Remains of the late Edward Copleston, with an introduction by Archbishop Whately, 1854; Mozley's Reminiscences of Oriel College, 1883; Annual Register, 1849.]

T. E. K.

COPLEY, ANTHONY (1567–1607?), poet and conspirator, third son of Sir Thomas Copley [q. v.], was born in 1567. He was left in England when his father went abroad, but in 1582, 'being then a student at Furnivals Inn,' he 'stole away' and joined his father and mother at Rouen. At Rouen he stayed for two years, and was then sent to Rome. There he remained for two years in the English college, having a pension of ten crowns from Pope Gregory. On leaving Rome he proceeded to the Low Countries, where he obtained a pension of twenty crowns from the Prince of Parma, and entered the service of the King of Spain, in which he remained until shortly before 1590. In that year he returned to England without permission, and was soon arrested and put in the Tower, whence we have a letter from him dated 6 Jan. 1590–1 to Wade, then lieutenant of the Tower, giving an account of his early life, and praying for pardon and employment. Other letters from him (printed by Strype) give information respecting the English exiles. Soon after we find him residing as a married man at Roughay, in the parish of Horsham, and on 22 June 1592, in a letter from Topcliffe to the queen, he is described as 'the most desperate youth that liveth. . . . Copley did shoot a gentleman the last summer, and killed an ox with a musket, and in Horsham church threw his dagger at the parish clerk. . . . There liveth not the like, I think, in England, for sudden attempts, nor one upon whom I have good grounds to have watchful eyes' (Strype, *Annals*, vol. iv.) He appears to have been an object of great suspicion to the government, and to have been imprisoned several times during the remainder of Elizabeth's reign. His writings, however, breathe fervent loyalty and devotion to the queen. In 1595 he published 'Wits, Fittes, and Fancies fronted and entermedled with Presidentes of Honour and Wisdom; also Loves Owle, an idle conceited dialogue between Love and an olde Man,' London, 1595 (Bodleian). The prose portion of this work is a collection of jests, stories, and sayings, chiefly taken from a Spanish work, 'La Floresta Spagnola,' and was reprinted in 1614 with additions, but without 'Love's Owle' (Brit. Mus.) This work was followed in 1596 by 'A Fig for Fortune' (Brit. Mus.), reprinted by the Spenser Society in 1883. It is a poem in six-line stanzas, and, like 'Love's Owle,' does not convey a very high idea of Copley's poetical powers. Extracts from it will be found in Corser's 'Collectanea,' ii. 456–9.

At the end of Elizabeth's reign Copley took an active part in the controversy between the Jesuits and the secular priests, and wrote two pamphlets on the side of the seculars, 'An Answere to a Letter of a Jesuited Gentleman, by his Cosin, Maister A. C., concerning the Appeale, State, Jesuits,' 1601, 4to (Brit. Mus.) This was followed by 'Another Letter of Mr. A. C. to his Disjesuited Kinsman concerning the Appeale, State, Jesuits. Also a third Letter of his Apologeticall for himself against the calumnies contained against him in a certain Jesuiticall libell intituled A manifestation of folly and bad spirit,' 1602, 4to (Bodleian); in this he announces 'my forthcoming Manifestation of the Jesuit's Com-

monwealth,' which, however, does not seem to have appeared. On the accession of James to the crown, Copley was concerned in the plot for placing Lady Arabella Stuart on the throne. (A proclamation for his apprehension in 1603 is in the Brit. Mus.) He and the other conspirators were tried and condemned to death (see *State Trials*), but Copley was afterwards pardoned (pardon dated 18 Aug. 1604), having made a confession relating the entire history of the plot, which is printed *in extenso* in the appendix to vol. iv. of Tierney's edition of Dodd's 'Church History.' We afterwards find him in 1606 (1607 ?) a guest, from January to April, in the English college at Rome, after which he disappears from view.

[Calendars of State Papers, Dom. Series, 1591–1594, 1603–10; Strype's Annals; Dodd's Church History (Tierney); Corser's Collectanea.]

R. C. C.

COPLEY, SIR GODFREY (*d.* 1709), founder of the Copley medal, was son of Sir Godfrey Copley of Sprotborough, Yorkshire, who was created a baronet 17 June 1661. Copley became second baronet on his father's death about 1684. Of his early life nothing is known. He was elected M.P. for Aldborough in 1678 and 1681, and for Thirsk in every parliament that met between 1695 and 1705. He took no active part in the debates, but in 1697 resisted the attempt to convict Sir John Fenwick of treason on the evidence of one witness; was a commissioner of public accounts in 1701; and in April 1704 became controller of the accounts of the army. He was elected a fellow of the Royal Society in 1691, and displayed great interest in its proceedings; aided his friend, Sir Hans Sloane, in forming his scientific collections, and himself brought together a valuable collection of prints and mathematical instruments. He died at his London house in Red Lion Square 'of a quinsey,' and was buried at Sprotborough. He married, first, Catherine, daughter of John Purcell of Nantriba, Montgomeryshire; and secondly, in 1700, Gertrude, daughter of Sir John Carew of Antony, Cornwall. The latter survived him, and remarried in 1716 Sir Coppleston Warwick Bampfield. Copley left an only daughter, Catherine, who became the wife of Joseph Moyle, in favour of whose descendants the Copley baronetcy was revived in 1778. The Moyles assumed the name of Copley in 1768. Copley's portrait by Sir Godfrey Kneller was engraved in mezzotint in 1692.

By his will, dated 14 Oct. 1704, and proved 11 April 1709, Copley bequeathed to Sir Hans Sloane and Abraham Hill 'one hundred pounds in trust for the Royal Society of London for improving natural knowledge, to be laid out in experiments or otherwise for the benefit thereof as they shall direct and appoint.' No award was made till 1731, when in that and the following year Stephen Gray received the prize for new electrical experiments; J. T. Desaguliers was the next recipient in 1734. On 10 Nov. 1736 the Royal Society resolved to convert the bequest into a gold medal, to be awarded annually. J. T. Desaguliers was the first winner of the Copley medal in 1736, and it has been awarded annually since that date.

[Noble's Biog. Hist. Continuation of Granger, i. 201–2; Burke's Extinct Baronetage; Luttrell's Relation, iv. v. vi.; Weld's Hist. of the Royal Society, i. 384–6, ii. 566; T. Thomson's Hist. of Royal Society; Nichols's Lit. Illustr. i. 478, iv. 74–6, where several letters from Copley to his friend Thomas Kirk are printed.] S. L. L.

COPLEY, JOHN SINGLETON, the elder (1737–1815), portrait-painter, born at Boston, Massachusetts, 3 July 1737, was the son of Richard Copley, a native of the county of Limerick, and Mary Singleton, daughter of John Singleton of Quinville Abbey, county Clare. Both families were of English origin, the Copleys a Yorkshire, the Singletons an old Lancashire family, who had settled in Ireland in 1661. Richard and Mary Copley emigrated in 1736, immediately after their marriage, to Boston, where the former died in the following year, leaving only one child, the future artist. Ten years afterwards, 22 May 1747, his widow married Mr. Peter Pelham of Boston, who died in 1751, leaving one son, Henry Pelham, who also became an artist, and attained some eminence in England as a miniature painter, but ultimately settled down in Ireland as the manager of Lord Lansdowne's estates there. The elder Pelham was a man of superior education, and esteemed as a portrait-painter and engraver. He was, according to Whitmore, an American authority, 'the founder of these arts in New England.' It was probably due to his influence that Copley showed in later life that he had been carefully educated, and had early become familiar with the best English literature. His bias for art, developed in early boyhood, was fostered and directed by his stepfather, who taught him to engrave as well as to paint. In both arts he had early made considerable progress, for portraits of undoubted merit, executed by him when he was fifteen or sixteen, still exist. The engraving of one of these, a likeness of the Rev. William Welsteed of Boston, bears the date 1753, with the inscription, 'J. S. Copley pinxit et fecit.' By 1755 his talent was so far

recognised that General (then Colonel) George Washington sat to him for his portrait, and he seems to have found in the succeeding years a good deal to do in painting the portraits of local and other celebrities. From 1758 onwards he made rapid strides in his art, both as a draughtsman and colourist. Of two of his portraits, Colonel and Mrs. Lee, painted in 1769, he often spoke in his later years as of an excellence which he never surpassed. Mrs. Pelham and her son moved in the best society of Boston, and that society was composed of remarkable elements, in which learning and general culture, statesmanship and business capacity, borrowed refinement from the presence of many women conspicuous for beauty and accomplishments. Copley was not the only artist there. The younger Smibert, Greenwood, and Blackburn all practised as portrait-painters. From these he could not have learned much, though his pictures of this period, it is said, show that he had imitated and surpassed Blackburn in the treatment of his draperies, in which Blackburn excelled. There were a few good pictures by European masters in Boston, to which Copley, of course, had access, among them two portraits by Vandyck and one by Sir Godfrey Kneller. But, like most men of genius, Copley had to trust to his own persistent study and practice and his close habit of observation for those qualities in his pictures which gave them value. The multitude of his portraits executed in America is sufficient proof of his industry and conscientiousness. His prices were of a very modest character, but by 1771 they had placed him in fairly comfortable circumstances. He is described by a Colonel Trumbull, who then visited him, as 'living in a beautiful house fronting on a fine open common; attired in a crimson velvet suit, laced with gold, and having everything about him in very handsome style.' His income, it appears from one of his letters, was 'three hundred guineas a year, equal to nine hundred a year in London,' and in 1773 he was the owner of about eleven acres of land, 'the fine open common' above spoken of, on which the finest and most populous portion of the city of Boston is now built. On 16 Nov. 1769 Copley married Miss Susannah Farnum Clarke, daughter of Richard Clarke, a leading Boston merchant, soon afterwards famous as the consignee of the cargoes of tea which were thrown into the sea at Boston (16 Dec. 1773) by the citizens of Boston, disguised as Mohawk Indians, by way of protest against the tea duties recently imposed by England. It was characteristic of Copley's conscientious nature that he did not marry until he was able to offer to the beautiful, accomplished, and amiable woman whom he made his wife the assurance of a settled home, and the companionship of a man whose work was even then recognised in England as giving promise of a great future. In 1766, not 1760, as stated by Allan Cunningham and other biographers, he had sent to his countryman, Benjamin West, then for three years established in London, a picture representing a boy, his half-brother, Henry Pelham, seated at a table with a squirrel. The picture showed the hand of a master. No letter accompanied it, but that it was from America West concluded from the canvas being stretched on American pine, and the squirrel being a flying squirrel peculiar to its western forests. Conjecture as to the artist was subsequently removed by a letter from Copley requesting West's good offices to get it into the exhibition of the Society of Incorporated Artists. This was a privilege denied by the rules of the society to all but members. Such, however, were the merits of the picture, that the rule was waived, and Copley's reputation was at once established among his English brethren. Next year he sent over for exhibition by the society, of which he was now admitted a member, a full-length portrait of a young lady with a bird and a dog. This picture, as well as that of the previous year, had an interest beyond that of mere portraiture. Both were sent over to be sold, 'should any one be inclined to purchase them,' Copley writes to an English friend, 'at such a price as you may think proper.' Sold they probably were at a higher price than they would have fetched in America. But 'The Boy with the Squirrel,' if it ever was sold, came again into the hands of the painter. It remained one of the most cherished possessions of his son, Lord Lyndhurst [see COPLEY, JOHN SINGLETON, the younger, LORD LYNDHURST], and after his death was bought (5 March 1864) for 230 guineas at the sale of his pictures by Mrs. Amory of Boston, a granddaughter of the artist. Desire to see the masterpieces of antique art, and more particularly of the great painters of Italy, and the natural ambition to try his fate in competition with the living artists of the age, had by this time taken a strong hold of Copley's mind. But the hazards of the venture were serious. 'I might in the experiment,' he writes to a friend in England, 'waste a thousand pounds and two years of my time, and have to return baffled to America.' In 1768 he leaves it to his friend West's more experienced judgment to say whether or not the time was ripe for his coming to Europe, begging

him at the same time not to let 'benevolent wishes for his welfare induce a more favourable opinion of his works than they deserved.' His marriage in the following year, and the birth in rapid succession of three children, the eldest and youngest daughters, and the second the future Lord Lyndhurst, postponed for a time the thought of the visit to Europe. This could not be thought of until money had been earned by his pencil for the expenses of his tour and the maintenance of his family during his absence. The prospect of a troubled future for America, resulting from its uneasy relations with the mother country, was no doubt present to Copley's mind when he left Boston to cross the Atlantic in June 1774, leaving his family behind him. A cordial welcome greeted him in England. Strange (afterwards Sir Robert), the great engraver, and Sir Joshua Reynolds called on him. West took him to see all that was best in art in London, and, along with Sir Joshua, was at pains to find sitters for him during the brief interval between his arrival in London and his departure for the continent. He began portraits of the king and queen for Governor Wentworth. 'I might,' he writes to his wife from Rome (26 Oct. 1774), 'have begun many pictures in London if I had pleased, and several persons are waiting my return to employ me.' But it was all-important for him to make his visit to the galleries of the continent without loss of time. The relations between England and America were becoming more strained every day, and he could not say how soon he might have to decide between returning to Boston and bringing over his family to England. Leaving England on 21 Aug. he reached Rome in October by way of Lyons, Marseilles, Genoa, Pisa, and Florence. A Mr. Carter, an artist, who could speak French and Italian, which Copley could not, accompanied him. Carter, says Allan Cunningham, was 'a captious, cross-grained, and self-conceited person,' and in a journal of his tour which he kept he tried to present Copley in a most disadvantageous light, as selfish and stiff-necked in his opinions. Copley, on the other hand, had a mean opinion of Carter's abilities and breeding, and in later life spoke of him as 'a sort of snail which crawled over a man in his sleep, and left its slime and no more.' In person Carter described Copley—and, allowing for a tinge of ill-nature, his description may be trusted—as 'very thin, pale, a little pock-marked, prominent eyebrows, small eyes, which after fatigue seemed a day's march in his head.' Copley's letters from Italy to his wife have been preserved, and they may be more safely relied on for a picture of his mind and character than Carter's splenetic caricature. 'Could I address you,' he writes from Geneva (8 Oct. 1774), 'by any name more dear than that of wife, I should delight in using it when I write; but how tender soever the name may be, it is insufficient to convey the attachment I have for you.' His dominant thought is to get through the studies he has set before him, that their separation may be as short as possible, 'for till we are together I have as little happiness as yourself. As soon as possible you shall know what my prospects are in England, and then you will be able to determine whether it is best for you to go there or for me to return to America.' Meanwhile revolution in America had become imminent, and it appears by a letter from Rome (26 Oct. 1774) that Copley had heard from his wife that things were in such a state that she would not regret leaving Boston. This, he says, will determine him to stay in England, where he has no doubt he will find as much to do as in Boston and on better terms. One pang he has, the loss of his property in Boston. 'I cannot count it anything now; I believe I shall sink it all. . . . I wish I had sold my whole place; I should then have been worth something. I do not know now that I have a shilling in the world.' His deep anxiety about his home only quickened his study of the triumphs of art around him. 'I shall always,' he writes (Rome, 5 Nov. 1774), 'enjoy a satisfaction from this tour which I could not have had if I had not made it. I know the extent of the arts, to what length they have been carried, and I feel more confidence in what I do myself than before I came.' The next letter from his wife satisfied him that England must be his future home. The next few months were devoted to the study of the best works of art in Rome, Naples, Bologna, Parma, Modena, and Venice. With little to learn as a colourist, having already established a distinct and admirable style of his own, his attention was chiefly directed to the masterpieces of ancient sculpture, with a view to correcting his deficiencies as a draughtsman. As he had not time to make all the studies he wished, he purchased casts of a few of the finest statues in Rome, 'for even in Rome,' he says truly, 'the number of the very excellent is not great.' The casts arrived in England a mass of fragments, having been badly packed, a disappointment which Lord Lyndhurst used to say his father never ceased to mourn throughout his life. War had now broken out in America. Copley had all along maintained that this would be the result of the attempt to tax the colony, and he was

equally confident that once begun it would not close until independence had been secured. He was at Parma engaged upon a copy of the St. Jerome of Correggio when he learned to his surprise and inexpressible relief that his wife had reached England (28 June 1775) safely with three of her children: Elizabeth, born in 1770; John Singleton, born 21 May 1772; and Mary, born in 1773. A son, born after Copley left Boston, and who died there soon afterwards, remained behind with Copley's mother, who was too feeble to bear the voyage, and with her son Henry Pelham. Knowing that his wife and children were well cared for on reaching England by her brother-in-law, a Mr. Bromfield, Copley felt himself free to carry out his purpose of seeing the galleries of Austria, Germany, and Holland before returning to London, which he reached in December 1776. He at once settled down to work, first in a house in Leicester Fields, from which he removed in a year or two to 25 George Street, Hanover Square, where the rest of his life was spent, and which was occupied by his son until his death in 1863. Copley now felt that he need not confine himself to portrait-painting, but might safely indulge a long-cherished ambition, and follow the example of West in painting pictures of historical or imaginative interest. The first of these, 'A Youth rescued from a Shark,' illustrative of an accident which occurred to Mr. (afterwards Sir) Brook Watson in the harbour of Havannah, was exhibited in 1779. It was presented by Copley to Christ's Hospital School, and in a fine mezzotint by Valentine Green became and is still familiar on many a wall in England. His reputation as a portrait-painter was enhanced by a fine picture which contained portraits of himself, his father-in-law, Mr. Clarke, who had been driven from America, his wife, and four children, a work which was greatly admired when last publicly seen in England, at the Great Exhibition of 1862, for its composition, drawing, force of expression, and fine colour. It hung on the walls of the house in George Street until the death of Lord Lyndhurst, when it was bought for a thousand guineas by Mr. Charles S. Amory of Boston, U.S., husband of a granddaughter of Copley's. It is said to have been materially injured in the hands of a cleaner to whom it was entrusted after the sale. Commissions for portraits at good prices were not wanting. While busy with these Copley had the happy thought of perpetuating on canvas the remarkable incident of Lord Chatham's last appearance in the House of Lords (7 April 1778). The picture is of high value because of the number of portraits, carefully studied from the life, which it contains. In it Copley has preserved the remarkable incident, not generally known, that while the whole house rose, every member of it showing interest and concern, the Earl of Mansfield, who bore Lord Chatham a determined animosity, sat still, as Lord Camden, who was present, writes in a letter to the Duke of Grafton (see STANHOPE, *England*, vi. 45, ed. 1853), 'almost as much unmoved as the senseless body itself.' The picture, now, together with the sketch for it (in which the Earl of Mansfield is standing), in the National Gallery, created great interest. Two thousand five hundred copies of it, engraved by Bartolozzi in his best style, were rapidly sold. Copies were sent to Boston and were hailed with pride by Copley's fellow-citizens. His mother, writing thence (6 Feb. 1788), tells him: 'Your fame, my dear son, is sounded by all who are lovers of the art you bid fair to excel in.' Fine as this work is, considering the difficulty of the subject, it yields in charm and artistic value to another picture of Copley's painted in 1783 for Alderman Boydell's gallery, which is now also in the National Gallery, of 'The Death of Major Pierson' in repelling the attack of the French at St. Helier, Jersey (6 Jan. 1781). The woman flying from the crowd in terror with a child in her arms was painted from a young American woman, the nurse of Copley's family; the figure between her and the wall is Mrs. Copley, who, as this and other pictures show, was as remarkable for her beauty as by all accounts she was for her worth; the boy in a green dress running by the nurse's side is young Copley, afterwards Lord Lyndhurst. This picture, for which the nation gave sixteen hundred guineas in 1864, had every justice done to it by Sharp, whose engraving from it is much prized by collectors. These works established Copley's reputation as an historical painter, and secured him a commission from the corporation of London for a very large picture painted in 1789-90, now in the Guildhall, of 'The Repulse and Defeat of the Spanish Floating Batteries at Gibraltar' (13 Sept. 1782). Having to introduce into it the portraits of four Hanoverian generals, Copley, accompanied by his wife and eldest daughter, went to Hanover to paint their likenesses, furnished with an autograph letter of introduction from George III, which secured for them a most hospitable reception. In society they met the Charlotte of Goethe's 'Werther,' but were sorely disappointed to find in her none of the charm with which the novelist had invested her in what was to them a favourite romance. This picture, no

common work, but not wholly pleasing, was also finely engraved by Sharp. Another of his historical pictures, 'The Surrender of Admiral de Windt to Admiral Duncan' (afterwards Lord Camperdown), near Camperdown (11 Oct. 1797), helped to maintain his popularity. He also painted a fine portrait of Admiral Duncan, which was exhibited at the Royal Academy in 1798, and engraved, but remained in the family of the artist till Lord Lyndhurst's death. The larger picture was bought by Lord Camperdown in 1802 for a thousand guineas, and is now at Camperdown, the family seat in Scotland. Another of Copley's best historical pictures, now in the public library of Boston, U.S., for which it was bought by subscription, represents Charles I demanding in the House of Commons (4 Jan. 1642) the surrender of Hampden, Pym, Hollis, and Hazelrigg. This work, begun in 1785, occupied some years in execution. It contained no fewer than fifty-eight likenesses, all taken from contemporary portraits, which in most cases had to be studied by Copley in the country houses where they were preserved, it being his invariable rule to spare no pains in giving to his historical pieces the interest of actual portraiture. This picture, unhappily lost to England, is warmly prized in its home across the Atlantic, where every work that came from Copley's hand while in America has been carefully chronicled, and his name, as one of Boston's sons, is cherished with genuine pride. It has been given to Copley Square, one of the finest features of the town—a square, built upon part of the property above mentioned as belonging to Copley. This property, which if preserved to the family would have been in itself a fine fortune, was unfortunately sacrificed either by the malversation or ignorance of Copley's agent. Young Copley went over to America in 1795 in the hope of recovering it, but found there was no alternative but to accept of a compromise of all his father's claims for a few thousand pounds. This loss fell heavily upon Copley. He had a strong personal attachment to the property, and to lose it became every day more serious, with the expenses of a rising family growing upon him, and the demand for his pictures falling off during the protracted European war, when the purses of the British public were too much exhausted to have much to spare for works of art. 'At this moment,' Copley writes to his son-in-law Mr. Green (4 March 1812), 'all pursuits which are not among those which are the essentials of life are at an end.' Still Copley worked on with untiring industry. He was especially happy in a home presided over by a wife conspicuous no less for good sense than for her sweet and cultivated manners, and in children who loved him, and gave him no pain, who appreciated his genius, and vied with each other in making him forget the anxieties of contracted means. To the last he was a true enthusiast in his art. With his brush in his hand every care and anxiety, Lord Lyndhurst used to say, was forgotten. He loved books also. His daughters read to him while he worked, and when his easel work for the day was done, he turned to his favourite poets for refreshment and relaxation. In 1800 his eldest daughter was most happily married to Mr. Gardiner Greene, a merchant of Boston, U.S. From this gentleman, and from his own son, who was making his way successfully at the bar, Copley received very considerable assistance in his later years. In August 1815 he was struck down by paralysis, and died on 9 Sept. following. His debts were found largely to exceed the value of his estate, but they were undertaken by his son and fully discharged. He was survived by Mrs. Copley, who died in 1836 at the age of ninety-one, and by his daughter Mary, who attained the great age of ninety-five, dying in 1868. The industry of Copley never flagged. Before he left America it has been ascertained that he had executed at least 290 oil paintings, forty crayon portraits, and nineteen miniatures. These have all along been highly prized by his countrymen, many of whom seized the opportunity of a visit to Europe to have their portraits painted by him. It is probably by his portraits that Copley's reputation will be longest maintained. There are many of them scattered throughout England. As a rule they bear the stamp of individuality, are well modelled, and rich in colour. In Buckingham Palace a fine specimen of what he could do in this way exists in the portraits of three daughters of George III playing in a garden, where the accessories are imagined, and treated with a fancy and care that are characteristic of the thoroughness which Copley put into his work. It has been engraved, as most of Copley's important pictures were, but the engraving does no justice to the picture. Copley, like Reynolds, made experiments in colours, but not, like Reynolds, so far as we can ascertain, to the prejudice of his pictures. Allan Cunningham, who had seen the fine specimens of his work which Lord Lyndhurst collected wherever he could, and which at his death were again scattered, speaks highly of Copley's powers as a colourist. His 'Samuel reproving Saul for sparing the Amalekites' is mentioned by him as 'a fine bit of colouring, with good feeling and good drawing too.' 'Copley,' he adds, 'shares with West the re-

proach of want of natural warmth, uniting much stateliness with little passion.' This is, no doubt, to some extent, true of some of his imaginative works, such as his 'Abraham's Sacrifice,' 'Samuel and Eli,' 'Hagar and Ishmael,' and 'The Red Cross Knight;' but his age was not favourable to the freedom and realistic force which marked the treatment of similar subjects by the old masters, and which are justly demanded from the modern school. In colouring Copley avoided the opaque and monotonous smoothness of West. He always kept nature before him, and had no fear, as many of his contemporaries had, that she 'would put him out.' Many of his best pictures have gone to America; but his merits being now better appreciated in England, those that remain with us are not likely to leave the country. His portrait, a fine work by Gilbert Stewart, engraved in Cunningham's 'Lives of the Painters,' where it is erroneously ascribed to Gainsborough, is that of a man of marked character, of a contemplative and dreamy disposition, and at the same time of great tenacity of purpose. It is now in the possession of Lady Lyndhurst.

[Domestic and Artistic Life of John Singleton Copley, Boston, U.S., 1884, by Mrs. Martha Badcock Amory, daughter of Copley's eldest daughter, Mrs. Greene; Cunningham's Lives of the Painters, &c., ed. 1833, vol. v.; Sketch of the Life and List of some of the Works of John Singleton Copley, by Augustus Thorndike Perkins, Boston, U.S., 1873; Life of Lord Lyndhurst, by Sir Theodore Martin; family papers.]

T. M.

COPLEY, JOHN SINGLETON, the younger, Lord Lyndhurst (1772–1863), lord chancellor, son of John Singleton Copley the elder [q. v.], and of his wife, Mary Farnum Clarke, was born in Boston, U.S., on 21 May 1772. He was brought over by his mother to England in June 1775, along with two sisters. His father had come to Europe in 1774. His uncle, Mr. Clarke, having become obnoxious to his fellow-citizens from his attachment to the English government, had been compelled to fly for safety to Canada. The position of Copley's wife and children in Boston had become so unpleasant, and the prospects of Copley himself as an artist, should he return to America, were so doubtful, that Mrs. Copley decided on removing to London, where friends and relatives were already settled, and a career as an artist awaited her husband on his return from abroad. The family first lived in a house in Leicester Fields, from the windows of which Lord Lyndhurst remembered to have seen the Gordon riots in June 1780. A few years afterwards they removed to 25 George Street, Hanover Square, where the elder Copley resided till his death in 1815, where also his widow died at the ripe age of ninety-one in 1836, and where Lord Lyndhurst, except for a short interval, lived till his death in 1863. Young Copley, according to family tradition, was full of vivacity and humour—qualities which he carried into his future life. When friends from America, to which his eldest sister returned on her marriage, carried back to him in his old age the tales they had heard of his boyish pranks, which used to provoke his father into saying, 'You'll be a boy, Jack, all your life!' the aged ex-chancellor would answer with a smile, 'Well, I believe my father was right there.' He was of a sweet, loving temper, and his pleasant way of looking at things was a welcome element in contrast with the anxious and meditative cast of his father's mind, and the somewhat serious temperament of his mother. 'I am naturally a friend to gaiety,' he writes in 1791; 'I love to see what is to be seen'—a characteristic which coloured all his life. He was devoted to his parents, and in their happy and well-regulated home he acquired the simplicity of tastes and the habit of strong family attachment for which he was conspicuous through life. His education was begun at the private school in Chiswick of Dr. Horne, of whom Lord Lyndhurst in his ninety-first year recorded that he was 'a good classical scholar, and infused into his pupils a fair proportion of Latin and Greek.' Dr. Horne thought highly of his pupil, writing of him (23 Nov. 1789) as 'a prodigiously improved young man.' Early he acquired the habit, for which he was celebrated in after life, of thoroughly mastering and fixing with precision in his memory whatever engaged his attention, whether in science or in literature. When repeating his lessons in the classics to his sister, he used to say, 'No matter whether you understand the text or not, be sure I make no mistake in a single word, or even in an accent.' For mathematics, and also for mechanical science, he early showed a marked aptitude. He had no gift for the painter's art, but living as he did in the midst of artists, and delighting in the results of their labours, he gladly availed himself of his opportunities of attending the lectures on art of Sir Joshua Reynolds, Barry, and others. He used to tell of being present at one of Reynolds's lectures, when, an alarm having arisen that the floor was about to give way, Burke, who was there, appealed to the audience to be calm, and not to accelerate the catastrophe by a rush. In these early days he took a keen interest in the progress of art and in the prosperity of the Royal Academy. How

thoroughly conversant he was with its early history and what it had done for art, and how this had been retained in his memory through more than fifty years, was shown when, speaking in the House of Lords (4 March 1859) on the proposed removal of the Academy from the National Gallery to Burlington House, he brought forward all the circumstances attending its establishment with as much freshness and fluency as if they were of recent occurrence. His wish in youth was to be an architect, but of this his father would not hear. He had formed a high estimate of his son's abilities; and, as these seemed especially fitted to win distinction at the bar, young Copley was sent to be educated, with a view to the legal profession, to Cambridge, where he was entered as a pensioner at Trinity College on 8 July 1790. He had every motive to make the best use of his time at the university. His father was not rich, and was dependent on a precarious profession. With an intellect so keen and a memory of unusual tenacity, it was comparatively easy for young Copley to cover a wide field of study, not only in literature, but also in mathematics, physics, and mechanical science. In the mathematical tripos of 1794 he took his degree as second wrangler, dividing the highest honours of the university with George Butler [q. v.], afterwards headmaster of Harrow and dean of Peterborough. A failure in health alone prevented him from coming out as senior wrangler. 'My health,' he writes to his father (17 Jan. 1794) in announcing this fact, 'was my only enemy. I am the more pleased at my place, as this study (mathematics) has only been adopted by me within these nine months, whereas several of my opponents have been labouring for years. As I predicted, I am *first* in my own college.' He also took the King William prize in the Michaelmas term 1794. On 19 May of the same year he was admitted a member of the Hon. Society of Lincoln's Inn, and kept the Easter term there. Returning to the university, he obtained (10 Aug. 1795) the appointment of travelling bachelor, with a grant of 100*l.* a year for three years, and in the following month was elected a fellow of his college. At the end of 1795 he sailed for America, where, since the peace of 1784, friendly relations with England had been established. He was warmly welcomed in his native city of Boston, where his father's reputation as an artist stood very high. The chief object of his visit was, if possible, to recover a valuable property on Beacon Hill there which belonged to his father. It had been sold by Mr. Copley's agent in his absence without due authority, and the price never accounted for. Young Copley soon found that the transaction could not be annulled, and he was glad to compromise with the purchasers, who had bought the property in good faith, and who now agreed to pay 4,000*l.* to Copley to have their title confirmed. Had things turned out otherwise, Copley would undoubtedly have returned to America, and his son would probably have carried out an intention he for some time entertained of settling there as a farmer. Young Copley made a tour through the United States, with Volney, the French author, for a travelling companion during a portion of his travels. In admirable Latin letters, addressed to Dr. Bellward, the vice-chancellor of the university of Cambridge, he recorded the more important details of what he had seen, and so fulfilled his duty as a travelling bachelor. On his return to England he went back to Cambridge for a short period, and took the M.A. degree, 5 July 1796. He then devoted himself to the study of the law. His first practice was as a special pleader, his scanty briefs being mainly supplemented by the allowance attached to his fellowship, which he enjoyed up to 1804. His first chambers were in Essex Court, Temple, where he was installed in 1800, in which year his eldest and favourite sister was married to Mr. Gardiner Greene, a merchant of Boston, U.S. To Mr. Greene young Copley owed the funds which enabled him to be called to the bar. His prospects up to 1804 were so gloomy, that he thought seriously of forsaking the bar for the church. Of this his father would not hear, and wrote to Mr. Greene for assistance. It came promptly, and in acknowledging it (30 May 1804) young Copley writes to Mr. Greene: 'Assisted by your friendship, I am about to launch my bark into a wider sea; I am not insensible to the dangers with which it abounds. But while to some it proves disastrous and fatal, to others it affords a passage to wealth, or, what is of more value than wealth, to reputation and honours.' On 18 June 1804 he was called to the bar and joined the midland circuit. His great abilities were by this time recognised by his brethren at the bar. He worked hard, and was assiduous in attendance on the courts. Briefs came in, he continued to rise, but even in 1806, we are told, 'the profits increase very, very slowly.' During 1807 the progress grew more rapid—the work harder, and, though he was a brilliant talker, and enjoyed dances, he renounced society, finding it incompatible with the pressure of business. By this time, his mother writes, 'his prospects are satisfactory, and remove our anxious concern on that score. He has made a great advance,

and says he must style himself, as others do, "a lucky dog."' Meanwhile he had removed his chambers to Crown Office Row, and these he retained until he left the bar. Out of his increasing income he was able to assist his father, whose art had ceased to be profitable; but down to 1812 it did no more than meet the immediate wants of his parents and himself. In the March of that year Copley got his first great start in his profession by his defence at the Nottingham assizes of John Ingham, one of the leading Luddites, who was charged with what was then the capital offence of rioting and the destruction of machinery. By an ingenious objection to the indictment he got his client off scot-free. The sympathies of the mob were all with Ingham, and Copley had difficulty in preventing them from carrying himself to his hotel upon their shoulders. Just before this he had resolved to give up the circuit, finding it did not pay; but he never afterwards wanted briefs when he came to Nottingham. The turn in his affairs had come which 'led on to fortune.' In 1813 he was raised to the dignity of serjeant-at-law. During the next two years his success enabled him to increase the comforts of his father, but it was not such as to enable him to fulfil his mother's wish that he should marry. His father's death in September 1815 threw the whole burden of his family upon him. It was cheerfully accepted by 'the best of sons and the best of brothers,' as he was called by his father. Old Copley left heavy debts; his son assumed them all, and paid them out of his hard-won earnings to the last penny. Years had only drawn closer the bonds of affection between his mother and sister and himself. Mr. and Mrs. Greene tried hard to get them to make a home with them at Boston, but they refused. 'It would be distressing indeed,' Mrs. Copley writes, 'to break up my son's only domestic scene for comfort and resort from his arduous attention to business. His kind and feeling heart you know, and it has had a large scope for action.' In the action of Boville *v.* Moore and others for infringement of a patent, tried in March 1816 before Chief-justice Gibbs, Copley gained great distinction by the masterly way in which he explained the intricate machinery of the bobbin-net frame, which, according to Dr. Ure, is 'as much beyond the most curious chronometer as that is beyond a roasting-jack,' illustrating his exposition as he went along by working a model of the machine with what seemed the dexterity of a practised hand. He had made himself master of the subject by running down to Nottingham two days before, studying the machine at his client's works, and turning out with his own hands an unexceptionable specimen of bobbin-net lace. Copley succeeded in proving that the plaintiff's machine was only an improvement on the spinning-jenny invented some years before by Mr. Heathcot, and in so doing not only secured a verdict for his clients, but enabled Heathcot to take measures, which he did forthwith, to reap the solid fruits of his invention. From this time fees poured in upon Copley so largely, that he was able by degrees to pay off his father's debts, and to place his family in greater comfort than they had known for years. He now became the acknowledged leader of his circuit, and was recognised by his professional brethren as marked for distinction. This opinion was confirmed by the brilliant appearances which he made in two celebrated trials for treason in 1817. The first of these was that of Dr. Watson and Thistlewood, afterwards the head of the Cato Street conspiracy. Copley's speech is said by Lord Campbell, who heard it, to have been 'one of the ablest and most effective ever delivered in a court of justice.' It was marked by that 'luminous energy' which characterised all his speeches. Not a superfluous sentence, no patches of rhetoric, the points chosen with unfaltering judgment, and driven home with convincing force, all indicating a mind which, as Sir Samuel Shepherd once said of Copley, 'had no rubbish in it.' Mainly through Copley's eloquence a verdict of acquittal was obtained. The exceptional ability shown by Copley determined the government to secure his services at the next state trial. This was that of Brandreth Turner and others for riot at a special assize in Derby (October 1817), when effective use was made by Mr. Denman of the fact that his clients, the accused, were in this way deprived of 'that bulwark which they would otherwise have found in Copley's talents, zeal, eloquence, and useful experience.' Less scrupulous politicians accused Copley of deserting his principles, assuming that he had shared the opinions of the Luddites and others whom he had defended, simply because he had done his duty as their counsel to the best of his ability. Soon after this trial Lord Liverpool was the means of bringing Copley into parliament, but without 'pledge, promise, or condition of any sort,' which he certainly would not have done, unless he had felt sure that Copley's political opinions were such that his support of the general policy of the government might be relied on. Copley took his seat in March 1818 as member for Yarmouth in the Isle of Wight. During this session he spoke only twice, but his position

is denoted by the fact that on the first occasion he was selected to answer Sir Samuel Romilly, and on the second his speech brought up Sir James Mackintosh to reply. In the following session Copley sat for the borough of Ashburton, and in 1829 he received his first step towards judicial promotion in being appointed king's serjeant and chief justice of Chester, in which capacity he gave proofs of the high judicial qualities for which he was afterwards pre-eminently distinguished. His first labours as a judge were soon ended, for in June 1819 he was appointed solicitor-general on Sir Robert (afterwards Lord) Gifford becoming attorney-general, and was knighted. In March 1819 he married Sarah Garay, daughter of Charles Brunsden, and widow of Lieutenant-colonel Charles Thomas of the Coldstream guards, a beautiful and brilliant woman, between twenty and thirty years of age. By this time he had established his reputation as a great lawyer, with a mind of unusual subtlety, while distinguished as a speaker by terseness and luminous vigour of expression. 'He is more than a lawyer,' says Mr. J. P. Collier in his 'Criticisms of the Bar,' published in 1819, 'and apparently well read not only in the historians, but also in the poets of his country, so that at nisi prius he shines with peculiar brightness.' These qualities were enhanced by a singularly handsome presence and a fine voice, as well as by perfect courtesy to both bar and bench, which, Lord Campbell says, 'made him popular with all branches of the profession of the law.' In the House of Commons the charm of these characteristics was heightened by dignity of bearing and frank courage in debate, his bearing 'always erect, his eye sparkling, and his smile proclaiming his readiness for a jest.' While in office as solicitor-general Copley added greatly to his reputation both as a debater and as a leading counsel. His appearance in the trial of Thistlewood and others for high treason, and in the proceedings in the House of Lords against Queen Caroline, both in 1820, will always be a model of the dignity, the moderation, the mastery of essential details, the skill in cross-examination, the scrupulous accuracy, and the tempered glow of eloquence, which make the triumphs of the great advocate. In 1824 Copley became attorney-general, and held the office till the death of Lord Gifford in September 1826, when he was appointed master of the rolls, retaining his seat, upon re-election, for Cambridge, for which he had been returned in the previous June. He was also appointed, in succession to Lord Gifford, recorder of Bristol, by the unanimous vote of the town council. This office and that of master of the rolls, which, like Lord Gifford, he held along with it, he retained for only eight months, having by the wish of the king, on the refusal of Lord Eldon to continue in office, been nominated as chancellor in the following April, and raised to the peerage as Baron Lyndhurst. When Canning's brief administration was closed by his death on 8 Aug. following, Lord Lyndhurst was continued in the office of chancellor by Lord Goderich. On power passing, or rather being forced, from that nobleman's feeble hands in the ensuing December, the Duke of Wellington at once requested Lyndhurst to retain his seat on the woolsack, which he did until the fall of the Wellington administration in 1830. During this period the duke and Sir Robert Peel leaned so greatly upon his advice and assistance, that, next to theirs, his was the most potential voice in the cabinet. In debate his services were of the highest value. He spoke rarely, and only on great occasions, when he made his powers so strongly felt by his political adversaries that he became the mark, as a dreaded enemy in those days was sure to become, for envenomed slanders in their journals. These he treated with contempt, except when they impugned his integrity as a public man. At last he was driven to put two of his libellers to proof of their charges that he had used the patronage of his office to put money in his pocket, and obtained triumphant verdicts against them. The charge was never more misapplied, his rule on all such matters being *detur digniori*, and this, as appointments given by him to such sturdy political opponents as Mr. (afterwards Lord) Macaulay and the Rev. Sydney Smith proved, without reference to party considerations. As Lyndhurst's practice had been confined to the common law bar, he was for some time at a disadvantage as the head of the court of equity. But this disadvantage he set himself to conquer, and with the success which might have been expected from an intellect so acute, and so accustomed to refer all questions to governing principles. Although in the question of parliamentary reform, on which the Wellington administration fell in November 1830, to be succeeded by that of Earl Grey, he did not share the extreme views of his leader, he was too much attached to him, and too little in sympathy with the views of Earl Grey, to have accepted office under him. It was creditable to Lord Grey, and to his chancellor, Lord Brougham, that on the retirement of Sir William Alexander in December 1830 from the office of chief baron, they proposed to Lyndhurst to take his place, thus securing to the state the benefit of his fine judicial

powers, and doing a kindness to an honoured friend, though redoubtable political opponent. With the full concurrence of the Duke of Wellington, Sir Robert Peel, and Lord Aberdeen, whom he consulted, Lyndhurst accepted the appointment, the emoluments of which, 7,000*l.* a year, were of moment to him; and in the four years during which he held it he raised the reputation of his court to the highest point. So sound were his judgments that they were very rarely carried to appeal. The operation of taking notes was so irksome to him that he left the task to his chief clerk. But such was the tenacity of his memory, and his skill in arranging the details of evidence during the progress of the case, that his summings-up were masterpieces of accuracy as well as terseness, helping the jury when mere reading of the evidence in the ordinary way would probably have bewildered them. The most signal instance of his marvellous power of digesting masses of evidence, reducing them into order, and retaining them in his memory, was his judgment in the case of Small *v.* Attwood. The hearing of the case began 21 Nov. 1831, and occupied twenty-one days in reading the depositions and hearing the arguments of counsel. On 1 Nov. 1832 Lyndhurst delivered a judgment 'by all accounts,' says Lord Campbell, 'the most wonderful ever heard in Westminster Hall. It was entirely oral, and without even referring to any notes, he employed a long day in stating complicated facts, in entering into complex calculations, and in correcting the misrepresentations of counsel on both sides. Never once did he falter or hesitate, and never once was he mistaken in a name, a figure, or a date.' He had to defend this judgment some years afterwards on an appeal to the House of Lords in a speech which, Lord Campbell says, 'again astounded all who heard it.' His judgment was reversed, wrongly, as is now admitted by the soundest lawyers. In the discussions in the House of Lords in 1831 Lyndhurst took a leading part, and his speeches, read by the light of what has since happened, while they prove him to have had the prophetic intuitions of the statesman, are worthy to be read no less for political instruction than for that best eloquence which, having important things to say, says them in the clearest and most emphatic and tersest language. He succeeded (7 May 1832) in carrying a motion for postponing consideration of the clauses for disfranchisement, and, the ministry having resigned, he was at once sent for by William IV, who, upon his advice, authorised him to ascertain the views of the leaders of the opposition as to taking office. The Duke of Wellington was prepared to have done so; Sir Robert Peel, however, was not. Lord Grey resumed office, and the Reform Bill passed without further opposition. Unlike his great rival and friend Brougham, Lyndhurst never rose to speak in the House of Lords unless he felt that his silence might be misconstrued or injure a good cause. He was always eagerly listened to. His speeches were never prepared. except in this, that the subject was thought over and over. 'With the exception of certain phrases,' he told the Rev. Whitwell Elwin, 'which necessarily grow out of the process of thinking, I am obliged to leave the wording of my argument to the moment of delivery.' But here he seemed to be never at a loss. His mind as he spoke worked with an energy that completely took possession of his hearers. In delivering his judgments also this was eminently conspicuous. He so stated the facts that those who listened saw things with the same clearness as himself, and so were led insensibly up to his own conclusions. He was well described by a writer in 1833: 'You can hear a pin fall when he is addressing the house; you may imagine yourself listening to—looking at—Cicero. His person, gesture, countenance, and voice are alike dignified, forcible, and persuasive. . . . He stands steadily, however vehement and impassioned in what he is delivering, never suffering himself to "overstep the modesty of nature," to be betrayed into ungainly gesticulations.' On the fall of Lord Melbourne's administration in November 1834, Lyndhurst again became chancellor during the short administration of Sir Robert Peel, which terminated in the following April. Being free from constant work as a judge, he now took a more active part in the discussions of the House of Lords. He led the opposition (1835) in the debates on the Municipal Reform Bill, in the face of a very determined and angry opposition, carrying several important amendments which he believed, and which have been found to be, improvements on the measure as introduced. To the principle of the Irish Municipal Reform Bill (1836) he set up a determined resistance, which was fatal to the measure, and drew down upon him the envenomed attack of the whigs, as well as of O'Connell and others, for having spoken of the Irish as 'aliens in blood, in language, and in religion,' a phrase which he proved, when the bill came back with the commons' amendments, that he had never used, demonstrating at the same time, from the language of Irish agitators themselves, that it had been made their boast that their countrymen were what Lyndhurst was accused of having called them. In this session he was the means of

carrying the valuable bill for authorising the defence by counsel of prisoners in criminal trials. A singular fatality had this year befallen most of the government measures, a fact of which the most was made by Lyndhurst in a review of the session (18 Aug.), the first of a series of similar assaults on Lord Melbourne's administration, which helped materially to shake it by the skill of analysis and the vigour of their invective. This was a busy year with Lyndhurst, for besides playing a prominent part in politics, he attended closely to appeals in the House of Lords as well as to the business of the privy council. In 1837 his attention was chiefly directed to judicial business. But, in concert with Lord Brougham, he rendered important service in bringing into shape several bills for the reform of the criminal law, introduced by Sir John Campbell, then attorney-general. The Irish Municipal Corporations Reform Bill, again introduced in much the same terms as the previous year, was again defeated, the house refusing by a majority of eighty-six to let it go into committee. In two successive sessions the bill shared the same fate, and it only passed in 1840 with material modifications in the direction indicated by Lord Lyndhurst. In January 1834 Lady Lyndhurst, to whom he was warmly attached, had died after a short illness. Four years afterwards, in August 1837, he married Georgiana, daughter of Lewis Goldsmith, a union the happiness of which was unbroken to his death. His skill as lawyer and legislator was shown in the session of 1838 by his amendments on the bill for the abolition of imprisonment for debt, and also on the Juvenile Offenders Bill. In 1840 he was elected, in opposition to Lord Lyttelton, by a majority of 485, to the office of high steward of the university of Cambridge, an honour which he prized as one of the chief distinctions of his career, especially as men of all shades of opinion had combined to confer it. 'His reception in the senate house,' writes one who was present, 'was a striking and strange exhibition of reverential uproar, such as I never witnessed except in the same place five years before, when the great duke was presented as "Doctor" Wellington.' When Sir Robert Peel was called, in August 1841, to form a ministry on the defeat of the Melbourne administration, he at once named as his chancellor Lord Lyndhurst, with whom he had for years 'been on the most confidential intercourse on political matters,' and on whom, to use his own words, 'he could confidently rely when real difficulties were to be encountered.' Lyndhurst was now in his sixty-ninth year, but he was strong, and proved himself quite equal to the heavy work of his office. During his tenure of it he displayed in a pre-eminent degree the judicial aptitude, the desire to arrive at truth, and the splendid power of statement for which he had previously made a great reputation. His speeches in the House of Lords were confined almost exclusively to questions of legal reform raised by himself or others. Despite the pressure of advancing years and the threatened loss of eyesight, he forbore to retire, as he wished to do, when his leader became involved in difficulty with his party by the pressure of the question of free trade in 1844–5, and remained to fight and fall with him upon that question. With heartfelt delight he retired from office, and retreated to a country house at Turville, which he had taken on lease some years before, and where he was happy with his family, his books, his friends, and the occupations of a farm. In 1846 he made, with the approval of the Duke of Wellington, an unsuccessful attempt to reunite the broken ranks of the conservative party, under the leadership of Lord Stanley. But all hope of healing the breach failed owing to the resistance of Lord George Bentinck, the leader for the time of the protectionists. On this Lyndhurst was glad to retire for a time from active participation in the debates of the House of Lords, but he continued to keep up intimate relations with Lord Stanley and other leading men of his party. For the next two years he appeared little in public life. The blindness with which he had been for some time threatened had become so great that for the greater part of 1849 he could neither read nor write. But his family made this deprivation comparatively light for him by reading to him whatever he wished, and his remarkable tenacity of memory came to his aid by retaining every fact and figure of importance. In June 1849 he created surprise by rising to speak in the House of Lords against the royal assent being given to an act of the Canadian legislature, under which he contended that compensation for loss in the Canadian rebellion might be given to those who had abetted it. Frail and feeble physically as he obviously was, it was apparent that nothing but a strong sense of duty could have induced him to appear; but it was soon seen that he had lost nothing of his old intellectual vigour, as for more than an hour he rivetted the attention of the house. There was something singularly pathetic in his words, when, apologising for having addressed their lordships at all, he said, 'Perhaps it is the last time I shall ever do so.' It was, happily, very far from being so; for although now verging on his eightieth year, his eyes

were on two several occasions successfully operated upon, and for nearly ten years more the voice of 'the old man eloquent' was heard with perhaps greater effect than at any previous period of his career. His spirit retained something of the buoyancy of youth. He was happy in his home and in his friends, felt a keen interest not only in the political movements, but also in the literature and scientific discoveries of the day. The bitterness of his political adversaries was subdued by the commanding powers and unmistakable patriotism by which every speech he made was distinguished. Even so late as 1851 Lord Derby was anxious for him to become lord chancellor for the fourth time. He was quite equal to the fatigue of office, but he could not afford its expenses; and he was at an age, and had long been of a temper, which prefers to speak on public questions unfettered by the ties of party. After a successful operation for cataract in July 1852 he was present in the House of Lords at all important debates, and his speeches excited universal admiration by their ripe sagacity, their play of humour and invective, the glow of genuine feeling, and the marvellous command of all historical and other facts bearing upon his argument. Thus of his speech against the proposal to create life peerages (7 Feb. 1856) Lord Campbell, who did not love the man, says that it was 'the most wonderful ever heard. It would have been admirable for a man of thirty-five, and for a man of eighty-four it was miraculous.' Even more remarkable were his speeches in 1859 and 1860 on the national defences, passages in which will always be of priceless value as warnings how alone England can maintain the pre-eminence and the empire she has won. His last speech was spoken (7 May 1861) on a bill for establishing the validity of wills of personal estate. It showed no decline in the strong reason and masculine eloquence with which he had long fascinated the peers; but, though he frequently attended the house afterwards, he was no more heard in debate. The remaining years of his life were happy, if life can be made happy by 'love, honour, troops of friends,' and by carrying into the enforced quiet of extreme age the keen appreciation of all that is best in literature and art and human nature, and a living hope of a better life to come. All these Lord Lyndhurst had in an eminent degree. After a brief illness he passed gently and tranquilly away on 12 Oct. 1863, being then in his ninety-second year. Of the many panegyrics which appeared after his death perhaps none is at once more true and striking than that by Lord Brougham (*Memoirs*, iii. 437): 'Lyndhurst was so immeasurably superior to his contemporaries, and indeed to almost all who had gone before him, that he might well be pardoned for looking down rather than praising. Nevertheless he was tolerably fair in the estimate he formed of character, and being perfectly free from all jealousy or petty spite, he was always ready to admit merit where it existed. Whatever he may have thought or said of his contemporaries, whether in politics or at the bar, I do not think his manners were ever offensive to anybody, for he was kind and genial. His good nature was perfect, and he had neither nonsense nor cant any more than he had littleness or spite in his composition.' The life of Lyndhurst in the volume of Lord Campbell's 'Lives of the Chancellors' published after Lord Campbell's death, while containing some interesting facts, is so full of misstatements and malignant innuendo as to be worthless as an authority. Written apparently to blast the good name of a great lawyer and statesman, it has only proved damaging to the reputation of its author for accuracy, candour, and honourable feeling.

The portraits of Lyndhurst are: 1. As a child in his mother's lap, in what is known as the family portrait, by his father, now in the possession of Mr. Amory, Boston, U.S. 2. As the boy in the green jacket in the picture of 'The Death of Major Peirson,' National Gallery. Between this period and his becoming chancellor no portrait of him has been traced. 3. In Sir George Hayter's picture of the House of Commons, 5 Feb. 1833, now in the National Portrait Gallery. 4. In the picture in the same gallery of Fine Arts Commission, 1846, by J. Partridge. 5. Separate life-size half-length portrait, study for the preceding, in the possession of Lady Lyndhurst, excellent. 6. Full-length in robes of lord high chancellor, by J. Phillips, now in National Portrait Gallery, not good as a likeness. 7. A miniature when at the age of sixty-three, by Sir William Ross, in the possession of Lady Lyndhurst, excellent. 8. A crayon drawing by Mr. George Richmond, in the possession of Francis Barlow, long his lordship's secretary, excellent. This has been admirably engraved, first as a private plate, and again as the frontispiece to Martin's 'Life of Lyndhurst,' by the late Francis Holl, R.A. 9. A bust by Behnes, presented to Lady Lyndhurst by his lordship's friends in 1841, and after his death presented by her to Trinity College, Cambridge, which is considered by those who knew Lord Lyndhurst best to be faultless as a likeness. 10. An unsatisfactory unfinished portrait, taken about two years before Lord Lyndhurst's death, by Mr. G. F. Watts, in

National Portrait Gallery. There is also a good engraved likeness of Lyndhurst, about the age of sixty, in Ryall's 'Portraits of Conservative Statesmen.'

[Campbell's Lives of the Chief Justices and Lives of the Chancellors; Brougham's Memoirs; Greville's Memoirs; Sir Henry Holland's Recollections; State Trials; Hansard; Mrs. Amory's Life of John Singleton Copley; Sir T. Martin's Life of Lord Lyndhurst; family papers; personal knowledge.] T. M.

COPLEY, SIR THOMAS (1514–1584), of Gatton, Surrey, and Roughay, Sussex, and of the Maze, Southwark, who was knighted (perhaps by the king of France), and created a baron by Philip II of Spain, and who is frequently referred to by contemporaries as Lord Copley, was one of the chief Roman catholic exiles in the reign of Elizabeth. Camden styles him 'e primariis inter profugos Anglos.' He was the eldest son of Sir Roger Copley by his wife Elizabeth, daughter of Sir William Shelley of Michelgrove, a judge of the common pleas [q. v.], and was one of the coheirs of Thomas, last lord Hoo and Hastings, whose title he claimed and sometimes assumed. Lord Hoo's daughter Jane married his great-grandfather, Sir Roger Copley. Another daughter married Sir Geoffrey Boleyn, and was the great-grandmother of Anne Boleyn. The lords of the manor of Gatton then, as for nearly three centuries afterwards, returned the members of parliament for the borough, and in 1533 Copley, when only nineteen years of age, was returned 'by the election of Dame Elizabeth Copley' (his mother) as M.P. for Gatton. He sat for the same place in the parliaments of 1554, 1556, 1557, 1559, and 1563, and distinguished himself in 1558 by his opposition to the government of Philip and Mary (*Commons' Journals*). He was then a zealous protestant, and was much in favour with his kinswoman Queen Elizabeth at the commencement of her reign. In 1560 she was godmother to his eldest son Henry. According to Father Parsons (*Relation of a Trial between the Bishop of Evreux and the Lord Plessis Mornay*, 1604) the falsehoods he found in Jewel's 'Apology' (1562) led to his conversion to the church of Rome. After suffering (as he intimates in one of his letters) some years' imprisonment as a popish recusant, he left England without license in or about 1570, and spent the rest of his life in France, Spain, and the Low Countries, in constant correspondence with Cecil and others of Elizabeth's ministers, and sometimes with the queen herself, desiring pardon and permission to return to England and to enjoy his estates; but acting as the leader of the English fugitives, and generally in the service of the king of Spain, from whom he had a pension, and by whom he was created baron of Gatton and grand master of the Maze (or *Maes*) (CAMDEN). He also received letters of marque against the Dutch. His title of baron and these letters form two of the subjects of the correspondence that passed between himself and the queen's ministers (*Cal. State Papers*, Dom. Ser.) Much of his correspondence is to be found in the 'State Papers,' and in the Cottonian, Lansdowne, and Harleian MSS. He died in Flanders in 1584, and in the last codicil to his will styles himself 'Sir Thomas Copley, knight, Lord Copley of Gatton in the county of Surrey' (Probate Office). By his wife Catherine, daughter and coheiress of Sir John Luttrell of Dunster, Somerset, he had four sons and four daughters. His eldest son Henry, Queen Elizabeth's godson, died young; William succeeded at Gatton. The third son was Anthony [q. v.]

JOHN COPLEY (1577–1662), the youngest son of Sir Thomas, was born at Louvain and became a priest, but in 1611 left the church of Rome for that of England, and in 1612 published 'Doctrinall and Morall Observations concerning Religion: wherein the author declareth the Reasons of his late unenforced departure from the Church of Rome; and of his incorporation to the present Church of England . . .,' imprinted by W. S. for R. Moore, London, 1612, 4to (Brit. Mus.) In the same year he obtained the living of Bethersden in Kent, to which he was collated by Archbishop Abbot; he resigned it four years later on receiving from the same prelate the rectory of Pluckley in Kent. We find from the 'State Papers' and the 'Commons' Journals' that he and the puritan squire Sir Edward Dering [q. v.] were at constant feud. Dering complains of Copley's 'currishness' in a characteristic letter dated 27 May 1641. In 1643 the House of Commons found him to be a 'delinquent,' and sequestered the living of Pluckley. On the Restoration his benefice was restored to him, and he died there in 1662, aged 85. THOMAS COPLEY (1594–1652?), the eldest son of William Copley of Gatton (the heir and successor of Sir Thomas, and elder brother of Anthony and John), became a jesuit, and took an active part in the foundation of the colony of Maryland.

[Cal. S. P. Dom. 1547–80, 1581–90, 1591–4, also Harl. Lansd. and Cotton. MSS.; Commons' Journals; Strype's Annals; Camden's 'Annales;' Loseley MSS.; Collect. Topog. et Geneal. v. viii; Hasted's Kent; Life of Father Thomas Copley, a founder of Maryland, by K. C. Dorsey, in the 'Woodstock Letters,' 1885 (Baltimore, U.S.A.); Proceedings in Kent, Camd. Soc. p. 47.] R. C. C.

COPPE, ABIEZER, *alias* HIGHAM (1619–1672), fanatic, son of Walter Coppe, was born at Warwick on 30 May 1619 (Wood erroneously says 20 May). From the Warwick grammar school he proceeded in 1636 to All Souls, Oxford, as servitor, and shortly afterwards became one of the 'post-masters' of Merton. Wood describes his student life as grossly immoral. He left the university on the outbreak of the civil war without a degree. He was first a presbyterian, but it is not asserted that he exercised any ministry in that connection. Becoming an anabaptist, he was zealous in the cause throughout Warwickshire and the neighbouring counties. He was anabaptist preacher to the garrison at Compton House, Warwickshire. John Dury [q. v.], the well-known enthusiast for the union of protestants, writes to him (23 June 1651), 'You have been a preacher and a leading man.' He boasted of having baptised seven thousand persons in the midlands. Then he turned ranter, and is said to have been in the habit of preaching stark naked. This may account for his fourteen weeks' imprisonment at Warwick. He joined a society of ranters of the worst type, known among themselves as 'My one flesh.' Lawrence Claxton [q. v.], who was a ringleader among these practical antinomians in 1650, was told that if he 'had come a little sooner' he might have 'seen Mr. Copp, who then had lately appeared in a most dreadful manner.' Wood adds that he became a Muggletonian, but of this there is no evidence. He had dealings with Richard Coppin [q. v.], the universalist, and describes himself as a leveller, but not a 'sword-leveller.' The publication of his 'Fiery Flying Roll' (1650) got him into prison at Coventry, whence he was removed to Newgate in January, a follower having collected 50*l.* to pay his Coventry debts. At this time he was married, and had a young family, but was at variance with his wife, of whom, however, he speaks kindly. He mentions that his house had been burned, and that his parents had discarded him. On 1 Feb. 1650 (Wood erroneously says 2 Feb.) parliament issued an order that his book, containing 'many horrid blasphemies,' be seized and burned by the hangman. The two ordinances against blasphemy, of 10 May and 9 Aug. 1650, were occasioned by his case. From Newgate he put forth an exculpatory protest, and at length a complete recantation, dating it 30 May, the day of his nativity, 1619, and of his 'new birth,' 1651. Regaining his liberty, he preached a recantation sermon at Burford, Oxfordshire, on 23 Dec. 1651. He found a friend in a noted mystic, John Pordage [q. v.], whose appearances in behalf of Coppe were made a ground by the parliamentary commissioners for confirming (1655) Pordage's ejection from his living. We lose sight of Coppe till the Restoration, when he changed his name, and practised physic as Dr. Higham, in the parish of Barnes, Surrey. He still continued occasionally to preach in conventicles. His earlier excesses had undermined his constitution, and he died in August 1672 (buried at Barnes 23 Aug.)

That Coppe's mind was disordered is clear. The licentiousness of which he is accused does not appear in his writings, but he makes a merit of his sins of the tongue. 'It's meat and drink to an Angel [who knows none evil, no sin] to swear a full-mouthed oath' (*Fiery Flying Roll*, pt. ii. p. 12, second paging). His tenets are the ordinary mystical views of the ranters, who were charged with holding that there is no God and no sin. His denial of sin in the elect was a distorted antinomianism. Coppe's style is fantastic enough, but he has some passages of almost poetical beauty. His account of his giving all he had to a chance beggar ('Because I am a king I have done this, but you need not tell any one') reveals the pathetic side of his madness (*ib.* pt. ii. pp. 4–6).

He published: 1. 'Epistle' (London, 13 Jan. 1648, i.e. 1649) prefixed to 'John the Divines Divinity,' &c., by J. F., 1649 (WOOD). 2. 'An Additional and Preambular Hint' (really a postscript) to Coppin's 'A Hint of the Glorious Mystery,' &c., 1649, 4to; reprinted in Coppin's 'Divine Teachings,' 1649, 4to. 3. 'Some Sweet Sips of some Spirituall Wine,' &c., 1649, 12mo. 4. 'A Fiery Flying Roll,' &c., 1649, 4to (very long title, in which the author's name is given as 'Auxilium Patris, בף, alias Coppe'). 5. 'A Second Fiery Flying Roule,' &c., 1649, 4to (this and the preceding were printed in London and issued together, without publisher's name, on 4 Jan. 1650, according to the British Museum copy; the 'contents' of pt. ii. are printed in pt. i.; some copies have the imprint 'Coventrie, 1650'). 6. 'A Remonstrance of the Sincere and Zealous Protestation . . . against the Blasphemous and Execrable Opinions . . . the Author hath (through mistake) been mis-suspected of,' &c., 1651, 4to (published 3 Jan.) 7. 'Copp's Return to the Wayes of Truth,' &c., 1651, 4to. Posthumous (or perhaps reprint) was, 8. 'The Character of a True Christian,' 1680, fol. (poem in fourteen stanzas).

[Wood's Athenæ Oxon. (Bliss), iii. 959, 1099; Broadsheet, Order of Parliament, 1 Feb. 1649 (i.e. 1650); Claxton's 'Lost Sheep Found,' 1660; Crosby's Hist. of the Baptists, 1738, i. 225; Barclay's Inner Life Rel. Soc. Commonwealth, 1876, p. 422; works cited above.] A. G.

COPPIN or COPPING, JOHN (*d.* 1583), Brownist, was an inhabitant of Bury St. Edmunds. He enthusiastically accepted the teachings of Robert Browne [q. v.]; preached Browne's doctrines in his native town; contrived to distribute books written by Browne and his friends; and refused to conform to the established ecclesiastical usages. For this conduct, the commissary of the Bishop of Norwich committed him to prison in 1576. He remained in confinement for seven years, but under no very close surveillance, and his family was permitted to live with him. 'Many godly and learned preachers' visited him, and tried to convert him from his unorthodox views. In August 1578 his wife was delivered of a child, but Coppin refused to have it baptised by 'an unpreaching minister.' Meanwhile he sought to bring his fellow-prisoners to his way of thinking; called a clergyman for reading the Book of Common Prayer 'a dumb dog;' asserted that all who observed saints' days were idolaters; and frequently argued that 'the queen was sworn to keep God's law, and she is perjured.' Coppin found a disciple in Elias Thacker, another prisoner, and their violent language produced such disorder in the prison that the magistrates applied to the Bishop of Norwich and to the judges of assize to remove them elsewhere, but this request was refused. The attention of the government was, however, directed to the scandal, and an indictment was drawn up against Coppin, Thacker, and one Thomas Gibson, a bookbinder of Bury, for disobeying the ecclesiastical laws of the realm, and for conspiring 'to disperse Browne's books and Harrison's books.' They were brought before Sir Christopher Wray, lord chief justice, at the summer assizes on 4 June 1583. Gibson was acquitted of the charge of supplying the prisoners with the books, and released. The judge extracted from the other defendants the admission that they acknowledged 'her majesty chief ruler civilly . . . and no further.' Both expressed unqualified admiration of Browne's book; were convicted, and condemned to be hanged. Thacker was executed before the court rose; Coppin on the following day, 5 June. Many books by Browne and Harrison—forty in all—were burnt in front of the stake. Stow, in his chronicle, represents their offence as solely consisting in circulating seditious books; Strype points out, however, that the judges distinctly asserted that the punishment of death was awarded them for denying the queen's supremacy. The proceedings appear to have been hastily and irregularly conducted. Dr. Dexter (1880), following Governor Bradford in his 'Dialogue' (1648), numbers Coppin and Thacker among the six early martyrs to congregationalism. Bradford assigns to them the last words (addressed to the judge): 'My lord, your face we fear not, and for your threats we care not, and to come to your read service we dare not.'

[Strype's Annals, II. ii. 186–7, III. i. 28, 269, ii. 172; Fuller's Church Hist. ed. Brewer, v. 70; Stow's Annals, p. 1174; Young's Chronicles of the Pilgrim Fathers of Plymouth (1841), p. 427; Dexter's Congregationalism, 206–10; Brook's Puritans, i. 262–4 (where Coppin is called minister near Bury St. Edmunds); Neal's Hist. of Puritans, i. 342.] S. L. L.

COPPIN, RICHARD (*fl.* 1646–1659), universalist, was probably a native of Kent, where, early in the seventeenth century, there were several families of Coppin, at Bekesbourne and Deal. About 1530 one Coppin introduced the doctrines of the 'spirituels,' or brethren of the free spirit, at Lille. Richard Coppin says that he was brought up in the church of England, and spent an idle but not a vicious youth. In religion he was repelled by the formality of the services and the careless lives of the clergy in his neighbourhood. After the suppression of episcopacy (9 Oct. 1646) he attached himself for a short time to the presbyterians in London. He afterwards joined the independents and the anabaptists. Two years later he became the subject of an inward experience very similar to that of the early quakers, and received a commission to preach, 'not from Oxford or Cambridge or the Schools of Antichrist,' but 'given by Christ at Sion house in Heaven.' He was not to exercise a settled ministry, or receive 'yearly maintenance;' anything given him for his preaching he gave to the poor. He began to preach in Berkshire, whither he had removed from London, the effect of his first discourse being that he was 'persecuted, hated, and rejected.' Not having 'freedom to speak,' he 'fell a writing.' His first publication came out (1649) under the patronage of Abiezer Coppe [q. v.] Seven Berkshire ministers and several in Oxfordshire opposed his book and endeavoured to bring him to a recantation, some offering to help him in that case to preferment. A curious story is told of a Berkshire gentleman, who at the suggestion of the clergy bought up 10*l.* worth of his books, but who did not burn them as intended, remarking that he 'did not know but that they might yield him his money again, if the things should after come in request.' On 7 July 1651 he had a discussion at Burford, Oxfordshire, with John Osborn, or Osborne, minister of Bampton in the Bush; at this time he is described as of Westwell, a parish two miles from Burford (see OSBORN, *World to come*, 1651). He first got into trouble by

preaching on four successive days in the parish church of Evenlode, Worcestershire. He had been invited by parishioners, with the consent of the rector, Ralph Nevil. Nevil, however, brought neighbouring clergy to discuss matters with Coppin in the church, and eventually got a warrant against him for blasphemy. Coppin was tried before Chief Baron Wilde at the Worcester assizes on 23 March 1652. The jury found him guilty of denying heaven and hell; but Wilde reproved them for their verdict, and bound over Coppin to appear for judgment at the next assize. By that time his accusers had fresh evidence, relating to Coppin's proceedings at Enstone, Oxfordshire, whereupon Judge Nicholes bound him to appear at the next Oxford assize. On 10 March 1653 he was tried at Oxford before Serjeant Green; the jury at first disagreed, but eventually found him guilty. Green bound him over to the next assize, when Judge Hutton gave him his discharge. Preaching at Stow-on-the-Wold, Gloucestershire, on 19 March 1654, Coppin was again apprehended and brought for trial at Gloucester on informations before Serjeant Glyn on 22 July. Glyn would not receive the informations, and so the matter ended. We next meet Coppin at Rochester. About 1650, Joseph Salmon, a Kentish minister, had 'set up a course of preaching every sabbath day' in Rochester Cathedral. Salmon was an allegorist, and is said to have 'sowed the seeds of ranting familism.' In midsummer 1655 Salmon went abroad, and his chief followers brought Coppin from London to fill his place. Whatever Salmon may have been, Coppin was no ranter, indeed he speaks of being persecuted by ranters; yet it is probable that his acquaintance with Abiezer Coppe introduced him to the sectaries of Rochester. At the end of September or beginning of October 1655, Walter Rosewell, incumbent of Chatham, went to hear Coppin preach, and gained the impression that he affirmed the peccability of Christ and denied the resurrection of the flesh. Rosewell, with other presbyterians, agreed to conduct a Tuesday lecture in the cathedral to counteract Coppin's heresies. A public discussion was held in the cathedral (from 3 to 13 Dec.) between Coppin and Rosewell, assisted by Daniel French, minister of Stroud, the mayor presiding; before it ended, Gaman, an anabaptist, put himself forward to oppose both parties. On Saturday night, 22 Dec., Coppin was served with a warrant forbidding him to preach next day, and requiring his attendance before the magistrates on Monday. He preached, not in the cathedral, where a guard of soldiers was set, but in the college-yard, and in the fields. On 24 Dec. Major-general Kelsie and other magistrates committed him to Maidstone gaol. Before 26 June 1656 he had been set free by habeas corpus. Nothing further has been ascertained of him beyond the date of his last publication, 1659.

It is not certain whether Coppin or Gerard Winstanley was the first in England to preach universal salvation; both began to publish in the same year, 1649. The universalist views of their contemporary, Jeremy White, were not published till 1712. Coppin writes with a good deal of unction, and deals more moderately with his opponents than they with him. There is no question of the blamelessness of his life. His followers seem to have formed a sect; the tenets of 'the Copinists' are given by S. Rogers (*The Post-Boy robb'd of his Mail*, 2nd ed. 1706, p. 428). In later times he has found an admirer in Cornelius Cayley [q. v.], and a critic in James Relly, a universalist of another type (see his 'The Sadducee detected,' &c. 1764, 8vo).

Coppin published: 1. 'A Hint of the Glorious Mystery of the Divine Teachings,' &c., 1649, 4to, with addendum by Abiezer Coppe [q. v.] 2. 'Antichrist in Man, opposeth Emmanuel, or, God in us,' &c., 1649, 4to (dedicated especially to his followers 'about Redding and Henly upon Thames;' paging runs on from no. 1). 3. 'The Exaltation of all things in Christ and Christ in all things,' &c., 1649, 4to (dated 18 Sept.; paging runs on from no. 2); 2nd ed. (really the 3rd), undated, 4to, with preface by Cornelius Cayley (dated London, 3 Oct. 1763). 4. 'Divine Teachings: in three parts,' &c., 1649, 4to (consists of the above three tracts bound together with general title); reprinted with title 'The Glorious Majestie of Divine Teachings, &c.,' 1653, 4to. 5. 'Man's Righteousnesse examined,' &c., 1652, 4to (partly an exposition of 2 Pet. ii.) 6. 'Saul smitten for not smiting Amalek,' &c., 1653, 4to, reprinted without date [1763 ?], 12mo. 7. 'A Man-Child born, or, God manifest in Flesh,' &c., 1654, 4to (published 25 June; consists of a sermon preached at St. Giles's, Cripplegate, 25 Dec. 1653). 8. 'Truth's Testimony,' &c., 1655 (published 3 March); reprinted without date [1763 ?], 12mo (contains an account of the author's life and trials up to date). 9. 'A Blow at the Serpent,' &c., 1656, 4to; reprinted 1764, 4to (preface dated 12 Feb.; account of the Rochester discussion; prefixed are verses by J. L., i.e. Jane Leade. Replies were published by Rosewell, 'The Serpent's Subtilty,' &c., 1656, 4to; and by Edward Garland, minister at Hartlip, Kent, 'An Answer to . . . a Blow at the Serpent,' &c., 1657, 4to). 10. 'The Three-

fold State of a Christian' [1656?], reprinted at end of 1764 of No. 9. 11. 'Michael opposing the Dragon,' &c., 1659, 4to; reprinted, in weekly numbers, 1763, 4to (reply to Garland).

[Works cited above.] A. G.

COPPINGER, EDMUND (*d.* 1592), fanatic, is described as 'descended of a good house and linage, and one of her Maiestie's sworne servants, but a yonger brother, having no great livelihood' (COSIN, *Conspiracie for Pretended Reformation*, 1592). With a Yorkshire gentleman, Henry Arthington, he championed the claims of the notorious religious enthusiast, William Hacket, who had a wild scheme for abolishing bishops and deposing Queen Elizabeth. Hacket proclaimed himself to be the Messiah, and Coppinger joined Arthington in holding a demonstration (in Cheapside) to support the impostor's claim. The three men were thrown into prison. Hacket was hanged on 28 July 1592; Coppinger died eight days afterwards from voluntary starvation; Arthington repented of his errors and was pardoned. The affair caused considerable excitement.

[Cosin's Pretended Reformation, 1592; Stow's Annales, ed. Howes, 1615, pp. 760–1; Fuller's Church History, book ix.] A. H. B.

COPPOCK, JAMES (1798–1857), electioneering agent, born at Stockport on 2 Sept. 1798, was the eldest son of William Coppock, mercer, of that town. He was educated at the school of the Rev. Mr. Higginson, unitarian minister of Stockport, and, after serving an apprenticeship to his father's business, was placed as a clerk with a wholesale haberdasher in London. He afterwards ventured a small capital as a partner in a silk firm, but, owing to commercial disasters following on the French revolution of 1830, he lost all. He married in 1829. After careful consideration he resolved to enter the legal profession, and in 1832 articled himself to a solicitor in Furnival's Inn. He was admitted on the roll of attorneys in 1836. He had always been an active politician, and on the occurrence of the first election for Finsbury after the Reform Act of 1832 he took a prominent part in the contest. After the second general election under the act, on the formation of a county registration society by the liberal party, with branches throughout England, Coppock was appointed secretary, with a residence in the society's rooms at 3 Cleveland Row, St. James's. These rooms were the rendezvous of agents and solicitors from all parts of the country, and from his rapid decision and sound judgment Coppock quickly became a power in politics. When, a few years later, the society's operations ceased, he took the lease of the premises in Cleveland Row, and established himself as a solicitor and parliamentary agent. From this time forward there was scarcely a contested return before the House of Commons in which he had not an active interest. The coolness and daring with which he fought his opponents with their own weapons have become proverbial. He helped to establish the London Reform Club, and was elected an honorary life member and appointed solicitor. Although in his day no man was a fiercer partisan, Coppock was respected by friend and foe. In the August before his death he received the appointment of county court treasurer, but business, both private and public, of a harassing nature accumulated, and the strain of over work was too great. He died at his house in Cleveland Row on 19 Dec. 1857. Well-executed and excellent portraits of Mr. and Mrs. Coppock (lithographs) were published in London in 1850.

[Stockport Advertiser, 23 Dec. 1857; Times, 21 Dec. 1857; private information.] A. N.

COPPOCK or CAPPOCH, THOMAS (1719–1746), Jacobite, a native of Manchester, was educated in the free school there and at Brasenose College, Oxford (B.A. 15 Oct. 1742). Afterwards he took holy orders. He joined the army of Prince Charles Edward at Manchester, and was one of those left behind at Carlisle. Having been tried and condemned for high treason, he was drawn, hanged, and quartered at Carlisle on 18 Oct. 1746. An absurd report was circulated that the Pretender had nominated this young clergyman to the see of Carlisle, and one of the witnesses at the trial, improving the story, stated that Coppock received that appointment from Hamilton, the governor of the town for the prince. In contemporary journals Coppock is seriously spoken of as 'the titular bishop of Carlisle.' It has been said that Coppock led a very irregular and immoral life; but no reliance can be placed on these statements. They emanated from his political enemies, and are to be found in the following pamphlets: 'An Authentic History of the Life and Character of Thomas Cappoch, the rebel-bishop of Carlisle,' London, 1746, 8vo, reprinted in the 'Carlisle Tracts,' 1839; 'The Genuine Dying Speech of the Rev. Parson Coppock, pretended Bishop of Carlisle,' Carlisle [1746], 8vo. This pretended speech is an obvious fabrication. What is probably a correct version of Coppock's last words is given in 'True Copies of the Dying Declarations of Arthur, lord Balmerino,

Thomas Syddall,' and others, Edinburgh, 1750, 8vo.

[Pamphlets cited above; Chambers's Hist. of the Rebellion of 1745–6 (1869), 462; Cat. of Oxford Graduates (1851), 151.] T. C.

COPSI, COPSIGE, or COXO, Earl of Northumberland (*d.* 1067), a thegn noted for his wisdom in council, administered the government of Northumberland under Tostig, the earl, at the time of the Northumbrian revolt of 1065. He lost office at the deposition of his master, and may have shared his banishment, for he is said to have taken part in Tostig's expedition against England in the spring of 1066. After the coronation of William the Conqueror, Copsi, like the other northern lords, made his submission to the new king at Barking. When William was about to visit Normandy, he granted Copsi the earldom of Bernicia, or Northumberland north of the Tyne. This grant involved the deposition of Oswulf, the descendant of the ancient earls. By thus appointing a native as his lieutenant, William hoped to gain the obedience of the yet unconquered north, while Copsi probably looked on his appointment by the Norman king simply as a means of self-aggrandisement. Having gathered an army, he marched northwards and dispossessed Oswulf, who was forced to betake himself to the forests and mountains. Before long, however, the banished earl formed a band of men, like himself of broken fortunes, and came upon Copsi unawares while he was feasting at Newburn on 12 March 1067. The earl fled for refuge to the nearest church. Oswulf's men set the church on fire, and so forced Copsi to come forth. When he came to the door, Oswulf cut off his head. The Normans, who called him 'Coxo,' made a hero of him, and William of Poictiers speaks in warm terms of the nobility of his birth and of his fidelity to the king, declaring that his men pressed him to side with his own people against the Conqueror, and that his death was the consequence of his faithfulness. He gave several gifts of land to the church of Durham, and a silver cup, which was there in the time of the writer of the Durham history.

[Symeon's Hist. de Dunelm. Eccl. 37, Historia regum, 204 (Twysden); William of Poictiers, 148, 158 (Giles); Orderic, 506 (Duchesne); Gaimar, 5164 (Mon. Hist. Brit.); Dugdale's Monasticon, i. 235; Freeman's Norman Conquest, ii. 484, iv. 21, 76, 107, 741–4.] W. H.

CORAM, THOMAS (1668?–1751), philanthropist, was born at Lyme Regis, Dorsetshire, in 1667 or 1668. His father is supposed to have been captain of a ship. In 1694 he was settled at Taunton, Massachusetts. By a deed dated 8 Dec. 1703 he gave fifty-nine acres of land at Taunton to be used for a schoolhouse, whenever the people should desire the establishment of the church of England. In the deed he is described as 'of Boston, sometimes residing in Taunton,' and he seems to have been a shipwright. He gave some books to the library at Taunton, one of which, a Book of Common Prayer, given to him by Speaker Onslow, is (or was in 1844) preserved in St. Thomas's Church, Taunton. In 1704 Coram helped to obtain an act of parliament giving a bounty on the importation of tar from the colonies. In 1719 he was stranded off Cuxhaven, when sailing for Hamburg in the Sea Flower, and the ship was plundered by the neighbouring inhabitants. He then settled in London, where he carried on business for some time. He became known for his public spirit. Old Horace Walpole (afterwards Lord Walpole) called him (18 April 1735) 'the honestest, most disinterested, most knowing person about the plantations he had ever talked with' (Cox, *Walpole*, iii. 243). He obtained an act of parliament taking off the prohibition upon deal from Germany and the Netherlands. In 1732 he was appointed one of the trustees for Georgia, then founded through Oglethorpe's exertions. In 1735 he brought forward a scheme for settling unemployed English artisans in Nova Scotia. The plan was approved by the board of trade, and after being dropped for a time was carried out before Coram's death. Brocklesby also states that on some occasion he obtained a change in the colonial regulations in the interest of English hatters, and refused to take any reward from his clients except a hat. Meanwhile he had become interested in another object. Going into the city upon business he had been frequently shocked by the sight of infants exposed in the streets, often in a dying state. He began to agitate for the foundation of a foundling hospital. He laboured for seventeen years, and induced many ladies of rank to sign a memorial (given in 'Account of Foundling Hospital,' 1826). A charter was at last obtained, considerable sums subscribed, and the first meeting of the guardians was held at Somerset House 20 Nov. 1739. At a later court a vote of thanks was presented to Coram, who requested that thanks should also be given to the ladies interested. Some houses were first taken in Hatton Garden, where children were first admitted in 1741. A piece of land was bought for 7,000*l.* Lord Salisbury, the owner, insisted that the whole of his ground 'as far as Gray's Inn Lane' should be taken; but he subscribed 500*l.* himself. The foundation was laid 16 Sept. 1742. The west wing was finished, and the

children removed from Hatton Garden in October 1745. Great interest was excited in the undertaking, especially by Hogarth, who in May 1740 presented his fine portrait of Coram to the hospital. Hogarth also presented a picture of Moses with Pharaoh's daughter, and gave tickets in the lottery for the 'March to Finchley,' one of which won the prize. He also introduced a portrait of Coram into an engraved power of attorney for receiving subscriptions to the hospital. Handel gave performances at the hospital in 1749 and 1750. Coram continued to be interested in the hospital. In his later years he advocated a scheme for the education of Indian girls in America. After the loss of his wife he neglected his private affairs, and fell into difficulties. A subscription was raised for him. He told Brocklesby that as he had never wasted his money in self-indulgence, he was not ashamed to confess that he was poor (Hawkins, *Johnson*, p. 573). On 20 March 1749 an annuity of 161*l.* was assigned to him, the Prince of Wales subscribing 21*l.* annually, and, it is added, paying as regularly as the merchants who were the principal contributors. The pension was transferred on Coram's death to Leveridge, a worn-out singer. Coram died 29 March 1751, aged 83, and was buried 3 April following in the chapel of the Foundling Hospital. An inscription is placed there, and a statue of him by W. Calder Marshall was erected in front of the building a hundred years afterwards. Brocklesby describes him as a rather hot-tempered, downright sailorlike man, of unmistakable honesty and sterling goodness of heart. His portraits by Hogarth and by R. Nebot have been engraved.

[Memoranda, or Chronicles of the Foundling Hospital (1847), and History of the Foundling Hospital (1858), by John Brownlow, where Brocklesby's account of Coram and other documents are given; History of St. Thomas's Church, Taunton, Mass., by N. T. Brent, rector; Accounts of the Foundling Hospital (1798 and 1826); London Mag. viii. 627, xx. 188; Gent. Mag. xii. 497, xix. 235, xxi. 141; Hutchins's Dorsetshire, i. 409.]

CORBAUX, MARIE FRANÇOISE CATHERINE DOETTER (1812–1883), painter and biblical critic, usually called Fanny Corbaux, was daughter of an Englishman who lived much abroad, and was well known as a statistician and mathematician. When she was very young her father was reduced from affluence to poverty, and she was obliged to turn her talents for painting to account. Having studied at the National Gallery and the British Institution, she received in 1827 the large silver medal of the Society of Arts for an original portrait in miniature, the silver Isis medal for a copy of figures in water-colours, and the silver palette for a copy of an engraving. In 1828 an original composition of figures in water-colours again obtained the silver Isis medal, and a portrait in miniature, exhibited in 1830, won the gold medal. In the latter year she was elected an honorary member of the Society of British Artists, and for a few years she exhibited small oil pictures at its gallery. Subsequently she joined the New Society of Painters in Water Colours, and became a regular contributor to its annual exhibitions. She designed the illustrations for Moore's 'Pearls of the East,' 1837, and for 'Cousin Natalia's Tales,' 1841. As a biblical critic she gained some reputation by her communications to periodicals and literary societies on subjects relating to scripture history. Among these were 'Letters on the Physical Geography of the Exodus,' published in the 'Athenæum.' Another series, giving the history of a remarkable nation, called 'the Rephaim' in the Bible, and showing their connection with the political and monumental history of Egypt and that of the Exodus, appeared in the 'Journal of Sacred Literature.' She likewise wrote an historical and chronological introduction to 'The Exodus Papyri,' by D. I. Heath, 1855. In 1871 she received a civil list pension of 50*l.* She died at Brighton, after many years of suffering, on 1 Feb. 1883.

[Men of the Time (1879), p. 268; Vapereau's Dict. des Contemporains (1880), p. 468; Athenæum, 10 Feb. 1883, p. 192; Cat. of Printed Books in Brit. Mus.] T. C.

CORBEIL, CURBUIL or CORBEUIL, WILLIAM OF (*d.* 1136), archbishop of Canterbury, was doubtless born at the little town of Corbeil, on the Seine, halfway between Paris and Melun, unless indeed the unimportant village, Corbeil-le-Cerf, some distance south of Beauvais, has a better claim to this distinction. He studied at Laon under the famous Anselm of Laon, where he dwelt in the house of the bishop and acted as tutor to the sons of 'Ranulf, chancellor of the king of the English' (*Liber de Miraculis S. Mariæ Laudunensis*, ii. c. 6, in Migne, vol. clvi.) A Ranulf was chancellor from 1107 to 1123; but a plausible attempt has been made to identify the father of William's pupils with Ranulf Flambard, the notorious bishop of Durham, and minister of William Rufus, one of whose clerks William undoubtedly was (*English Historical Review*, No. 5, pp. 103–12). In that capacity he was present in 1104 at the great ceremonies which attended the dedication of the new cathedral and the translation of the relics of St. Cuthberht to a wor-

thier shrine within it, and was one of those who with Alexander, brother of Eadgar, king of Scots, were commissioned to visit the relics to ascertain their genuineness (Symeon Dunelm. i. 258, cf. ii. 269, Rolls Ser.) It is curious that the clerk of Flambard should also be described as a special friend of Anselm. This may possibly point to some change in William's character, which ultimately led him, 'gratia meliorandæ vitæ,' as Symeon says, to renounce the world for the quasi-monastic position of a canon regular of the order of St. Augustine. This rule had recently been introduced into England, and found a special patron in Richard of Belmeis [q. v.], bishop of London, one of the most important of Henry I's ministers. Belmeis founded a house of Austin canons at St. Osyth or Chich in Essex, and made William its first prior.

On 19 Sept. 1122 Archbishop Ralph died. After an interval of nearly five months Henry I held a great gathering of magnates at Gloucester to deliberate as to the appointment of his successor (2 Feb. 1123). Besides a large number of bishops, earls, and knights, the prior and some of the monks of Christ Church were in attendance. The latter declared that they had resolved to elect a monk of their own body, and requested the king to mention which of them would please him best. The bishops, however, who were nearly all seculars, urged the king to appoint a clerk. The secular magnates, the earls and knights, sided with the monks, who for two days withstood the pressure of the bishops. But the will of Bishop Roger of Salisbury was all-powerful with Henry, and ultimately led him to adopt the policy of the bishops. At last four clerks were selected, and it was agreed that whomsoever of the four the chapter should select should be appointed archbishop by the king. One of the four was William, and on him the final choice of the monks fell, as an Augustinian canon was the nearest approach to a monk which circumstances allowed them to select. They had, however, great misgivings, because only three seculars had previously been appointed successors of St. Augustine; and, though a monkish writer admitted that he afterwards did nothing they ought to be sorry for, the relations between William and his monastic chapter were never very cordial (Sym. Dunelm. ii. 269; *Chron. Sax.* s. a. 1123; Will. Malm. *Gesta Pontif.* p. 146; Ordericus, bk. xii. c. 16, in Migne, *Patrologia*, clxxxviii. 896; Hen. Hunt. p. 245; Hoveden, i. 180).

Henry's ratification of the compulsory choice of the monks completed the preliminaries, but a new difficulty arose over William's consecration. Thurstan of York, who had recently succeeded in vindicating the independence of the northern archbishopric, offered to perform that ceremony. But William refused, except on the impossible condition that Thurstan would acknowledge him as primate of all England. Finally William was consecrated at Canterbury by his own suffragans on 18 Feb. Gervase says that he was consecrated by Richard of Belmeis, William Giffard of Winchester and other bishops assisting; but the continuator of Florence of Worcester says that the Bishop of Winchester consecrated him, while another authority asserts that the Bishop of London was already suffering from paralysis.

The disputes of the rival primates still continued. William at once proceeded to Rome to obtain the pallium, and Thurstan, fearing lest his enemy should obtain some advantage over him in the papal curia, started off on the same destination, on the pretext of a summons to a council then being held at Rome. King Henry, who seems to have done his best to support William, sent a strong embassy, including the Bishop of St. David's and several clerks, to Rome to help him. But Thurstan managed to get there first and to prejudice the curia against William to such an extent that on his arrival he found great difficulties in attaining the object of his mission. It was objected that he had been elected uncanonically in the royal court, 'in curia quæ a cruore dicitur, ubi sanguinum judicia fiunt,' that the chapter had not consented to his election, that the choice of a clerk was contrary to the orders of St. Augustine, and that he had not been consecrated by his brother archbishop. In addition the old question of the relations of York and Canterbury seems to have been revived. For seven days he was unable to obtain an interview with the pope, and Calixtus II in his previous patronage of Thurstan had already manifested his hostility to Canterbury (Gervase, i. 72). At last the strenuous intercession of King Henry and of his son-in-law, the Emperor Henry V, just released from excommunication, had its effects on Calixtus. Moreover, 'they overcame Rome by what overcomes all the world, gold and silver' (*Chron. Sax.* s. a. 1123). In a public audience William bitterly complained of Thurstan's persistent hostility and derogation of the rights of the see of Canterbury. Thurstan's unsatisfactory answer and inability to produce the documents on which he relied for the support of the liberties of his church induced the pope to confer the pallium on William, but he postponed making any decision as to the claims of the rival churches. Both prelates returned

home. A papal legate, the Cardinal John of Crema, was sent to England to settle the question on the spot (Sym. Dunelm. ii. 269, 273). On his way back to England William visited the king in Normandy (Flor. Wig. cont. ii. 78). On his arrival he was enthroned at Canterbury, and consecrated Bishops Alexander of Lincoln and Godfrey of Bath.

The legation of John of Crema (1125) excited great indignation in England, as attacking the rights of Canterbury and the English church. Received with great pomp by both William and Thurstan, John on Easter day usurped William's function by officiating at high mass in Canterbury Cathedral. The spiteful monks regarded this indignity as a retribution for the election of a clerk as archbishop. In the legatine council held on 9 Sept. in Westminster Abbey the cardinal took precedence over both archbishops, though in the writs of summons William claims that the council was celebrated with his assent (Wilkins, i. 408). The canons passed were mainly directed against the married clergy (Gervase, ii. 279–81, gives them at length); but nothing effectual was settled with regard to Thurstan and William. In consequence probably of this, both archbishops again started for Italy on the conclusion of the council, Thurstan accompanying the legate, and William being summoned by his rival, though his indignation at the proceedings of the legate and a desire to prevent the continuance of such missions also contributed to take him there. He was, however, well received by the new pope, Honorius II, and won an important victory by obtaining for himself the appointment as papal legate in England and Scotland, while Thurstan had to return empty-handed. This was the most important act of William's archbishopric. It secured him personally an immediate precedence over the northern primate, though at the expense of some diminution of the independence of his own see. It saved England for a time from the unwelcome presence of an Italian legate. It became the precedent for the later custom of making the archbishop of Canterbury the 'legatus natus' of the Roman see. The supreme jurisdiction of the pope was thus admitted, though in English hands it assumed its least offensive form (Stubbs, *Const. Hist.* iii. 229; the bull, dated 25 Jan. 1126, is in Wilkins's *Concilia*, i. 409).

Even now, however, William's difficulties with Thurstan were not at an end. Soon after his return Thurstan rushed into a new quarrel because his rival alone was suffered to impose the crown on the king's head at the Christmas court at Windsor. Again, William refused to allow Thurstan to bear his primatial cross erect before him within the southern province, and turned his cross-bearer out of the royal chapel. At a council held by him at Westminster in 1127, as archbishop and legate, Thurstan refused to attend. At the council of 1129, however, Thurstan got over his scruples, and on one occasion went so far as to ask for William's advice. After the secession of several monks from the abbey of St. Mary's, York, to which the establishment of the great Cistercian house of Fountains was ultimately due, Thurstan wrote a long and temperate letter to William, as legate, dwelling on the advantages of intercommunication between the chief rulers of the church and asking him to join in protecting the stricter monks and to co-operate with him in restoring order in the divided monastery (Walbran, *Memorials of Fountains*, pref. xxx–xxxii. Surtees Society, and pp. 11–29, where the letter is printed in full). It is unknown whether William interfered or not. If he did, his good offices were of no avail.

With King Henry William seems to have generally remained on fair terms. In 1126 he was the first to take the oaths to observe the succession of Matilda. At Michaelmas 1129 he, with the king's permission, held a council at London to deal with the chronic difficulty of the married clerks. It was agreed by the bishops that the offenders were all to put away their wives by St. Andrew's day or give up their benefices. But the king took advantage of the simplicity of the archbishop and allowed all who paid him a sufficient fine to keep their wives; at which the bishops were both sorry and angry (Hen. Hunt. p. 251; *Chron. Sax.* s. a. 1129).

William of Corbeil was, like his early patrons Flambard and Belmeis, a great builder. He received a gift from the king of the church and castle of Rochester, a see always intimately connected with the archbishopric, and to which William had appointed his archdeacon John as bishop. There he continued Gundulf's great works by constructing the lofty and massive keep of the castle which is still standing (Gervase, ii. 381; cf. Hasted, *Kent*, iv. 695, from *Regist. Priorat. Christi Cant.* and G. T. Clark, *Mediæval Military Architecture*, ii. 421). He also took an active interest in the rebuilding of the cathedral of St. Andrew in that city, and attended its dedication, 5 May 1130. His benefactions to the chapter were also numerous (Thorpe, *Registrum Roffense*). Immediately before that he had celebrated, with a magnificence that contemporaries could only parallel by the opening of Solomon's Temple,

the dedication of the magnificent new cathedral at Canterbury which Lanfranc had begun, Anselm continued, and to which William himself had contributed largely (4 May 1130). The kings of England and Scotland and a whole crowd of bishops, earls, and barons were present. Henry signalised the event by giving the collegiate church of St. Martin's, Dover, to the church of Canterbury. He resolved to refound St. Martin's, to turn out the secular canons, whose corrupt life was, according to the monks, but typical of their class, and put in their place Augustinian canons from Merton, for whose greater protection from the distractions of town life he transferred the college from the old church within Dover town to a new and sumptuous structure in the neighbouring country, built with Caen stone. But the monks of Christchurch at once claimed that the church was theirs and not the archbishop's. Though the prior supported the archbishop, a bolder champion of their rights was found in a monk named Jeremias, who prevented the bishops of St. David's and Rochester from introducing the Merton canons, and appealed to Rome on behalf of the rights of Christchurch. The archbishop's death was accelerated by his hurrying from his sick bed at his manor house of Mortlake to support by his presence the unlucky canons. Advantage was taken of his death to secure St. Martin's for Benedictine monks as a cell of Christchurch (Gervase, i. 96, ii. 383; Dugdale, *Monasticon*, iv. 528, 544).

Another quarrel broke out between William and Hugh, abbot of St. Augustine's, Canterbury (Gervase, Thorn in Twysden, *Scriptores Decem*, p. 1798). His restoration of the abandoned nunnery at Minster in Sheppey proved more fortunate than his attempt at Dover (Dugdale, *Monasticon*, ii. 50, from charter of Henry IV to Minster; cf. Leland, *Collectanea*, i. 89).

In 1134 William became involved in a quarrel with Bishop Alexander of Lincoln, which drove both prelates to Normandy to lay their grievances before King Henry. Next year, when Henry died, William, after some hesitation, consented to the election of Stephen. His weak plea for delay and circumspection and his insistence on the oaths he had sworn to maintain the succession of Matilda were overborne by the improbable assertion of one of Stephen's partisans that Henry on his deathbed had released them from their oaths. On 22 Dec. 1135 he crowned Stephen at Westminster, doubtless consoling himself for his perjury by the full promises of increased liberties for the church which Stephen had offered in his charters (Will. Malm. *Hist. Novella*, lib. i. cap. 11). But lovers of portents noticed that in his flurry the archbishop forgot the kiss of peace, and that the consecrated host slipped from his trembling hands (Gervase, ii. 383). He officiated at the burial of Henry I at Reading. But before long he removed from court disgusted, because at the Easter feast of 1136 Henry, earl of Huntingdon, the son of David, king of Scots, was placed by the new king in the most honourable position on his right hand. William's health, however, was now breaking up. His journey from Mortlake hastened his end. He died at Canterbury on 21 Nov. 1136, and was buried in his cathedral. The partisans of the Angevins rejoiced that within a year of his perjury he had lost his life (Hen. Hunt. p. 256).

William of Corbeil seems to have been a weak man, easily moulded by his surroundings, and without very decided character. Good luck rather than wit won him his exalted station. His panegyrists can only say that he was a man of modest life and of good education (Symeon, ii. 269), and that he was very religious, rather affable, and neither inert nor imprudent (Will. Malm. *Gesta Pontif.* p. 146). Henry of Huntingdon, however, roundly declares that his glories could not be celebrated, for they did not exist (*De Contemptu Mundi*, in Rolls edition, p. 314). The author of the 'Gesta Stephani' (p. 6) goes still further in denouncing him as a hypocrite, whose meekness and piety were but cloaks to an avarice which massed up treasures that it would have been better to distribute in alms.

[Gervase of Canterbury, Henry of Huntingdon, Anglo-Saxon Chronicle, Symeon of Durham, all in Rolls Ser.; William of Malmesbury's Gesta Pontificum (Rolls Ser.) and Historia Novella (Eng. Hist. Soc.); Gesta Stephani and the Continuator of Florence of Worcester, both in Eng. Hist. Soc.; T. Stubbs's Act. Pont. Ebor. in Twysden's Scriptores Decem. The modern life in Hook's Archbishops of Canterbury, vol. ii. ch. v., is fairly accurate though carelessly incomplete; Canon Raine's Life of Thurstan in Fasti Eboracenses, especially pp. 193–7, gives from the northern authorities a very different account of the relations of the two archbishops from that generally accepted in the south, or even at Durham.]

T. F. T.

CORBET, CLEMENT (*d.* 1652), civilian, was the sixth son of Sir Miles Corbet of Sprowston, Norfolk, who was high sheriff of that county in 1591, by Katherine, daughter of Sir Christopher Heydon (*Visitation of Norfolk in* 1563, ed. Dashwood, i. 35). He was admitted a scholar of Trinity Hall, Cambridge, on 7 Dec. 1592, took the degree of

LL.B. in 1598, was elected a fellow of his college on 10 Dec. the same year, and was created LL.D. in 1605. In May 1607 he was chosen professor of law at Gresham College, London, and he occupied that chair till November 1613 (Ward, *Lives of the Gresham Professors, with the Author's MS. Notes*, p. 238). On the death of Dr. John Cowell he was elected to succeed him in the mastership of Trinity Hall, Cambridge, 12 Oct. 1611, being at that time chancellor of the diocese of Chichester (Le Neve, *Fasti*, ed. Hardy, iii. 679). On 9 May 1612 he was admitted a member of the College of Advocates at Doctors' Commons (Coote, *English Civilians*, p. 71). He was vice-chancellor of Cambridge in 1613–14 (*Addit. MS.* 5866, f. 34). In 1625 he was appointed vicar-general and principal official to the bishop of Norwich, and the following year he resigned the mastership of Trinity Hall (Le Neve, *Fasti*, ii. 496). He died on 28 May 1652, and was buried in the chancel of Belaugh church, Norfolk, where a monument, with a Latin inscription, was erected to his memory (Le Neve, *Monumenta Anglicana*, Suppl. p. 10, No. 21; Blomefield, *Norfolk*, ed. 1808, viii. 189). By his wife Elizabeth Kemp, he had one son, Samuel, and five daughters. The portrait of him which is preserved in the master's lodge at Trinity Hall was bequeathed to that society by Thomas Baker the antiquary (*Addit. MS.* 5807, ff. 110 *b*, 111).

[Authorities cited above.] T. C.

CORBET, EDWARD (*d.* 1658), divine, born at Pontesbury in Shropshire, 'of the ancient family of the Corbets in that county,' was educated at Shrewsbury and Merton College, Oxford, of which house he was admitted a probationer fellow in 1624. Meanwhile he had taken his B.A. degree on 4 Dec. 1622, and became proctor on 4 April 1638. At Merton he distinguished himself by his resistance to the attempted innovations of Laud, and subsequently gave evidence at the archbishop's trial. 'Being always puritannically affected,' he was chosen one of the assembly of divines, and a preacher before the Long parliament. In the latter capacity he published: 'God's Providence: a sermon [on 1 Cor. i. 27] preached before the Hon. House of Commons, at their late solemne fast, 28 Dec. 1642,' 4to, London, 1642 [O.S.] For this discourse he received the thanks of the house, and by an ordinance dated 17 May 1643 was instituted to the rectory of Chartham, Kent. He held this living until 1646, when he returned to Oxford as one of the seven ministers appointed by the parliament to preach the loyal scholars into obedience, which office he found little to his liking. He was also elected one of the visitors of the university, 'yet seldom or never sat among them.' On 20 Jan. 1647–8 he was installed public orator and canon of the second stall in Christ Church, in room of Dr. Henry Hammond, who had been ejected by the visitors, but being, as Wood observes, 'a person of conscience and honesty,' he resigned both places in the following August. The same year he proceeded D.D. on 12 April. At length in the beginning of 1649 he was presented, on the death of Dr. Thomas Soame, to the valuable rectory of Great Hasely, near Oxford. Corbet married Margaret, daughter of Sir Nathaniel Brent [q. v.], by whom he had three children, Edward, Martha, and Margaret. He died in London on 5 Jan. 1657–8, 'aged fifty-five years or thereabouts,' and was buried on the 14th in the chancel of Great Hasely near his wife, who had died in 1656. By his will he left 'to the publique Library of the uniuersitie of Oxford Bishop Robert Abbot's Comentaryes on the Romans in fower Volumes in manuscript,' besides gifts of books to Shrewsbury and Merton.

[Wood's Life prefixed to Athenæ Oxon. (Bliss), p. xxx; Wood's Athenæ Oxon. ii. 226, iii. 325, 795, iv. 285, 343; Wood's Fasti, i. 405, 500, ii. 80, 100, 117–18, 159; Cal. State Papers, Dom. 1638–9 pp. 46, 68, 1639–40 pp. 508–9, 1640–41 p. 325; History of the Troubles and Tryal of Archbp. Laud, cap. 19, p. 207; Prynne's Canterburies Doome, p. 71; Rushworth's Historical Collections (ed. 1659–1701), pt. iii. vol. ii. pp. 330, 338; Hasted's Kent (fol. ed.), iii. 156; Le Neve's Fasti (Hardy), ii. 520, iii. 493, 535; Wilkinson's Funeral Sermon on Mrs. Margaret Corbet, 1656; Will. reg. in P.C.C. 58, Wotton.] G. G.

CORBET, JOHN (1603–1641), minister of Bonhill, anti-presbyterian author, son of William Corbet, a 'portioner' of Glasgow, was born about 1603. He graduated at the university of Glasgow in 1623, and after acting for some time as schoolmaster at Renfrew was ordained minister of Bonhill in 1637. According to Robert Baillie (*Letters and Journals*, i. 189), 'upon some rashness of the presbytery of Dumbarton' he was put 'to some subjection of the assembly's declaration,' and 'not being willing to do so fled to Ireland.' This is in direct contradiction of the statement of Burnet (*Life of Bedell*, 140) that it was for writing a book called 'Lysimachus Nicanor' he was 'forced to flee his country.' The book, however, was published in 1640, while Corbet was already deposed by the assembly 16 April 1639. The full title is 'The Epistle Congratulatorie of Lysimachus Nicanor of the Societie of Jesu to the Covenanters in Scotland, wherein is pa-

ralleled our Sweet Harmony and Correspondence in Doctrine and Practice.' By Baillie (*Letters and Journals*, i. 243) it is erroneously ascribed to Bishop Lesley. It was answered by Baillie in his 'Ladensium Αὐτοκατάκρισις, the Canterbvrians self-conviction, &c., with a postscript to the personat Jesuite Lysimachus Nicanor,' Amsterdam, 1640; and a metrical answer to it, ascribed to Sir William Moore, was also published in the same year under the title 'A Covnter Bvff to Lysimachus Nicanor, calling himself a Jesuite.' Previous to the appearance of 'Lysimachus Nicanor,' Corbet had published at Dublin in 1639 'The Ungirding of the Scottish Armour, or an Answer to the Informations for Defensive Armes against the King's Majestie which were drawn up at Edinburg by the common help and industrie of the three Tables of the rigid Covenanters,' described by Baillie as 'one of the most venemous and bitter pamphlets against us all that could come from the hand of our most furious and enraged enemie.' Corbet had been recommended to Adair, archbishop of Killala, for a living in his gift, and, according to Baillie, the archbishop, playing upon his name Corbet, 'which means crow in Scotland,' declined to patronise him on the ground that 'it was an ill bird that defiles its own nest.' He, however, obtained the living of Killaban and Ballintubride in 1640, but during the rebellion of 1641 was 'hewn in pieces by two swineherds in the very arms of his poor wife.'

[Robert Baillie's Letters and Journals, i. 162, 189, 243; Ware's Hibernia, i. 652, ii. 340–1; Irving's Scottish Writers, ii. 65, 123; Hew Scott's Fasti Eccles. Scot. ii. 346.] T. F. H.

CORBET, Sir JOHN (1594–1662), patriot, was the eldest son of Richard Corbet, by his wife Anne, daughter of Thomas Bromley, lord chancellor of England, and grandson of Reginald Corbet [q. v.], one of the justices of the queen's bench in the reign of Elizabeth. He was baptised at Stoke-upon-Terne, Shropshire, on 20 May 1594 (parish register). He was created a baronet on 19 Sept. 1627 (*Patent Roll*, 3 Chas. I, pt. xxxvi. No. 2). Blakeway states that Corbet 'was one of those five illustrious patriots, worthy of the eternal gratitude of their country, who opposed the forced loan' in 1627. Though many of the country gentlemen were imprisoned for refusing to pay the loan, only five of them, viz. Sir John Corbet, Sir Thomas Darnel, Sir Walter Earl, Sir John Heveningham, and Sir Edmund Hampden, sued out their habeas corpus. The case was heard in Michaelmas term 1627, and judgment was given on 28 Nov., when the court unanimously refused to admit the five appellants to bail (Cobbett, *State Trials*, 1809, iii. 1–59). They therefore remained in custody until 29 Jan. following, when they were released by the order of the king in council. The date of Corbet's baronetage seems, however, to throw considerable doubt upon Blakeway's statement, as Corbet must have refused to pay the loan prior to September 1627, and it is hardly credible that he could have been created a baronet after his refusal. Probably his identity has been confused with Sir John Corbet of Sprowston, Norfolk, whose baronetage was of earlier date (see *Cal. State Papers*, Dom, 1627–8, p. 327; Forster, *Life of Eliot*, 1864, vol. ii. passim). In 1629 Corbet served the office of high sheriff of Shropshire. Having publicly stated at the quarter sessions for Shropshire that the muster-master wages were illegal and contrary to the petition of right, he was 'put out of the commission of the peace, attached, and brought before the council board, and was committed to the Fleet and there kept prisoner twenty-four weeks and three days, the plague being then in London' (*Hist. MSS. Comm.* 4th Rep. 99 *b*). On 10 June 1635 Corbet was again imprisoned in the Fleet on an information against him in the Star-chamber (*Cal. State Papers*, Dom. 1635, p. 238), and in October he petitioned the king for his release, stating that he had 'remained four months a prisoner, to the great affliction of his lady and his sixteen children, the eldest not above sixteen years of age' (*ib.* p. 455). In the following month he was released on giving a bond for 2,000*l.* for his appearance (*ib.* p. 507). In 1640 he was returned as one of the knights of the county of Shropshire, which he continued to represent throughout the Long parliament. The House of Commons by a resolution of 4 June 1641 declared that the imposition of 30*l.* per annum laid upon the subjects of the county of Shropshire for the muster-master's fee by the Earl of Bridgewater, lord-lieutenant of the county, was an illegal charge; that the attachment by which Corbet had been committed was an illegal warrant, and that he ought 'to have reparation for his unjust and vexatious imprisonment' (*House of Commons' Journals*, ii. 167).

On 30 Nov. 1641 he was chosen one of the twelve gentlemen who were deputed to present the petition and remonstrance to the king (*ib.* 327). In June 1645 his name appears in the list of those whom the committee appointed to consider the necessities of the members thought proper recipients of a 'weekly allowance of four pounds per week for their present maintenance' (*ib.* iv. 161). Corbet died in July 1662, in the sixty-eighth

year of his age, and was buried in the parish church at Market Drayton. He married Anne, daughter of Sir George Mainwaring, knt., of Ightfield, Shropshire, by whom he had ten sons and ten daughters. She was known as the 'good Lady Corbet,' and survived her husband twenty years, dying on 29 Oct. 1682. He was succeeded in the baronetcy by his eldest son John, sometime M.P. for Bishop's Castle, who was opposed to his father in politics and sided with the royalists. For this he had to compound by payment of 10,000*l.* He only outlived his father a few years, and was buried in Westminster Abbey on 22 Feb. 1665. The baronetcy became extinct upon the death of Sir Henry Corbet, the seventh baronet, on 7 May 1750, when the family estates passed to his nephew, Corbet D'Avenant, who assumed the name of Corbet, and was created a baronet on 27 June 1786. Upon his death, on 31 March 1823, the second baronetcy also became extinct. A portrait of the first baronet by Sir Peter Lely is in the possession of Mr. H. Reginald Corbet of Adderley Hall.

[Blakeway's Sheriffs of Shropshire (1831), p. 111; Lloyd and Duke's Antiquities of Shropshire (1844), p. 147; Collectanea Topographica et Genealogica (1841), vii. 98, 372; Wotton's English Baronetage (1741), ii. 75; Burke's Extinct and Dormant Baronetage (1838), pp. 132–4; Chester's Westminster Abbey Registers (1875), pp. 33, 161, 369; Official Return of Lists of Members of Parliament, pt. i. p. 492.]

G. F. R. B.

CORBET, JOHN (1620–1680), puritan author, son of Roger Corbet, a shoemaker of Gloucester, was born in that city in 1620, and, having received his early education at the grammar school there, became a commoner of Magdalen Hall, Oxford, in 1636, where he proceeded B.A. 5 Jan. 1639 (Wood, *Fasti Oxon.* i. 507). Having taken orders, he was the next year appointed incumbent of St. Mary-de-Crypt, Gloucester, one of the city lecturers, and usher in the free school attached to his church. When Gloucester was garrisoned for the parliament, he was appointed chaplain to Colonel Edward Massey, the governor, and preached violently against the royal cause, saying that 'nothing had so much deceived the world as the name of a king, which was the ground of all mischief to the church of Christ.' His official connection and friendship with Massey gave him the opportunity of learning full particulars of military events, and his account of the civil war and of the siege of Gloucester up to June 1643, which is written without invective and in a simple style, is of the greatest value. At the close of the war he became a preacher at Bridgwater, Somerset (Wood), and afterwards removed to Chichester. He was next presented to the rectory of Bramshot, Hampshire, and while holding that living supplicated for the degree of B.D. on 14 May 1658; but whether he performed the necessary exercises or was admitted to the degree does not appear. In 1662 he was ejected from Bramshot for nonconformity, and retired to London, where he lived without preaching until the death of his first wife, of whom nothing is known (Baxter, *Works*, xviii. 185; Wood). He then lived, probably as chaplain, in the house of Sir John Micklethwaite, president of the College of Physicians, and after a while, desiring to be near Richard Baxter [q. v.], entered the household of Alderman Webb at Totteridge in Hertfordshire. About this time he married his second wife, a daughter of Dr. William Twiss, and took up his abode with Baxter, who says that they never once 'differed in any point of doctrine, worship, or government, ecclesiastical or civil, or ever had one displeasing word.' On the publication of the king's license in March 1671, he was invited by some of his old congregation to return to Chichester. During his residence there he took part in a disputation between the bishop, Gunning, and the nonconformists, and it is said that the bishop treated him with unfairness and discourtesy. Although he suffered terribly from stone, he continued to preach until November 1680. He then went up to London, hoping to obtain relief, but died on 26 Dec. before an operation could be performed. He was buried in St. Andrew's, Holborn, and his funeral sermon was preached by Baxter, who declared that 'he was a man so blameless in all his conversation,' that he never heard any one 'accuse or blame him except for nonconformity.'

Corbet's works are: 1. 'A historicall relation of the Military Government of Gloucester from the beginning of the Civill Warre betweene the King and the Parliament, to the recall of Colonell Massie,' 1645, 4to, republished as 'A true and impartiall Historie of the Military Government . . .' 1647, 4to, also in the 'Somers Tracts,' v. 296–375, and in Washbourn's 'Bibliotheca Gloucestrensis,' 1–152. 2. 'A Vindication of the Magistrates of the city of Gloucester from the calumnies of Robert Bacon . . .' 1646, 4to; and together with this, 3. 'Ten Questions discussed' [against] 'close Antinomianism.' 4. 'The Interest of England in the matter of Religion,' in 2 parts, 1661, 8vo. This was answered by Sir Roger L'Estrange in his 'Interest Mistaken, or the Holy Cheat,' 1661, and by the author of the 'Presbyterian unmasked,' 1676, 1681. 'A nameless writer,' Baxter says, 'pub-

lished a bloody invective against his pacificatory book, "The Interest of England," as if it had been written to raise a war' (*Works*, xviii. 188). 5. 'A Discourse of the Religion of England . . .' 1667, 4to, answered in the same year by 'A Discourse of Toleration,' anon., but by Dr. Perinchief, prebendary of Westminster (Wood), and by 'Dolus an Virtus?' 6. 'A Second Discourse of the Religion of England,' 1668, 4to, also answered. 7. 'The Kingdom of God among Men,' 1679, 8vo, with which are: 8. 'A Point of Church Unity discussed;' and 9. 'An Account of Himself about Conformity.' 10. 'Self-employment in Secret,' 1681, 12mo, posthumous, 1700, and many subsequent editions. 11. 'The Nonconformist's Plea for Lay Communion with the Church of England,' with 'A Defence of my Endeavours for . . . the Ministry,' in answer to Bishop Gunning, 1683, 4to. 12. 'A humble Endeavour of . . . explication . . . of the Operations of God,' 1683, 4to. 13. 'Remains,' 1684, 4to. Corbet also took part in compiling the first volume of Rushworth's 'Historical Collections.'

[Wood's Fasti, i. 507; Athenæ Oxon. (Bliss), iii. 1264; Baxter's Works (Orme), xviii. 162–92; Palmer's Nonconformist's Memorial, ii. 259; Washbourn's Bibl. Gloucestr. i. introd.]

W. H.

CORBET, MILES (*d.* 1662), regicide, was the second son of Sir Thomas Corbet, knight, of Sprowston, Norfolk, and Anne, daughter of Edward Barret of Belhouse, Essex (Burke, *Extinct Baronetage*). He became a barrister, entered Lincoln's Inn, and was appointed recorder of Great Yarmouth, which place he represented in the parliaments of 1628 and 1640. In the civil war he took part with the parliament, and became a member of the committee for the county of Norfolk. According to Whitelock, Corbet was chairman of the committee for managing the evidence against Laud, and was very zealous in the prosecution of the archbishop (Whitelock, *Memorials*, p. 75). But he was specially notorious as chairman of the committee of examinations, whose arbitrary and inquisitorial procedure gained him great unpopularity. In that capacity Corbet examined the papers of James Howell (*Epistolæ Ho-elianæ*, ed. 1754, p. 285), and came into collision with John Lilburne and Clement Walker, who have left detailed accounts of their controversies with him (Lilburne, *Innocency and Truth justified*, p. 13; Walker, *History of Independency*, i. 52). 'The committee of examinations, where Mr. Miles Corbet kept his justice seat,' writes Holles, 'was worth something to his clerk if not to him; what a continual horse-fair it was, even like dooms-day itself, to judge persons of all sorts and sexes!' (*Memoirs*, p. 128). In May 1644 parliament appointed Corbet to the post of clerk of the court of wards (Whitelock, p. 87), and on 7 March 1648 he was made one of the registrars of the court of chancery in place of Colonel Long, one of the impeached members (*ib.* 294). In the following December Corbet acted as one of the king's judges, to which he thus refers in his dying speech: 'For this for which we are to die I was no contriver of it; when the business was motioned I spoke against it, but being passed in parliament I thought it my duty to obey. I never did sit in that which was called the high court of justice but once.' But from the table of attendances in Nalson's edition of the 'Journal of the High Court of Justice,' it appears that Miles Corbet was present at five meetings, and in addition to this signed the death-warrant. Ludlow (*Memoirs*, p. 378) and the author of 'Regicides No Saints' (p. 91) agree in affirming that he did not sit till the day of sentence was pronounced, and it is possible that he has been confounded with John Corbet. In October 1650 Corbet was nominated one of the four commissioners appointed by parliament for settling the affairs of Ireland; his instructions are printed in the 'Parliamentary History' (xix. 406). During the remainder of the commonwealth and the protectorate he continued to be employed in Ireland. On 13 June 1655 he was appointed chief baron of the exchequer in Ireland (*State Papers*, Dom.) Ludlow states that he manifested such integrity in his different employments in Ireland that 'he improved his own estate for the public service whilst he was the greatest husband of the treasure of the commonwealth' (*Memoirs*, p. 378). In December 1659 Dublin was surprised by a party of officers, and Corbet was arrested by Major Warren as he was coming from church (*ib.* p. 299). He soon after returned to England, but on 19 Jan. 1660 a charge of high treason was presented against him by Sir Charles Coote and others (Kennet, *Register*, p. 24). Ludlow, who was involved in the same accusation, encouraged Corbet to appear in spite of it in the House of Commons, and the house fixed a day for the two to make answer to the charges (Ludlow, p. 312; Kennet, p. 46). But the hearing of this defence was adjourned, and a few days later Corbet was called before the council of state and obliged to enter into an engagement not to disturb the existing government (Ludlow, p. 331). He succeeded in getting returned to the Convention parliament for Yarmouth, but there was a double

return, and on 18 May his election was annulled, and he thought it best to fly from England. In 1662 Corbet, in company with Barkstead and Okey, was seized by Sir George Downing in Holland, and shipped over to England (HEATH, *Chronicle*, p. 842). As Corbet, like his companions, had been excluded from the act of indemnity, it was sufficient to prove his identity to obtain a sentence of death against him. He was executed on 19 April 1662 (KENNET, *Register*). In his dying speech Corbet protested that a sense of public duty, not self-interest, had been the inspiring motive of his political life. 'When I was first called to serve in parliament I had an estate; I spent it in the service of the parliament. I never bought any king's or bishop's lands; I thought I had enough, at least I was content with it; that I might serve God and my country was that I aimed at.'

[Ludlow's Memoirs, 1751; Heath's Chronicle, 1663; Kennet's Register; Noble's Lives of the Regicides. A list of contemporary pamphlets dealing with the trial and execution of Corbet is appended to the life of John Barkstead in vol. iii.] C. H. F.

CORBET, REGINALD (*d.* 1566), judge, second son of Sir Robert Corbet, knight, of Moreton Corbet, Shropshire, by Elizabeth, daughter of Sir H. Vernon, knight, of Haddon, was elected reader at the Middle Temple in the autumn of 1551, though he did not perform the duties of the post until the following Lent, received a serjeant's writ on 27 Oct. 1558, which was renewed on 12 Dec., Queen Mary having died in the meantime, and took the degree on 19 April 1559. On 16 Oct. following he was appointed to a puisne judgeship in the queen's bench. He died in 1566. His son Richard married Anne, daughter of Lord Chancellor Bromley, and their son, John, was created a baronet in 1627 [see CORBET, SIR JOHN].

[Wotton's Baronetage, ii. 74; Dugdale's Orig. 217, Chron. Ser. 90, 92; Plowden's Reports, p. 356; Foss's Lives of the Judges.] J. M. R.

CORBET, RICHARD (1582–1635), bishop successively of Oxford and Norwich, and poet, born in 1582, was son of Vincent Corbet, a gardener or nurseryman of Ewell, Surrey. He was educated at Westminster School, whence he proceeded to Broadgates Hall, afterwards Pembroke College, Oxford, in Lent term 1597–8. In 1598 he was elected a student of Christ Church, and proceeded B.A. on 20 June 1602 and M.A. on 9 June 1605. Wood says that in his young days he was 'esteemed one of the most celebrated wits in the university, as his poems, jests, romantic fancies, and exploits, which he made and perform'd extempore, shew'd.' Aubrey says that 'he was a very handsome man, but something apt to abuse, and a coward.' He took holy orders, and his quaint wit in the pulpit recommended him to all 'ingenious men.' In 1612, while proctor of the university and senior student of Christ Church, he pronounced funeral orations at Oxford on Prince Henry and Sir Thomas Bodley; the latter was published in 1613. Corbet was for some years vicar of Cassington, Oxfordshire, and James I made him one of the royal chaplains in consideration of his 'fine fancy and preaching.' When preaching before the king at Woodstock on one occasion Corbet broke down, and a university wag wrote a poem, which was very popular, describing the awkward misadventure (*Wit Restor'd*, 1658). In 1616 he was recommended for election to the projected Chelsea College, and on 8 May 1617 he was admitted B.D. at Oxford. In 1618 he made a tour in France, which he humorously described in an epistle to his friend Sir Thomas Aylesbury, and in 1619 the death of his father left him a little landed property in the city of London. He was subsequently appointed to the prebend of Bedminster Secunda in the cathedral of Salisbury, which he resigned on 10 June 1631 (cf. LE NEVE, *Fasti*, ii. 656), and to the vicarage of Stewkley, Berkshire (1620), which he held till his death. On 24 June 1620 he was installed dean of Christ Church, at the early age of thirty-seven, and was then friendly with the powerful Duke of Buckingham. On 9 Oct. 1624, when the deanery was required by the Earl of Dorset for Brian Duppa [q. v.], Corbet was elected to the vacant see of Oxford, and was translated to the see of Norwich on 7 May 1632. He preached before Charles I at Newmarket on 9 March 1633–4 (*Strafford Papers*, i. 221), and contributed 400*l.* to the rebuilding of St. Paul's in 1634. Corbet was strongly opposed to the puritans, and frequently admonished his clergy for puritan practices. On 26 Dec. 1634 he turned the Walloon congregation out of the bishop's chapel, which had been lent to them for their services since 1619. He died at Norwich on 28 July 1635, and was buried in his cathedral.

Throughout his life Corbet was famed for his conviviality. Stories are told of his merry-making in London taverns in youth in company with Ben Jonson and other well-known dramatists, and of the practical jokes he played at Oxford when well advanced in years. It is stated that after becoming a doctor of divinity he put on a leathern jerkin and sang ballads at Abingdon Cross. When bishop he 'would sometimes,' writes Aubrey, 'take the

key of the wine-cellar and he and his chaplain (Dr. Lushington) would go and lock themselves in and be merry. Then first he layes down his episcopal hat—"There layes the Dr." Then he putts off his gowne—"There lyes the bishop." Then 'twas "Here's to thee, Corbet," and "Here to thee, Lushington."' Wood says that Corbet 'loved to the last boy's play very well,' and Aubrey, who describes his conversation as 'extreme pleasant,' gives some very entertaining examples of it. Ben Jonson was always on intimate terms with him, and repeatedly stayed with him at the deanery of Christ Church. Jonson wrote a poem on Corbet's father (printed in Ben Jonson, *Underwoods*), which attests the dramatist's affectionate regard for both father and son. Corbet appears to have built a 'pretty house' near Folly Bridge, Oxford, where he often stayed after leaving Christ Church.

Corbet's poems are for the most part in a rollicking satiric vein, and are always very good-humoured, with the single exception of his verses 'upon Mrs. Mallet, an unhandsome gentlewoman that made love to him.' The well-known 'Fairies Farewell,' a graceful and fanciful piece of verse, is his most serious production. The 'Iter Boreale,' an account of the holiday tour of four Oxford students in the midlands north of Oxford, is the longest, and probably suggested Brathwaite's 'Drunken Barnabees Journal.' One of Strafford's correspondents describes Corbet as 'the best poet of all the bishops of England.' The poems were first collected and published in 1647, under the title of 'Certain Elegant Poems written by Dr. Corbet, bishop of Norwich,' with a dedication to 'the Lady Tevnham.' A part of this collection appeared in 1648, under the title of 'Poetica Stromata,' and it is probable that that volume was edited by some of the bishop's friends. In 1672 the former collection was reissued with a few additions, some typographical corrections, and a dedication to Sir Edmund Bacon of Redgrave. In 1807 Mr. Octavius Gilchrist republished all Corbet's printed poems, and added several from Ashmolean and Harleian MSS., together with the funeral oration on Prince Henry from an Ashmolean MS. and a complete memoir. Alexander Chalmers reprinted Gilchrist's volume in his collection of the poets. In 'Notes and Queries' (3rd ser. ii. 494–5) is a version of Corbet's poem on the Christ Church bell—'Great Tom'—printed from an Ashmolean MS., which is far longer than any other printed version. Some verses before Richard Vaughan's 'Waterworks' (1610), subscribed Robert Corbett, are attributed to the bishop. A manuscript volume of satires in the library of Canterbury Cathedral, dated about 1600, and entitled 'The Time's Whistle, a New Daunce of the Seven Sins and other poems, compiled by R. C., Gent.,' was printed for the first time by J. M. Cowper for the Early English Text Society in 1871. Mr. Cowper suggested that the author—'R. C., Gent.'—was the bishop. Internal evidence gives some support to the theory, but the description of the author and the date of the collection destroy it.

Corbet married Alice, daughter of Leonard Hutton, vicar of Flower, Northamptonshire, by whom he had a daughter, Alice, and a son, Vincent (*b.* 10 Nov. 1627). Some exquisitely tender lines, addressed to the latter when three years old, are printed among Corbet's poems, but young Corbet disappointed his father's hopes. 'He went to school at Westminster with Ned Bagshawe,' writes Aubrey, 'a very handsome youth, but he is run out of all and goes begging up and down to gentlemen.'

A portrait of Corbet by Cornelius Jansen is in Christ Church Hall, Oxford.

[Wood's Athenæ Oxon. (Bliss), ii. 594–6; Wood's Fasti (Bliss), i. and ii.; Welch's Alumni Westmonast. pp. 67–8; Corser's Collectanea; Ritson's English Poets; Gilchrist's Memoir; Hunter's MS. Chorus Vatum in Addit. MS. 24489, ff. 104–8; Cowper's preface to Time's Whistle (Early English Text Soc.), 1871; Aubrey's Lives of Eminent Persons, ii. 290–4; Biog. Brit. (Kippis); Retrospective Review, xii. 299–322; Thom's Anecdotes and Traditions (Camd. Soc.) p. 30; Black's Cat. Ashmolean MSS.]

S. L. L.

CORBET, ROBERT (*d.* 1810), captain in the navy, of an old Shropshire family, attained the rank of lieutenant on 22 Dec. 1796; and having served with distinction during the operations on the coast of Egypt in 1801, in command of the Fulminette cutter, was promoted to be commander on 29 April 1802. On the renewal of the war he was appointed to the Bittern brig, and sent to the Mediterranean, where he won high praise from Nelson, then commander-in-chief of the station, and especially by the capture of the Hirondelle privateer (*Nelson Despatches*, vi. 51, 58, 363). In April 1805 he was appointed, by Nelson, acting captain of the Amphitrite, but he was not confirmed in the rank till 24 May 1806. Shortly afterwards he commissioned the Néréide frigate, and in her took part in the operations in the Rio de la Plata. He then passed on to the Cape of Good Hope, and in August 1808 was sent to Bombay to refit. His conduct at Bombay, in taking on himself the duties of senior officer and breaking through the routine of the station, drew

on him the displeasure of the commander-in-chief, Sir Edward Pellew, afterwards Viscount Exmouth, who represented that Corbet's letters and actions were unbecoming. The ship's company of the Néréide also preferred a complaint against him of cruelty and oppression. Corbet, in reply, demanded a court-martial; and Pellew, not being able to form a court at Bombay, ordered the ship to return to the Cape of Good Hope, in order that he might be tried there. This was, unfortunately, not explained to the men, who, conceiving that their temperate complaint had been unheeded, broke out into open mutiny. The mutiny was quelled, and when the ship arrived at the Cape, ten of the ringleaders were tried, found guilty, and sentenced to death, protesting their innocence of any evil design, beyond a wish for the ship to return to the Cape, so that their grievances might be inquired into. One of the ten was left for execution, but the other nine were pardoned. When this trial was over, that on Corbet began. No charges of diabolical cruelty were ever more simply put, or more clearly proved, even if they were not admitted. It was acknowledged that the number of men flogged was very great; that the cat in ordinary use had knots on the tails, and that the backs of the sufferers were habitually pickled; that the boatswain's mates and other petty officers were encouraged to thrash the men without any formality—an irregular punishment known as 'starting,' and that these startings were administered with thick sticks. There were numerous other minor charges, and Corbet, making no attempt to refute the evidence, based his defence on the necessities of his position and the custom of the service. The ship's company, he urged, was exceptionally bad; drunkenness, malingering, and skulking were everyday offences; desertion was frequent; the petty officers were as bad as or worse than the men; 'severity was necessary to reform their conduct, and perhaps it was used.' The prisoner was, strangely, acquitted on all the counts except on that of having caused men to be punished 'with sticks of an improper size and such as are not usual in his majesty's service,' and for this alone he was reprimanded. The admiralty, however, wrote (4 Aug. 1809) to express high disapproval 'of the manifest want of management, good order, and discipline' in the ship, and strongly condemned and prohibited 'starting,' which they pronounced 'unjustifiable,' and 'extremely disgusting to the feelings of British seamen.' After the court-martial, however, Corbet resumed the command of the Néréide, and on 21 Aug. 1809 had an important share in the capture of the Caroline frigate and other vessels in St. Paul's Bay in the Isle of Bourbon (James, *Nav. Hist.* ed. 1860, v. 58). The Caroline was received into the service as the Bourbonnaise, and Corbet appointed to command her for the voyage to England. He arrived at Plymouth in the spring of 1810, and was immediately appointed to the Africaine, under orders to go out to the station from which he had just come. The Africaine had been some time in commission, and her men were extremely averse to receiving their new captain, who was reported to be a monster of cruelty. They forwarded a round-robin to the admiralty, expressing their determination not to let Corbet come on board. But the ship was in Plymouth Sound, and the Menelaus dropped alongside ready to fire into her. The mutiny was thus repressed almost before it broke out, and Corbet going on board read his commission and assumed the command. Some further display of ill-will was repressed without undue severity, and during the passage out to Mauritius the ship's company seem to have been well satisfied with their lot. On 11 Sept. 1810 they sighted Mauritius. During the previous month things had gone badly with the English squadron. The Sirius, Magicienne, and Néréide had been destroyed [see Willoughby, Nisbet Josiah], and the Iphigenia had been captured [see Chads, Henry Ducie]. Corbet learned at the same time that two sail seen in the distance were the French frigates Astrée and Iphigénie (the former Iphigenia). He stood towards them; was joined by Commodore Rowley in the Boadicea frigate, together with the Otter and the Staunch; and the capture of the French ships appeared probable. It was not till the morning of the 13th that the Africaine was close up with the French ships; they were then within two or three hours' sail of Port Louis, and the Boadicea was some five miles dead to leeward. Corbet, fearing they might escape, opened fire on the Astrée, which immediately returned it. In her second broadside a round-shot took off Corbet's right foot, and a splinter smashed his right thigh. He was carried below, and died a few hours afterwards. But meantime the Africaine, overpowered by the two French ships, all her officers being killed or wounded, having sustained a total loss of 163 killed and wounded out of a complement of 295, and being dismasted and helpless, struck her flag and was taken possession of. In the afternoon, when the Boadicea with the Otter and Staunch came up, the French fled, leaving their prize, which was recaptured without difficulty (James, v. 176).

The loss of the Africaine and the death of Corbet have been fertile subjects for naval myths. It was currently said that the men refused to fight, and allowed themselves to be shot down by the dozen, sooner than endeavour to win a victory for their hated captain (Basil Hall, *Fragments of Voyages and Travels*, 2nd ser. iii. 322), a statement which is clearly disproved by the evidence of Captain Jenkin Jones, a master's mate on board the Africaine (*Character and Conduct of the late Captain Corbet vindicated*, 1839, p. 15). It was also reported that Corbet was shot by one of his own men, which the character of his wounds shows was impossible; and again that, refusing to survive his defeat, he tore the bandages off the stump of his leg, and so bled to death (Brenton, *Nav. Hist.* iv. 477), a story possible, but entirely unsupported by any evidence. It seems certain, however, that, notwithstanding the good behaviour of the men, which Captain Jones extols, and the discipline on which Corbet prided himself, the fire of the Africaine was wild and ineffective; that she fired away all her shot without inflicting any serious loss on either of her opponents, whose return, on the contrary, was deadly and effective. Of Corbet's courage there can be no doubt; but his judgment in engaging may be questioned, his neglect of the essential training of his men must be blamed, and the brutal severity of his punishments has left a stain on his character which even his gallant death cannot wipe away.

[Minutes of the courts-martial and official letters in the Public Record Office; the pamphlet by Captain Jenkin Jones which is referred to in the text is a collective reprint of articles which appeared in the United Service Journal, 1832, pt. iii. pp. 162, 397.] J. K. L.

CORBET, WILLIAM (1779–1842), Irish rebel and French general, son of a schoolmaster in the county of Cork, was born at Ballythomas in that county on 17 Aug. 1779. He was well educated by his father, who was a good scholar, and as he was a protestant, he was entered with his brother Thomas at Trinity College, Dublin, in 1794. At college he took more interest in politics than in his work, and became a member of the Society of United Irishmen and a friend of T. A. Emmett and Hamilton Rowan. He was also a leading debater in the Trinity College Historical Society, of which he was for some time secretary, and was one of the students who signed the address to Grattan in 1795. In 1798 took place the famous inquiry by Lord Clare, the chancellor of the university, and Dr. Duigenan into the conduct of the undergraduates; it was alleged that a treasonable song had been sung at a social meeting in Corbet's rooms; Lord Clare asserted the existence of an assassination committee, and Corbet was solemnly expelled with eighteen others, including T. A. Emmett. He then went deeper into treasonable practices and started for France, where he received a commission as captain, and was appointed to accompany the staff in the expedition of Humbert. He was on the same ship as Napper Tandy, which did not land in Ireland, and he therefore got safely back to France. He was then made an adjutant-general, and while he was at Hamburg, planning another descent upon Ireland, he was arrested there, contrary to the law of nations, by Sir James Craufurd, the English resident, together with Napper Tandy, Blackwell, and Morres, in November 1798. After being confined for some months at Hamburg, he was sent off to England in an English frigate in September 1799. Lord Grenville did not quite know what to do with these prisoners; Bonaparte loudly declaimed against their arrest, and declared his intention of executing certain English prisoners at Lille if any harm happened to them; and they were therefore confined in the Kilmainham prison at Dublin without being brought to trial. From Kilmainham Corbet and Blackwell made their escape in 1803, and after many risks and adventures arrived safely in Paris. Corbet's commission of 1798 was recognised, and he entered the Irish Legion, from which he was soon transferred as a captain to the 70th French regiment of the line. With the French army he served in Masséna's expedition to Portugal, and greatly distinguished himself in the retreat from Torres Vedras and especially at the battle of Sabugal. When Marmont succeeded Masséna he took Corbet on his staff, and after the battle of Salamanca, Clausel made him chef de bataillon of the 47th regiment, with which he served until 1813, when Marmont summoned him to Germany to join his staff. He served with Marmont throughout the campaigns of 1813 and 1814, at Lutzen, Bautzen, Dresden, Leipzig, &c., and he was made a commander of the Legion of Honour. After the first abdication of Napoleon he was promoted colonel in January 1815, and acted as chief of the staff to General d'Aumont at Caen. After the second restoration he was placed on half-pay, and was looked upon with disfavour by the Bourbons because of his friendship with General Foy, the leader of the opposition, whose acquaintance he had made in Spain. In 1828 he was selected by Marshal Maison to accompany him in his expedition to the Morea, and was allowed to go, in spite of the opposi-

tion of Lord Stuart de Rothesay, the English ambassador at Paris. His services in Greece were very great. After serving as governor of Navarino, Messina, and Nauplia, he relieved Argos from the attack of Colocotroni, who was then acting in the interest of Russia and Count Capo d'Istria, and utterly defeated him. This victory was of the greatest importance; it finally overthrew the Russian party, upset the schemes of Capo d'Istria, and practically placed King Otho upon the throne. He was rewarded by being made a knight of the order of Saint Louis and of the Redeemer of Greece, and was promoted general of brigade. He succeeded General Schneider as commander-in-chief of the French forces in Greece in 1831, and returned to France in 1832 with them. He was soon after promoted general of division, and after commanding at Caen and Tulle, he died at Saint-Denis on 12 Aug. 1842.

[His autobiography, printed first at Paris in 1807, is reprinted with an interesting biography founded on facts, related by Mrs. Lyons of Cork, Corbet's only sister, in R. R. Madden's third series of The United Irishmen, their Lives and Times, Dublin, 1846. The details of his escape from Kilmainham are given in Miss Edgeworth's novel of Ormond.] H. M. S.

CORBETT, THOMAS (*d.* 1751), secretary of the admiralty, of the family of Corbet of Moreton Corbet, and apparently a near relation of Andrew Corbett, an 'instrument' of the treasurer of the navy, temp. William III (*Cal. S. P.*, Treasury), was secretary to Sir George Byng, viscount Torrington [q.v.], during the expedition to Sicily (1718–20), of which he afterwards published an account. On his return to England he was appointed secretary of the admiralty, subordinate to Josiah Burchett [q. v.], and on Burchett's retirement in 1742, as senior, having under him John Cleveland. He appears to have held this office till his death in 1751, and during the whole time to have lived on terms of friendly equality with the many distinguished officers with whom he was thrown in contact. His letter to Anson (*Add. MS.* 15955, f. 250), pointing out the impropriety of his promotion of Peircy Brett [see ANSON, GEORGE, LORD], is not that of a mere official, but rather that of an old shipmate and social equal.

[Corbett's official letters in the Public Record Office are very numerous, but contain little of biographical interest. The notice of the family in Burke's 'Landed Gentry' is very inaccurate, and makes it quite impossible to identify this member of it. It is there said that William Corbett, who adopted the mode of writing his name with two t's, was secretary of the admiralty and had three sons, Thomas, Vincent, and William, cashier of the navy. Thomas, the secretary of the admiralty, had a younger brother, William, who began life as secretary to Viscount Torrington in the Baltic expedition of 1717, and was afterwards cashier of the navy; but there never was a William Corbett secretary of the admiralty; and Andrew Corbett, the 'instrument' of the treasurer of the navy, signed his name with two t's. It seems not improbable that Thomas's father was William, that Andrew was his uncle, and that Burke has confused the three.] J. K. L.

CORBETT, WILLIAM (*d.* 1748), violinist and composer, seems to have held the latter position at the theatre in Lincoln's Inn Fields at the beginning of the eighteenth century, since he wrote the music for 'Henry IV' (produced there by Betterton in 1700), for 'Love Betrayed,' an adaptation by Burnaby of 'Twelfth Night,' and for 'As you find it,' by the Hon. C. Boyle (both produced in 1703). In 1705 he became leader of the opera band, a position which he retained until 1711, when the production of Handel's 'Rinaldo' occasioned the removal of the whole body of orchestral players in favour of a new set of instrumentalists. It seems to have been at this juncture that Corbett went for the first time to Italy, since Burney implies that he was there during Corelli's lifetime, and it is probable that he was there at the time of Corelli's death in 1713, as he became possessed of the master's own violin. Whether or no he was a pupil of Corelli, it is certain that he was greatly influenced by that composer's style, as his own works conclusively prove. As a concert was given in Hickford's Room on 28 April 1714 'for Signora Lodi and Mr. Corbet,' he must have returned by that time, and it would seem to have been about this year that he was appointed to the royal band of music. In 1710 his name is not on the list of musicians, and from 1716 it appears without intermission until 1747. By this time he had written, besides the theatrical music we have mentioned, several sets of sonatas for violins, flutes, &c., and one of the 'act-tunes' in 'As you find it' had been set as a song, 'When bonny Jemmy first left me.' A few years later he went again to Italy for the express purpose of collecting music and instruments of all kinds. He remained abroad for a good many years, making Rome his headquarters, and visiting all the principal cities of Italy. He was suspected in many quarters of being employed by the government as a spy upon the Pretender, but the truth seems to have been that his researches were not only sanctioned by the government (he was allowed to retain his posi-

tion in the court band during his absence), but actually paid for by the English authorities. If we may believe a pencilled memorandum on the back of a copy of his mezzotint portrait in the British Museum, he was given an additional salary of 300*l.* a year 'to travel into Italy and collect fine music.' His acquisitions, however, remained his own property, as appears from the advertisements of various sales, at which he disposed of some of them. In March 1724–5 he was at home again, for at this time he advertises 'an entertainment of music, with variety of new concertos for violins, hautbois, trumpets, German-flutes, and French-horns; with several pieces by Mr. Corbett on a particular new instrument never heard in England' (Burney). These 'concertos' had probably nothing to do with his most celebrated work, to be hereafter referred to, nor is it known what the 'particular new instrument' was, unless it was the Crescentini harpsichord mentioned in the list of his effects contained in his will. In 1728 the first part (twelve) of his best known concertos was published under the title of 'Le Bizzarie universali.' They are in four parts, for strings only, and the author appends the word 'Diletante' to his name, adding that they are composed 'on all the new gustos in his travels through Italy.' They were published by subscription, and in the year of their appearance the composer gave a concert on the occasion of his farewell to public life at Hickford's Room, where they were performed. On two separate occasions, the second in 1741, he advertised sales of his foreign collection of instruments and music, probably with only partial success, and in 1742 two more sets of concertos were issued, each set containing twelve as before. The title this time is in English throughout, and runs: 'Concertos, or the Universal Bizzaries in seven parts, for four violins, tenor violin, and violoncello, with a thorough-bass for a harpsichord.' The peculiarity of the concertos is that to each one is prefixed the name of an Italian city or a country of Europe, implying that each is written in the characteristic style of the place after which it is named. It cannot be said that there is much difference of style between the 'Alla Milanese' and the 'Alla Scotese,' or between any other of the concertos, but they are all written with considerable knowledge of effect. Corbett died on 7 March 1747–8, bequeathing his collections to Gresham College, with a salary of 10*l.* a year to a female servant of his own, who was to show them to visitors. The college authorities refused the legacy on account of the insufficiency of space at their disposal, and the collection was sold by auction, the musical instruments, &c. on 9 or 11 March 1750–1, at 'the Great Room over against Beauford Buildings in the Strand, formerly the Hoop Tavern,' and the music at his house in Silver Street, Golden Square. By the terms of his will, four sets of his works were to be given every year to strangers 'from foreign countrys if they are good performers, but they are not to be sold on any account.' He directed also that he was to be buried 'in my family grave in the churchyard of St. Margaret's, Westminster, in a private manner, with two coaches only besides the hearse, at or some short time before twelve of the clock at night.' How far these injunctions were complied with we have no means of knowing. There are two mezzotints by Simon, after a portrait by Austin, representing Corbett with and without his wig. A copy of the second of these is in the British Museum, and has been already referred to. It shows his coat of arms, argent, two crows in a pale sable, with a label of three points for difference, all within a bordure engrailed bezantée. These arms prove him to have belonged to some branch of the Shropshire family, though his exact place in the genealogy is impossible to find.

[Grove's Dict. of Music; Burney's Hist. of Music, iv. 250, 640, 650, &c.; Chamberlayne's Angliæ Notitia; Smith's British Mezzotint Portraits, iii. 1078; London Advertiser, 5–9 March 1750–1; Corbett's will in Probate Registry, 111, Strahan.] J. A. F. M.

CORBIE or CORBINGTON, AMBROSE (1604–1649), jesuit, one of the sons of Gerard Corbie [q. v.] and his wife, Isabella Richardson, was born near Durham on 7 Dec. (O.S.) 1604 (Oliver, *Jesuit Collections*, p. 74). At the age of twelve he was placed in the English college at St. Omer, whence he removed in 1622 to the English college at Rome. He was admitted into the Society of Jesus at Watten in 1627, and became a professed father in 1641. For some years he taught the belles-lettres with great applause in the college at St. Omer (Southwell, *Bibl. Scriptorum Soc. Jesu*, p. 45). In 1645 he was minister at Ghent (Foley, *Records*, vii. 167). He was appointed confessor in the English college at Rome, where he died on 11 April 1649.

He wrote: 1. 'Certamen Triplex a tribus Societ. Jesu ex Provincia Anglicana sacerdotibus RR. PP. P. Thoma Hollando, P. Rodulpho Corbæo, P. Henrico Morsæo, intra proximum triennium, pro avita fide, religione, sacerdotio, contra veritatis, pietatis, ecclesiæque hostes, susceptum fortiter, decertatum constanter, confectum feliciter, Lon-

dini in Anglia,' Antwerp, 1645, 16mo, with three engraved portraits; reprinted, Munich, 1646, 16mo. The two Latin editions of this book are in great requisition among collectors (Backer, *Bibl. des Écrivains de la Compagnie de Jésus*, ed. 1869, i. 1369; *Cat. of the Huth Library*, i. 282). An English translation by William Barclay Turnbull was published at London, 1858, 8vo (Gillow, *Bibl. Dict. of the English Catholics*, i. 564). 2. An account of his father. Printed in Foley's 'Records,' iii. 64. 3. 'Vita e morte del fratello Tomaso Stilintono [i.e. Stillington, alias Oglethorpe], novitio Inglese della Compagnia di Giesu, morto in Messina, 15 Sept. 1617;' manuscript at Stonyhurst College (*Hist. MSS. Comm.* 3rd Rep. 338).

[Authorities cited above.] T. C.

CORBIE or **CORBINGTON, GERARD** (1558–1637), catholic exile, was a native of the county of Durham. He was a severe sufferer for his profession of the catholic faith, being compelled frequently to cross to Ireland, and ultimately he became a voluntary exile with his family in Belgium. Three of his sons, Ambrose [q. v.], Ralph [q. v.], and Robert, having joined the Society of Jesus, his son Richard having died when a student at St. Omer, and his two daughters, May and Catharine, having become Benedictine nuns, he and his wife Isabella (*née* Richardson) agreed to separate and to consecrate themselves to religion. He accordingly entered the Society of Jesus at Watten as a temporal coadjutor, in 1628, and she in 1633, when in her eightieth year, became a professed Benedictine nun at Ghent, and died a centenarian in 1652. Gerard became blind five years before his death, which occurred at Watten on 17 Sept. 1637.

[Foley's Records, iii. 62–8; Oliver's Jesuit Collections, 674.] T. C.

CORBIE or **CORBINGTON, RALPH** (1598–1644), jesuit, son of Gerard Corbie [q. v.], was born on 25 March 1598, near Dublin, his parents having been compelled to retire to Ireland from the county of Durham in order to escape persecution at home (Oliver, *Jesuit Collections*, p. 74). At the age of five he was taken to England by his parents, and he spent his childhood in the bishopric of Durham or in Lancashire. Afterwards he studied in the English college at St. Omer, at Seville, and at Valladolid, where he was ordained priest. He entered the Society of Jesus at Watten in 1626. About 1631 he was sent to the English mission, and the county of Durham was the scene of his labours (Foley, *Records*, vii. 169). Being seized by the rebels at Hamsterley on 8 July 1644, when vesting for mass, he was conveyed to London and committed to Newgate on the 22nd of that month, together with John Duckett, a secular priest. At their trial at the Old Bailey sessions (4 Sept.) they both admitted they were priests; they were condemned to death and executed at Tyburn on 7 Sept. 1644.

There is a long life of Corbie in Foley's 'Records,' iii. 68–96, taken principally from the 'Certamen Triplex' written by his brother Ambrose Corbie [q. v.] From the latter work Father Matthias Tanner in his 'Societas Jesu usque ad sanguinis et vitæ profusionem militans,' and Bishop Challoner in his 'Memoirs of Missionary Priests' (edit. 1742, ii. 278–85), derived their notices. There is an engraved portrait of him in the 'Certamen Triplex.'

[Authorities cited above; also Dodd's Church Hist. iii. 111; Granger's Biog. Hist. of England (1824), ii. 386; Gillow's Bibl. Dict. vol. i.; Hist. MSS. Comm. 3rd Rep. 339.] T. C.

CORBMAC, Saint (6th cent.), was the son of Eogan, and descended in the ninth generation from Olioll Olum, king of Munster (*d.* 234). He had five brothers, all of whom 'laboured for Christ' in different provinces of Ireland, and 'to each the piety of after times assigned heavenly honours.' One of them, St. Emhin, is the reputed author of the 'Tripartite Life of St. Patrick.'

Corbmac, desirous of pursuing a religious life, set out from his birthplace in Munster for the north of Ireland, in search of a solitary place. Arriving in Connaught, he first visited the court of Eogan Bel, who lived in the fortress of Dun Eogain, situated on an island in Lough Measg. The remains of this fortress were visible when Dr. O'Donovan visited the island in 1838. Not being well received by the king, Corbmac left the island, announcing as a prophet of God that 'it was preordained' that the palace should become a monastery.

Crossing the river Robe on his journey northward, he arrived at Fort Lothair, in the territory of Ceara (Carra, county of Mayo). Here he was hospitably received by Olioll Inbanda and Aedh Flaithemda, sons of Cellach, and twelve chieftains, but when about to settle among them he was opposed by St. Finan, who had built an oratory there, and was afraid that 'the boundaries of his church would be narrowed if another set up near him.' This Finan was abbot of Teampull Ratha, a church the ruins of which are still to be seen in the parish of Raymochy, co. Donegal. In consequence of this opposition he pursued his journey, and arrived at the dwelling of a virgin named Daria, daughter of Catheir,

son of Lugaidh, a prince in that territory. She was also known as So-deilbh, or 'of beautiful form,' and according to Colgan was venerated on 26 Oct. In consequence of her kindness he promised her an abundance of cattle; hence the plain was known as the 'plain of the heifers,' now Moygawnagh, in Tirawley.

Travelling still northwards, he reached the estuary of the Moy, where the sixteen sons of Amalgaid were assembled in convention. St. Emhin in the 'Tripartite' reckons only twelve; but the statement of Colgan, taken from the 'Book of Lecan,' is in some degree supported by the 'Tribes and Customs of Hy Fiachrach,' which states them as fifteen. Amalgaid had two wives, Tressan, daughter of Nadfraoich, king of Munster, and Erc, daughter of Eochaidh, king of Leinster. The sons of the former were favourable to Corbmac when he presented himself at the assembly, and requested permission to settle there, but the sons of Erc opposed him. In the end, however, he was permitted to choose a place to dwell in, and he accordingly selected a favourable spot at the estuary of the Moy. The fishery, according to the Bardic accounts, had been famous from the remotest times, and in later ages had been visited and blessed by St. Patrick, St. Brigid, and others. The establishment founded here was enriched by grants of lands and tithes. Among other gifts bestowed on it were the lands of Cill-roe and Cill-aladh, held formerly by Bishop Muredach and the sons of Droigin. Besides the sons of Amalgaid other chieftains became his supporters, as for instance Eochaidh Breac, whose posterity, the Hy Eachach of Hy Fiachrach Aidne, were devoted to him. In the lapse of time their devotion grew cold, and Corbmac was superseded by later saints, among whom were St. Cumain Fota, a descendant of Erc, and St. Deirbile, also a native saint.

When his establishment was placed on a secure foundation, he turned his thoughts to the neighbouring territory of Luigni (Legney, county Sligo), over which and the adjacent territory of Gaileanga (Gallen, county Mayo) Diermid, son of Finbarr, then ruled, who was of the race of Cian, son of Olioll Olum, and therefore of his kindred. This prince received him kindly, and bound his seven successors to pay three cows annually to Corbmac and those who should come after him; but Aidan, son of Colman, who had a monastery near, fearing lest the interests of his church should suffer, remonstrated with him, and advised that he as a stranger should return to his own country, and seek for lands there. King Diermid tried to make peace, but Corbmac determined to return to his friends, the sons of Amalgaid, and devoted himself to the office of peacemaker, endeavouring to establish good feeling between them and the race of Cian. For this purpose he induced them to hold a meeting at a hill called Tulach Chapaich, 'the hill of friendship,' at which were present with him St. Froech of Cluain Colluing and St. Athracht of Killaraght. Here a perpetual league of friendship was formed. This was afterwards renewed, and three celebrated conventions were held there.

'So devoted was Corbmac and so holy his manner of life that gifts were bestowed on him continually, and he was treated as their tutelar divinity.' Once more, however, intrigues were set on foot against him as a stranger and intruder, and three messengers in succession were sent to order him to leave the district. The first of these having been cursed by the saint was devoured by wolves on the mountain of Sliabh botha, near Ros Airgid, where a cairn marks the spot. The other two messengers having deprecated the saint's wrath escaped with their lives. This incident was evidently suggested by the story of Elijah in 2 Kings chap. i.

Corbmac is credited with having cured a youth who suffered from a 'deadly, contagious disease caused by a pestilential exhalation' from the mountain Sith badha, near Rathcroghan, co. Roscommon, believed to be haunted by demons. To him is also ascribed a bath, called Dabhach Corbmaic, in which whoever bathed should not die a violent death, and, if a maiden, should have a happy marriage.

Such are the facts recorded in the 'Book of Lecan.' The question, however, of the date at which he flourished is one of peculiar difficulty, owing to the anachronisms which abound in it. Colgan thought he flourished in the fifth century, and Lanigan considered that some indications pointed to the seventh; but there are grounds for thinking that his true date is the sixth century; for as he was ninth in descent from Olioll Olum, A.D. 234, allowing thirty years for each generation, we have 270 + 234, which gives A.D. 504. Again, his brother St. Emhin, according to Ussher, flourished in 580, and most of the events of his history, as his visit to King Eogan Bel (*d.* 547) and Olioll Inbanda (544), fall within the sixth century. There is, it is true, a difficulty in the case of St. Becan, who is reckoned among his brothers, as the 'Four Masters' give his death at 688; but Keating (*Reign of Diarmuid Mac Fergusa*) says some authorities held that besides Fiacha Muillethan, Eogan Mor had another son Diarmuid, from whom Becan was descended. He would thus be a near relative, not a brother of Corbmac, and

the period of his death does not affect the calculation. Colgan suggests that the anachronisms are due to interpolations, and perhaps also what is said of the sons of Amalgaid may be referred to the tribes descended from them, and thus belonging to a later period than the narrative would lead one to expect. Colgan gives his life at 26 March, but is uncertain whether that or 13 Dec. is the right date. At the latter the Corbmac mentioned in the 'Martyrology of Donegal' seems to be our saint, and is called Cruimther [i.e. presbyter] Corbmac.

[Book of Lecan, Royal Irish Academy, fol. 60 *a a*; Colgan's Act. Sanct. p. 751; Martyrology of Donegal, O'Currey's MS. Materials, p. 351; Tribes and Customs of Hy Fiachrach, p. 7; Lanigan's Eccles. Hist. ii. 215; Keating's Hist. of Ireland, reign of Diarmuid Mac Fergusa; Annals of the Four Masters, A.D. 544.] T. O.

CORBOULD, HENRY (1787–1844), painter, son of Richard Corbould [q.v.], a landscape and miniature painter, was born in London on 11 Aug. 1787. He entered at an early age the schools of the Royal Academy, where he gained a silver medal for a study from the life, and while there obtained the friendship of Flaxman, Westmacott, Chantrey, and West, to whom he sat as a model in the pictures representing 'Christ rejected' and 'Christ healing the Sick in the Temple.' Corbould's first picture, 'A Study,' was hung in the Academy in 1707, when he resided at 70 John Street, Fitzroy Square. In 1808 he exhibited 'Coriolanus.' For a considerable time he was principally engaged in designing for book illustrations, such as 'The Nightingale, a Collection of Songs set to Music,' 'Elegant Epistles from the most Eminent Writers,' 'The Beauties of Shakespeare,' 'The Works of Virgil, translated into English by John Dryden,' 'The Poetical Works of James Beattie, LL.D., and William Collins,' 'Logic, or the Right Use of Reason, by Isaac Watts, D.D.,' &c. He was, however, employed for about thirty years by the trustees of the British Museum in making highly finished drawings from the Elgin and other marbles in that institution, which were afterwards published, and are now preserved in the department of prints and drawings. Corbould made drawings from the Duke of Bedford and Lord Egremont's collections; the Dilettanti Society, and the Society of Antiquaries, of which he was a distinguished member. Several of his pictures were engraved by John Bromley, Hopwood, and Robert Cooper. He designed in 1838 the diploma of 'The Manchester Unity of the Independent Order of Odd Fellows,' engraved by J. A. Wright. He also made the drawings for an edition of Camden's 'History of England,' most of which were engraved by W. Hawkins. Corbould was seized with apoplexy while riding from St. Leonard's to Hurst Green, Sussex, and expired at Robertsbridge, in about ten hours after the attack, on 9 Dec. 1844, and was buried in Etchingham Church, Sussex. He left four sons.

[Redgrave's Dict. of Artists of the English School; manuscript notes in the British Museum.] L. F.

CORBOULD, RICHARD (1757–1831), painter, born in London 18 April 1757, possessed talents of a very versatile kind, which he exercised in nearly every department of his art. He painted, both in oils and water-colours, portraits, landscapes, still life, and history, miniatures on enamel and ivory, also on porcelain, and occasionally etched. He was very clever at imitating the style of the old masters, and yet could show an originality of his own. He first appears as an exhibitor in 1776 at the Free Society of Artists, to which he sent 'The Morning,' after Claude Lorraine, a stained drawing, 'A Bunch of Grapes,' and another landscape. In 1777 he sent a miniature to the exhibition of the Royal Academy, and continued to exhibit there numerous pictures in varied styles up to 1811. Among these may be noticed: 'Cottagers gathering Sticks' (1793); four pictures representing 'The Seasons' (1794); 'The Fisherman's Departure' and 'Return' (1800); 'The Millennial Age; Isaiah xi. 6, 8' (1801), a picture very much admired at the time; 'Eve caressing the Flock' (1802); 'Hero and Leander' (1803); 'Hannibal on his passage over the Alps, pointing out to his soldiers the fertile plains of Italy' (1808); 'Contemplation' (1811). He last appears as an exhibitor in 1817 at the British Institution. It is, however, as a designer of illustrations for books that Corbould is most widely known. He was largely employed by publishers, and his illustrations, engraved by the best artists, show great taste, and occupy one of the highest places in that department of art. We may instance those that he contributed to Cooke's pocket editions of 'English Classics' (published 1795–1800), especially those for Richardson's 'Pamela.' Corbould resided for some years in John Street, Tottenham Court Road, but later in life removed to the north of London. He died at Highgate 26 July 1831, aged 74, and was buried in the churchyard of St. Andrew's, Holborn, Gray's Inn Road. He left a family of whom two sons, Henry [q. v.] and George Corbould, also distinguished themselves as painters.

Redgrave's Dict. of Artists; Graves's Dict. of Artists (1760–1880); Gent. Mag. (1831), ci. 2; Catalogues of Royal Academy, British Institution, &c.] L. C.

CORBRIDGE, THOMAS OF (*d.* 1304), archbishop of York, was probably native of the little town of Corbridge on the Upper Tyne, near Hexham. He became a doctor of divinity (RISHANGER, p. 194, Rolls Ser.), but at what university seems to be unknown. Dr. Stubbs (*Act. Pont. Ebor.* col. 1728) also declares him to have been an incomparable professor of all the liberal arts. He became prebendary of Oswaldwick in York Minster (LE NEVE, iii. 206), but resigned it in 1279, when he was made chancellor of the cathedral on Wickwaine's elevation to the archbishopric. In 1280 he was appointed with the archdeacon of Richmond to inquire into the election of Robert of Scarborough to the deanery. In 1281 he was sent to Rome on cathedral business at the expense of Archbishop Wickwaine. On 16 June 1290 he was made sacrist of St. Sepulchre's Chapel, York, and gave up the chancellorship on the condition that he should not be annoyed or molested in his office, the previous occupant of which, Percival de Lavannia, an Italian nominee of the pope, had left everything in confusion. But Corbridge soon found such troubles on the manors of his new benefice, that he took advantage of a stipulation he had insisted on to resume his post of chancellor, which, however, had been already occupied by Thomas of Wakefield. An unseemly dispute ensued, in which Archbishop Romanus upheld Wakefield, while the dean and chapter vigorously supported Corbridge. The latter went to Rome to urge his claims on the curia, but failed to win his case. He had already incurred sentence of excommunication (27 July 1290). The remission of the sentence in March 1291 probably points to his submission. Wakefield seems to have held the chancellorship until his death in 1297, and even then the appointment of Robert of Riplingham was in complete disregard of Corbridge's claims (LE NEVE, iii. 164). He retained, however, the sacristy and also the stall of Stillington. His favour with the chapter led to his election by a majority as archbishop on 12 Nov. 1299 in succession to Henry of Newark. On 16 Nov. Edward I gave his consent (*Pat.* 27 E. I, m. 2, in LE NEVE, iii. 104). Corbridge proceeded to Rome for his pallium, and was there consecrated bishop by Boniface VIII himself. The pope insisted, however, on a surrender of the archbishopric into his own hands, and on reappointing Corbridge of his own authority. He also nominated his own grandnephew to Corbridge's vacant preferments.

Little of great importance happened during Corbridge's tenure of the archbishopric. His episcopal register, though copious enough in its entries, testifies by the singular absence of public documents of general interest the personal insignificance or want of influence of the archbishop. His name is rarely found in the state papers of the period, and still less in the chronicles. In 1301 he attended the parliament of Lincoln, and in 1302 those of Westminster and London. In 1303 he sent his contingent against the Scots. The northern war brought the king and court a great deal to York, and on several occasions Corbridge was involved in disputes with Edward. In his quarrels with the provost of Beverley, who wished to settle the question of the visitation of that church in the English courts, while Corbridge wanted to have it decided at Rome, Edward strongly took the side of Beverley. Again in 1304 Corbridge resented Edward's attempt to force John Bush, one of his clerks, into his own old preferment, now vacant apparently by Francesco Gaetani's resignation. The king completely disregarded the appointment of Gilbert Segrave, favoured both by pope and archbishop. John Bush won his suit in the royal courts, which adjudged that the benefices were in the royal gift. The temporalities of the see were seized upon by the king, and remained in his hands until the archbishop's death. Under Corbridge's prelacy the chronic feud with the archbishop of Canterbury with reference to the right of the northern primate to bear his cross erect within the southern province involved him in more than one dispute with Archbishop Winchelsea. The equally interminable feud with York's only powerful suffragan, the Bishop of Durham, was also continued. Corbridge wrote a strong letter to Bishop Antony Bek [see BEK, ANTONY I], remonstrating against his extraordinary conduct in besieging the prior and convent of Durham, cutting off their supplies, and stopping their water. We do not learn that he obtained much satisfaction. It was probably much easier to compel the weak bishop of Whithern to cause the restoration to Alexander, son of Robert Bruce, of the goods of his church of Carnmoel, stolen while he was at his studies at Cambridge. Corbridge showed, as his dealings with Durham and Beverley prove, a commendable zeal for the interests of his see. He also vindicated the old right of the archbishop to coin money. He manifested his strictness by forbidding tournaments and duels during Lent. His papal leanings came out in his quarrels with the king. He was, however, a friend of Edmund, earl of Cornwall, and was left in that noble's will the legacy of a ring of gold. He

provided fairly for his kinsfolk, several of whose names appear in the documents of the period. He died in disgrace at Laneham in Nottinghamshire on 22 Sept. 1304. He was buried at Southwell on 29 Sept. beneath a blue marble slab close to the pulpit. The effigy is now destroyed.

[All that is known of Corbridge is to be found collected in Canon Raine's biography of him in Fasti Eboracenses, pp. 353–61, the main authorities for which are the life in Stubbs's Act. Pontif. Ebor. cols. 1728–9, and Corfield's MS. Register, extracts from which are given. Several of his letters from the same source are printed in Canon Raine's Letters from the Northern Registers (Rolls Series). Other facts come from Prynne's Records, vol. iii.; Parliamentary Writs, i. 89, 112, 114, 367, 370; Wilkins's Concilia, ii. 255, 264; Abbreviatio Placitorum, pp. 251–2; Le Neve's Fasti Ecclesiæ Anglicanæ, ed. Hardy, iii. 104, 163, 206, 212; MS. Cotton Vitellius A. ii.; Godwin, De Præsulibus (1743), pp. 684–5.]

T. F. T.

CORCORAN, MICHAEL (1827–1863), brigadier-general of federal volunteers in the American civil war, was born at Carrowskill, co. Sligo, Ireland, 21 Sept. 1827. He emigrated to America in 1849, and obtained employment at first as a clerk in the New York city post office. He became colonel of the 69th New York militia, and on the call for troops in April 1861 took the field with his battalion, and distinguished himself at the first battle of Bull's Run, where he was wounded and made prisoner. He was confined successively at Richmond, Charleston, Columbia, Salisbury, N.C., and other places, and was one of the officers selected for execution in the event of the federal authorities having carried out their threat of hanging the captured crews of confederate vessels as pirates. Exchanged on 15 Aug. 1862, he was made a brigadier-general, and raised an Irish legion. He took part in the battles of Nausomond and Suffolk in North Carolina in 1863, and checked the advance of the confederates on Norfolk. He died, from the effects of a fall from his horse near Fairfax, Virginia, on 22 Dec. 1863.

[Drake's Amer. Biog.] H. M. C.

CORDELL, CHARLES (1720–1791), catholic divine, son of Charles Cordell, of the diocese of London, and his wife, Hannah Darell, of the ancient family of Darell of Scotney Castle, Sussex, and Calehill, Kent, was born on 5 Oct. 1720, and educated in a school at Fernyhalgh, Lancashire, and in the English college at Douay, where he was ordained priest. He became chaplain at Arundel Castle in 1748; was subsequently stationed at Roundhay, Yorkshire, and in the Isle of Man; and on 10 June 1765 took charge of the chapel in Newgate Street, Newcastle-on-Tyne, where he continued till his death on 26 Jan. 1791 (*Catholic Miscellany*, vi. 387).

He published: 1. 'The Divine Office for the Use of the Laity,' 4 vols. 16mo [Sheffield], 1763; second edit. 2 vols. 8vo [Newcastle-on-Tyne], 1780; new edition, 'with corrections and additions by the Rev. B. Rayment,' Manchester, 1806 (*Notes and Queries*, 3rd ser. x. 330, 383). 2. 'A Letter to the Author of a Book called "A Candid and Impartial Sketch of the Life and Government of Pope Clement XIV,"' 1785. The work to which this 'Letter' relates was written by Father John Thorpe, an English ex-jesuit, and edited by Father Charles Plowden. It is a collection of scandalous stories about Ganganelli that were circulated at Rome by his enemies. Cordell deemed it to be his duty to defend the action of the pope in suppressing the Society of Jesus (Gillow, *Bibl. Dict. of the English Catholics*, i. 565, 567).

Cordell also translated several works from the French, including 'The Life of Pope Clement XIV' (Ganganelli), by Caraccioli (1776); 'Interesting Letters of Pope Clement XIV' (2 vols. 1777); 'The Manners of the Christians' by Fleury (1786), and 'The Manners of the Israelites' by Fleury (1786).

[Authorities cited above.] T. C.

CORDELL, Sir WILLIAM (*d.* 1581), master of the rolls, son of John Cordell, esq., by Eva, daughter of Henry Webb of Kimbolton, Huntingdonshire, was born at Edmonton, Middlesex, and educated at Cambridge, though at what college is not known. He was admitted a member of Lincoln's Inn in 1538, and called to the bar in 1544. In 1545 he became possessed of the manor of Long Melford, Suffolk. In the parliament which met on 1 March 1552-3 he sat as member for Steyning, and he became solicitor-general to Queen Mary on 30 Sept. 1553. In that capacity he took part in the prosecution of Sir Thomas Wyat for high treason. He served the office of Lent reader of Lincoln's Inn in 1553–4, and shortly afterwards became one of the governors of that society, a post which he held on many subsequent occasions. On 5 Nov. 1557 he was constituted master of the rolls, having previously received the honour of knighthood. Queen Mary appointed him one of her privy council, and granted him a license to have twelve retainers. He was returned for Suffolk to the parliament which assembled on 20 Jan. 1557-8, and was chosen speaker of the House of Commons. In 1558

he was despatched to the north with Thirleby, bishop of Ely, to inquire into the cause of quarrel between the Earls of Northumberland and Westmorland.

Queen Elizabeth, though she removed him from the privy council, continued him in the office of master of the rolls, and he was in the ecclesiastical commission. In the course of this reign he was a member of various important royal commissions. He was M.P. for Middlesex in the parliament which met on 11 Jan. 1562-3. In 1569 he subscribed a declaration of his obedience to the Act of Uniformity. He was returned by the city of Westminster to the parliament which assembled on 2 April 1571. On 4 Aug. 1578 he most sumptuously entertained the queen in his house at Long Melford. He died at the Rolls House in Chancery Lane, London, on 17 May 1581, and was buried in Long Melford church, where a fine marble monument was erected to his memory.

He married Mary, daughter of Richard Clopton, esq., but, leaving no children, Joan, his sister, the wife of Richard Allington, esq., became his heir. By his will he made provision for the foundation at Long Melford of a hospital, dedicated to the Holy Trinity, for a warden, twelve brethren, and two sisters. He evinced much interest in the progress of Merchant Taylors' School, and rendered very essential assistance in the foundation of St. John's College, Oxford, of which he was visitor for life. In that college is a curious portrait of him by Cornelius de Zeem.

[Baga de Secretis; Cooper's Athenæ Cantab. i. 431, 568; Davy's Suffolk Collections, ii. 51, 93, 99, 100, 124–30; Foss's Judges of England, v. 476; Fuller's Worthies (Suffolk); Manning's Speakers, 214; Strype's Works (general index); Wilson's Merchant Taylors' School.] T. C.

CORDEN, WILLIAM (1797–1867), china and portrait painter, was born at Ashbourne, Derbyshire, 28 Nov. 1797, and served his apprenticeship at the china works at Derby under Mr. Bloor; here he was employed in painting flowers and portraits. At the close of his apprenticeship he set up for himself as a portrait-painter, commencing with portraits of his employer's family. His early works in this line were mostly miniatures on ivory, but later he reverted to painting on china and also on enamel. He often attained a delicate and beautiful finish, but spoilt many pieces by carelessness and haste in firing them. In July 1829 he received a commission to paint the portrait of Mr. Batchelor, one of the king's pages, at Windsor. This led to his securing the patronage of the royal family, and he received commissions from George IV, and in 1843 from Queen Victoria. In 1844, at the wish of the prince consort, he was sent to Coburg to copy the family portraits at the castle of Rosenau. In 1836 he exhibited at the Royal Academy a portrait of Sir Walter Scott on china, copied from the portrait at Windsor by Sir Thomas Lawrence. Corden died at Nottingham on 18 June 1867. William Corden, jun., of Windsor, who exhibited various pictures at the Royal Academy from 1845 to 1855, was in all probability his son.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Wallis and Bemrose's Pottery and Porcelain of Derbyshire; Royal Academy Catalogues.] L. C.

CORDER, WILLIAM (1804–1828), murderer, was a young man of some property. He had become the father of an illegitimate child by Maria Marten, a native of Polstead, Suffolk, who had before borne children to at least two other men, but who still continued to live with her parents. Corder frequently promised to marry Marten, and at length arranged that she should leave her home on 18 May 1827, dressed in male attire, and join him at a place known as the Red Barn, whence they would proceed together to Ipswich to be married on the following morning. Maria Marten left her home as desired, and was never again seen alive. At first no suspicion was aroused, for Corder paid frequent visits to his wife's parents, telling them that their daughter was living happily as companion to a lady. He kept them regularly informed of his wife's supposed movements, and wrote many letters, in which he professed great surprise that her letters to her mother had never reached Polstead, and mentioned his inquiries on the subject at the post-office. Matters continued thus till the following April, when the body of Maria Marten was discovered buried beneath the floor of the Red Barn, a search having been made at the instigation of the girl's mother, who, as was said at the time, repeatedly dreamed that her daughter lay buried in the place in question. It was found that Maria Marten had been shot through the head and stabbed in the heart. Corder was at once arrested, and in the August following was brought up for trial at Bury St. Edmunds. Conclusive evidence was adduced to prove that he had committed the murder. Corder, however, protested his innocence and addressed the jury in his own defence, alleging that he had quarrelled with the deceased in the barn and had then left her; that he stopped on hearing the report of a pistol, and going back found that she had shot herself; and that in the fear of being charged with murder

he had buried the body. Chief-baron Alexander summed up strongly against the probability of the prisoner's story; the jury brought in a verdict of guilty; Corder was sentenced to death, and executed on the Monday following, 11 Aug. 1828. In the interval between his trial and execution Corder made a full confession of his guilt. The amount of public interest aroused by this case was almost unparalleled, there being several extraordinary incidents connected with it. It came out, for instance, that in the period between the murder and its discovery Corder had advertised for a wife, and had married a very respectable schoolmistress, who was one of forty-five respondents. Six columns, or a quarter of its entire space, was given by the 'Times' to the report of the trial, which extended over two days. The execution was witnessed, it was estimated, by ten thousand persons, and the rope with which the criminal was hanged is said to have been sold at the rate of a guinea per inch. Macready informed the Rev. J. M. Bellew that at a performance of 'Macbeth' at Drury Lane on 11 Aug., when Duncan asked 'Is execution done on Cawdor?' a man in the gallery exclaimed 'Yes, sir; he was hung this morning at Bury.' Corder's skeleton is still preserved in the Suffolk General Hospital at Bury St. Edmunds, and in the Athenæum of the same town is a history of the murder and trial, by J. Curtis (Kelly, 1828), bound in Corder's skin, which was tanned for the purpose by George Creed, surgeon to the hospital.

[Gent. Mag. August 1828; Annual Register, 1828, pp. 106 et seq.; Times, 8, 9, 10, and 12 Aug. 1828.] A. V.

CORDEROY, JEREMY (*fl.* 1600), divine, was the son of a Wiltshire gentleman. He was sent about 1577 to St. Alban Hall, Oxford, and after taking his degree in arts in due course continued to reside there for the purpose of studying theology. He took holy orders, and in 1590 was appointed a chaplain of Merton College, a post which he occupied for at least thirteen years and possibly longer. He was the author of two small works: 'A Short Dialogue, wherein is proved that no Man can be Saved without Good Works,' Oxford, 1604, 12mo, 2nd edit.; and 'A Warning for Worldlings, or a Comfort to the Godly and a Terror to the Wicked, set forth Dialoguewise between a Scholler and a Trauailer,' London, 1608, 12mo. In the latter, which is an argument against atheism, the 'scholler' would appear to be meant for Corderoy himself, and speaks of his not having been preferred to any living, since, although some had been offered to him, they were not such as he could enter into with a good conscience.

[Wood's Athenæ Oxon. (Bliss) ii. 47; Brit. Mus. Cat.] A. V.

CORDINER, CHARLES (1746?–1794), writer on antiquities, became episcopalian minister of St. Andrew's Chapel, Banff, in 1769. He was the author of 'Antiquities and Scenery of the North of Scotland, in a series of Letters to Thomas Pennant,' London, 1780; and 'Remarkable Ruins and Romantic Prospects of North Britain, with Ancient Monuments and singular subjects of Natural History,' 2 vols. London, 1788–95. This work, which is illustrated with engravings by Peter Mazell, was published in parts, but Cordiner did not live to see the publication of the last part. He died at Banff 18 Nov. 1794, aged 48, leaving a widow and eight children. James Cordiner [q. v.] was his son.

[Advertisement to Remarkable Ruins and Romantic Prospects; Scots Magazine, lvi. 735.]

CORDINER, JAMES (1775–1836), author of 'A Description of Ceylon,' third son of the Rev. Charles Cordiner [q. v.], episcopal minister of Banff, was born in 1775. He received the first rudiments of education at Banff, and afterwards studied at the University and King's College, Aberdeen, where in an 'album' or register of students now in the university library his name appears among those entering the first class in Greek (taught by Professor John Leslie) in the session 1789–1790, and in a roll of 'Artium Magistri' of 29 April 1793. In 1797 he was appointed to a charge at the Military Orphan Asylum, Madras, and to do duty as chaplain with the 80th foot, then at Trincomalee, where he remained about twelve months. Thence, at the desire of the governor, Hon. F. North, afterwards earl of Guildford, he proceeded to Colombo to do chaplain's duty with the 51st foot, under orders for that place. He remained in Ceylon as garrison chaplain at Colombo and principal of all the schools in the island, where he was the only church of England clergyman, up to 1804, when he returned home. On his departure he was presented by the civil and military officials at Colombo with a piece of plate of the value of 210 guineas, as a mark of their attachment and esteem.

On 26 May 1807 Cordiner was appointed by the constituent members of the congregation one of the ministers of St. Paul's Episcopal Church (or chapel as it then was called) at Aberdeen, at a stipend of 70*l.* a year. He appears to have come to them from London on the recommendation of the Rev. Dr. Macleod of St. Anne's, Soho. The important com-

munity of episcopalians worshipping at St. Paul's Chapel was at that time, as it continued down to 1870 or later, not part of the Scottish episcopalian church, but one of those episcopalian communities claiming connection with the church of England as distinct from the native nonjuring episcopalian body. After faithfully discharging the duties of the ministry for many years, Cordiner resigned, on account of ill-health, on 13 Nov. 1834, and was granted a retiring annuity of 100*l.*, with the chapel-house as a residence. He died of congestion of the lungs on 13 Jan. 1836, in the sixty-first year of his age and the thirty-seventh of his ministry, and was buried in the churchyard of St. Nicholas, Aberdeen, where is a tombstone to his memory. He left a widow, who for many years received a small annuity (twelve guineas) from the chapel funds, and a son Charles, a clergyman of the church of Scotland, who down to 1864 or later was presbyterian minister of Kinnenmouth, a chapel-of-ease in Lonmay parish, Aberdeenshire.

After his return from Ceylon Cordiner published 'A Description of Ceylon, with narratives of a Tour round the Island in 1800, the Expedition to Candy in 1803, and a Visit to Ramasseram in 1804' (London, 1807). From the preface it appears that the author did not accompany the expedition to Kandy, but was furnished with the particulars from official sources. He is therefore not responsible for statements which, as Sir Emerson Tennent has pointed out (Tennent, *Ceylon*, ii. 77), when read by the light of Governor North's confidential correspondence, place the authorities in a very regrettable light. The work, which is in two quarto volumes, contains fine plates from original drawings by the author of objects of interest in the island. Cordiner also wrote 'A Voyage to India,' which was published in 1820.

[Reference has been made to Cordiner's and Sir Emerson Tennent's writings, but the above details have been chiefly obtained, through the courtesy of the librarian of Aberdeen University, from the collegiate and church records of Aberdeen, and from an obituary notice of Cordiner in the Aberdeen Journal, 20 Jan. 1836: of this paper the University Library contains a complete file from 1747, which is probably unique. The misstatements as to the circumstances as well as the date of Cordiner's death in Notes and Queries, 3rd ser. vi., are stated to have probably arisen from confusion with the case of a relative of the same name.] H. M. C.

COREY, JOHN (*fl.* 1700–1731), actor and dramatist, came of an ancient family in Cornwall, and was born in Barnstaple. He was entered at New Inn for the study of the law, but abandoned that profession for the stage. In 1701 he produced at Lincoln's Inn Fields 'A Cure for Jealousy,' 4to, 1701, a poor comedy which met with no success. It was followed at the same house, 2 Oct. 1704, by 'Metamorphosis, or the Old Lover outwitted,' 4to, 1704, a farce said by the author to be taken from Molière, but in fact extracted from 'Albumazar' by Tomkis. These were his only dramatic essays, though 'The Generous Enemies,' 4to, 1672, by another John Corey, licensed 30 Aug. 1671, has been erroneously ascribed to him. His first recorded appearance as an actor took place on 21 Oct. 1702, when at Lincoln's Inn Fields he played Manly in 'The Beau's Duel, or a Soldier for the Ladies,' by Mrs. Carroll, afterwards Mrs. Centlivre. For twenty-nine years he played at this house, the Haymarket, or Drury Lane, acting at first young lovers in comedy, and afterwards characters in dramas, but seldom apparently in his long career being troubled with a part of primary importance. Dorante in the 'Gamester,' an adaptation of 'Le Joueur' of Regnard, 22 Feb. 1705; Seyton in 'Macbeth,' 1708; Numitorius in Dennis's 'Appius and Virginia,' 5 Feb. 1709; Egbert in Aaron Hill's 'Elfrid, or the Fair Inconstant,' 3 Jan. 1710; Gonsalvo in the 'Perfidious Brother,' claimed by Theobald and by Mestayer, 21 Feb. 1716, and Amiens in 'Love in the Forest,' an adaptation of 'As you like it,' 9 Jan. 1723, indicate fairly his range. According to Isaac Reed's unpublished 'Notitia Dramatica' he played 26 April 1725 Macbeth for his benefit. He is unmentioned in the 'Apology' of Cibber, with whom he constantly acted. He was short in stature and his voice was poor, but he was otherwise a fair actor. The 'Biographia Dramatica' says he died 'about 1721.' He was on the stage, however, ten years later, since on 31 May 1731 his name appears as filling the part of Sir William Worthy in 'Patie and Peggy,' an alteration by Theophilus Cibber of Allan Ramsay's 'Gentle Shepherd,' and it is to be found in the playbills of intervening years.

[Genest's Account of the English Stage; Baker, Reed, and Jones's Biographia Dramatica; Isaac Reed's MS. Notitia Dramatica; List of Dramatic Authors; Appendix to Whincop's Scanderbeg, 1747.] J. K.

CORFE, ARTHUR THOMAS (1773–1863), organist and composer, third son of Dr. Joseph Corfe [q. v.], was born 9 April 1773, at Salisbury, where his father was organist. In early life he was a pupil of a Mr. Antram of Salisbury, and in 1783 he became a chorister of Westminster Abbey under Dr. Cooke. He was for some time a pupil of Cle-

menti for the pianoforte, and in 1796 he married Frances, daughter of the Rev. J. Davies, vicar of Padworth, Berkshire, by whom he had fourteen children. In 1804, on the resignation of his father, he succeeded him as organist of the cathedral, and by 1813 he had got the choir into a state of remarkable perfection, if we may believe the account given of the Salisbury service by a correspondent of the 'Gentleman's Magazine' of that date. In 1828 he organised and undertook at his own risk a festival at Salisbury, which took place with very great success on 19-22 Aug. of that year. He himself conducted the whole of the performances, and his eldest son, John Davis Corfe (1804-1876), who was organist of Bristol Cathedral for more than fifty years, played the organ for his father. Among the solo singers were Miss Paton, Mme. Caradori-Allan, and Braham. Corfe's work as a composer is not remarkable. He wrote a service and a few anthems, besides some pianoforte pieces. He published also a good many arrangements of different kinds, and a book on 'The Principles of Harmony and Thorough-bass.' Towards the end of his life his health showed signs of failing, but he attended the daily service regularly until the end. On 28 Jan. 1863 he was found in the early morning dead, kneeling by his bedside as if in prayer. He was buried in the cloisters of the cathedral. Several of his sons were choristers at Magdalen College, Oxford. His fourth son, George, became resident medical officer at the Middlesex Hospital, and wrote several medical treatises. His younger son, Charles William (*b.* 1814), took the degree of Mus. Doc. (Oxon. 1852), and was organist of Christ Church, Oxford, from 1846 to his retirement shortly before his death on 16 Dec. 1883. He was appointed choragus to the university in 1860, and published several glees, part-songs, anthems, &c.

[Grove's Dict. of Music; Quarterly Musical Mag. x. 1, 140, &c.; Gent. Mag. 3rd ser. xiv. 394; Brown's Biog. Dict. of Musicians; information from the family.] J. A. F. M.

CORFE, JOSEPH (1740–1820), born at Salisbury in 1740, was in all probability a relation of the two musicians of that name who were lay vicars of Winchester Cathedral near the end of the seventeenth century, and of a James Corfe who published some songs under initials about 1730–50. Joseph Corfe received his early musical education from Dr. Stephens, the organist of the cathedral, and was for some time one of the choristers. On 21 Feb. 1783 he was appointed one of the gentlemen of the Chapel Royal. He had previously been made a lay vicar of Salisbury, and in 1792 was given the post of cathedral organist there. He had appointed his son, John Corfe, as his deputy in the Chapel Royal, on 2 April 1791. In 1804 he resigned the post of organist in favour of his son, Arthur Thomas Corfe [q. v.], and died in 1820, shortly before 1 Oct., on which date his successor was appointed to the Chapel Royal. His most important original production is a volume of church music, containing the service in B flat, by which his name is chiefly known to cathedral organists, and eleven anthems. He wrote also thirty-six glees, most of which are arranged from well-known melodies, several selections of sacred musical compositions, a 'Treatise on Singing,' and 'Thorough-bass simplified, or the whole Theory and Practice of Thorough-bass laid open to the meanest capacity.' In estimating his works, it must be remembered that he was a contemporary of Jackson of Exeter, and that the influences which formed that most insipid composer were not unfelt by him. Though some of the verses and other portions of the anthems in his volume show the weaknesses which were prevalent at the time, they are more than made up for by the strength and interest of many of the grander numbers, in which a sound fugal style is frequently apparent.

[Grove's Dict. of Music; Cheque Books of the Chapel Royal; Quarterly Musical Mag. i. 156; Bemrose's Chant Book; compositions in British Museum.] J. A. F. M.

CORK, Earls of. [See Boyle, Richard, 1566–1643; Boyle, Richard, 1612–1697; Boyle, Richard, 1695–1753.]

CORK and ORRERY, Earl of. [See Boyle, John, 1707–1762.]

CORKER, JAMES or MAURUS (1636–1715), Benedictine monk, was a native of Yorkshire. He was brought up in the protestant religion, but was converted to catholicism, and joining the Benedictine order was professed in the monastery of St. Adrian and St. Dionysius at Lambspring in Germany on 23 April 1656 (*Hist. MSS. Comm.* 3rd Rep. 236). He was sent on the English mission in the southern province in 1665, and for twelve years he was chaplain to a widow lady of distinction. Being alarmed at the narrative of Titus Oates, who had included him among those concerned in the pretended popish plot, he concealed himself for several months, but at last he was apprehended and committed prisoner to Newgate. On 18 July 1679 he was tried at the Old Bailey with Sir George Wakeman, William Marshall, and William Rumley; but their innocence was so evident that the jury returned a verdict of

'not guilty.' Corker was detained, however, on account of his sacerdotal character, and on 17 Jan. 1679-80 was tried for high treason in having taken holy orders from the see of Rome, was found guilty, and sentenced to death. It is stated that during his confinement in Newgate he reconciled more than a thousand persons to the catholic church (Weldon, *Chronological Notes*, p. 219), and he acted as spiritual director to the unfortunate Oliver Plunket, catholic archbishop of Armagh (*ib.* p. 223; Moran, *Memoirs of Archbishop Plunket*, pp. 346, 365). He was elected president-general of his order in 1680, being installed in Newgate, and in the following year he was made cathedral prior of Canterbury.

On the accession of James II he was restored to liberty, and was even received by his majesty at court as resident ambassador of the elector of Cologne on 31 Jan. 1687-8. He has been charged with indiscretion in accepting this public appointment, but the circumstance seems to have been overlooked that the abbot of Lambspring had been sometimes accredited to the court of Charles II by this very elector (Oliver, *Catholic Religion in Cornwall*, p. 495). Lingard states that Corker on the occasion of his reception at court was accompanied by six other monks in the habit of the Benedictine order. He remarks that 'it was a ludicrous rather than an offensive exhibition; but while it provoked the sneers and derision of the courtiers it furnished his enemies with a new subject of declamation against the king, who, not content with screening these men from legal punishment, brought them forward as a public spectacle to display his contempt of the law and defiance of public opinion' (*Hist. of England*, ed. 1849, x. 294).

From a manuscript preserved at Ampleforth College it appears that in the reign of James II Corker, having first set up a chapel in the Savoy, from which, owing to a dispute with the jesuits, he was persuaded by the king to remove, 'went to St. John's, corruptly called St. Jone's [at Clerkenwell], and there built a mighty pretty convent, which the revolution of 1688 pulled down to the ground, to his very great loss, for as he was dean of the rosary he melted down the great gold chalice and patten to help towards this building, supplying the want of them with one of silver just of that make. He counted this convent, for the conversion of souls, amongst those things which the holy fathers of the church allow the church treasures to be spent on' (Cromwell, *Hist. of Clerkenwell*, pp. 86, 87). The establishment had but a brief existence, being the first object of attack by the populace when the news reached London of the safe landing of William, prince of Orange. On Sunday, 11 Nov. 1688, a crowd assembled round the building and was about to demolish it when a military force arrived. The ecclesiastics at Clerkenwell tried to save their property. They succeeded in removing most of their furniture before any report of their intentions got abroad; but at length the suspicions of the rabble were excited. The last two carts were stopped in Holborn, and all that they contained was publicly burned in the middle of the street.

Forced to seek refuge on the continent, Corker was declared the second president-elect of the English Benedictine congregation held at Paris in 1689, and in the following year (but in 1693, according to Oliver) he was elected abbot of Lambspring in Germany (Weldon, *Chronological Notes*, Append. p. 23). It is stated that in 1691 he was voted abbot of Cismar. He caused the quarters of his friend, the martyred archbishop of Armagh, to be transferred to Lambspring and honourably embalmed. On 27 July (O.S.) 1696 he resigned his dignity and returned to England. He lived 'in a recluse solitary manner' at 'Stafford House, near the park;' his room was lined with books and 'ghastly pictures drawn dead with ropes about their necks,' representing the victims of the popish plot. He said that he was comforted when under sentence of death by the hope that his sufferings would expiate the guilt of an ancestor in accepting Norstall Abbey (*Letter from E. Corker*, 4 Jan. 1703–4, communicated by Mr. L. J. D. Townshend). He died at Paddington, London, on 22 Dec. 1715, and was buried at St. Pancras.

His works are: 1. 'Stafford's Memoires; or a brief and impartial account of the birth and quality, tryal, and final end of William, late Lord Viscount Stafford. Beheaded on Tower Hill, Wednesday, 29 Dec. 1680' (anon.), Lond., 1681, 12mo; 2nd edit. 1682 (Pezius, *Epistolæ Apologeticæ pro Ordine S. Benedicti*, p. 240). 2. 'Roman Catholick Principles in reference to God and the King' (anon.) This remarkable treatise first appeared as a small pamphlet in 1680, and at least two other editions of it were published in that year. It is reprinted in 'Stafford's Memoires.' Six editions of the 'Principles' were published before 1684, and six were published by Goter in 1684–6 at the end of his 'Papist misrepresented and represented.' Bishop Coppinger gave at least twelve editions of the 'Principles,' first in his 'Exposition,' and afterwards in his 'True Piety.' Eleven or twelve more editions were published between 1748 and 1813, and a reprint appeared in the Pamphleteer' in 1819 (xiii. 86 et seq.), and

again with the title of 'The Catholic Eirenicon, in friendly response to Dr. Pusey,' Lond., 1865, 8vo. On perusing the work Dr. Leland, the historian, is said to have declared that if such were the principles of catholics no government had any right to quarrel with them. Charles Butler, who reprints it (*Memoirs of the English Catholics*, ed. 1822, iii. 493), declares it to be a clear and accurate exposition of the catholic creed on some of its most important principles, and Dr. Oliver calls it a 'concise but luminous treatise' (*Catholic Religion in Cornwall*, p. 509). Bishop Milner, however, asserted in an official charge to his clergy in 1813 that it 'is not an accurate exposition of Roman catholic principles, and still less the faith of catholics' (*Supplementary Memoirs*, pp. 264–78). In consequence of some exceptions taken against the accuracy of the 'Propositions' which form the heading of 'The Faith of Catholics' by the Rev. Joseph Berington and Dr. John Kirk, the latter reprinted Corker's treatise in 1815 (*Rambler*, ix. 248; Gillow, *Bibl. Dict. of the English Catholics*, i. 570, 571). 3. 'A Remonstrance of Piety and Innocence; containing the last Devotions and Protestations of several Roman Catholicks, condemned and executed on account of the Plot,' Lond., 1683, 12mo. 4. 'A Sermon on the Blessed Eucharist,' Lond., 1695, 12mo. 5. 'Correspondence with Oliver Plunket, Archbishop of Armagh;' manuscripts formerly in the possession of the Rev. Charles Dodd, who, in his 'Church History,' ii. 514–19, has printed some letters from Corker, giving an account of Plunket's life. 6. 'Queries to Dr. Sacheverell from North Britain' (anon.), no place or date, 4to; probably printed in 1710. 7. 'A Rational Account given by a Young Gentleman to his Uncle of the Motives and Reasons why he is become a Roman Catholick, and why he declines any farther disputes or contests about Matters of Religion' (anon.), s. l. aut an. 4to, pp. 8 (Gillow, *Bibl. Dict. of the English Catholics*, i. p. xx).

[Authorities cited above; also Hist. MSS. Comm. 3rd Rep. 233, 236, 261, 7th Rep. 474, 744; Snow's Benedictine Necrology, 88; Dodd's Church Hist. iii. 488; Luttrell's Relation of State Affairs, i. 18, 32, 430, 474, 475, 477; Howell's State Trials, vii. 591; Letters of Rachel, Lady Russell, ed. 1853, i. 237; Macaulay's Hist. of England, ed. 1858, ii. 497, 498.] T. C.

CORMAC MAC ART, also known as Cormac ua Cuinn and Cormac Ulfada (*d.* 260), grandson of Conn of the Hundred Battles [q. v.], became king of Ireland, according to Tigernach, in 218; reigned till 254, when he abdicated in favour of his son, Cairbre Liffeachair, and died in 260. He appears first in history in connection with the death of Lugaid Mac Con, king of Ireland, who is said to have been slain at his instigation, when distributing gold and silver to the learned. The next occupant of the throne, according to the 'Annals of the Four Masters,' was Fergus dubhdeadach, 'of the black teeth,' an Ulidian or native of Uladh. Cormac, to avenge an insult received from him, made an alliance with Tadg, son of Cian, on condition that Tadg should receive a grant of land in Breagh or East Meath. Fergus, attacked by their united armies, was defeated, and he and his two brothers were slain in the battle of Crinna, a place on the river Boyne near Stackallen Bridge. The stipulated reward was duly paid, and the posterity of Tadg dwelling there were afterwards known as the Cianachta of Breagh. All rivals being now removed, Cormac succeeded to the throne. His reign, like that of all Irish kings of the period, was a constant succession of wars with chieftains who were supposed to be under his sway. His chief opponents appear to have been the people of Uladh, a district corresponding with the counties of Down and Antrim, whose king Fergus he had slain. More than once he was driven from his kingdom, and sailed away with his fleet, remaining on one occasion three years in exile, during which he visited Scotland, and according to the 'Four Masters' became king there; at another time he expelled the Ulidians, and drove them to the Isle of Man. 'His reign was rendered illustrious by his victories over the Ulidians and the success which attended his arms in Albany. At this period it probably was that Cairbre Riada and his adherents obtained a footing in those parts of Erin and Albany which afterwards bore his name' (Reeves).

A romantic incident in his life is connected with these expeditions. One of the captives carried off from Scotland was Ciarnuit, daughter of the king of the Picts, said to have been the handsomest woman of her time. Cormac hearing of her beauty took her to his house, but his wife, moved by jealousy, insisted that the bondmaid should be under her orders, and imposed on her the task of grinding a large quantity of corn every day with a handmill or quern. After some time Cormac, learning from her that she was no longer able to perform the task, and being greatly attached to her, sent over the sea to Scotland for a millwright, who erected a water-mill at Tara. This was the first mill erected in Ireland. Its situation is known, and local tradition preserved the memory of its origin in the time of Dr. Petrie.

One of the most tragical occurrences of his reign was the murder of thirty princesses by Dunlaing, king of Leinster, in the house known as the southern Claenfert at Tara. Cormac quickly avenged their deaths by slaying twelve chieftains of Leinster, and imposing the tax called the Boruma on Leinster with increased severity. This tax had originally been exacted by Tuathal Teachtmhar (A.D. 106), and was a perennial source of warfare between the Leinster rulers and their overking. It was finally remitted through the intervention of St. Dairchell [q. v.]

Towards the close of his reign occurred the expulsion of the Desi, descendants of Fiacha Suighdhe, brother of Conn of the Hundred Battles, who were seated in the plain of Breagh. According to one account of the cause of this event, Aengus, 'of the dreadful spear,' or, as 'Lebar na h-Uidhre' has it, 'the poisoned spear,' having been wronged by Cellach, son of Cormac, hastened in a fury to Tara, slew Cellach in his father's presence, killing also the steward of Tara, and piercing his father's eye by the same stroke that killed his son. For this crime the tribe of the Desi, to which Aengus belonged, were expelled by Cormac after several battles, and finally settled in Waterford, where they have given their name to the baronies of Decies.

To the reign of Cormac belongs the history of the famous warrior Finn mac Cumhail, who was slain, according to the 'Four Masters,' in 283. The only unsuccessful battle in which Cormac was engaged was that of Droma Damgaire, now Knocklong, in the county of Limerick. Cormac had made an unprovoked attack on Fiacha Muilleathan, king of Munster, assigning as a pretext that a double tribute was due to him as overking, inasmuch as there were two provinces in Munster. Receiving a reply that there was no precedent for such a demand, he marched direct for Droma Damgaire, and a battle ensued in which he was defeated and pursued to Ossory, and also obliged to give hostages and indemnify Fiacha for his losses. Neither the 'Four Masters' nor Tigernach make any special mention of this expedition, though minute accounts of it are preserved in the 'Book of Lismore' and elsewhere. 'The truth is' (as Dr. O'Donovan observes) 'that the annalists of Leath Cuinn (the north of Ireland) pass over the affairs of Munster very slightly, and seem unwilling to acknowledge any triumph of theirs over the race of Conn of the Hundred Battles, and this feeling was mutual on the part of the race of Olioll Olum.'

The injury to Cormac's eye already referred to made it necessary for him, according to Irish custom, to abdicate, as no one with a personal blemish could reign at Tara. He was accordingly succeeded by his son, and retired to Aicill, now the hill of Skreen, near Tara, visiting occasionally Cleiteach on the Boyne. He now applied himself to legislation, and his reputation in this capacity far exceeded his martial achievements. 'He was a famous author in laws, synchronisms, and history; for it was he that established law, rule, and direction for each science and for each covenant according to propriety, and it is his laws that governed all that adhered to them to the present time' (*Four Masters*).

Dr. Petrie, in his 'Essay on the History and Antiquities of Tara Hill,' discusses at some length the question of the laws attributed to him. On the subject of the use of letters in Ireland at that early period, which affects the authenticity of Cormac's alleged legislation, Innes observes: 'It may have very well happened that some of the Irish before that time passing over to Britain or other parts of the Roman empire where the use of letters was common might have learned to read and write.'

Cormac is said to have become a christian seven years before his death, being 'the third man in Ireland who believed.' This will appear possible when it is considered that he had been in contact with Roman civilisation in Britain, where christianity is known to have spread among the Roman colonists about the commencement of the third century (Haddan). He died at Cleiteach, A.D. 260. The early account simply says he was choked by a salmon bone; but an interlined gloss in 'Lebar na h-Uidhre' suggests that it was the *siabhra* or genii that killed him, and the 'Four Masters' add that it was on account of his abandoning the worship of idols. The account of his burial seems to favour the belief that he was a christian. It is said in 'Lebar na h-Uidhre' that he desired to be buried at Ros na righ, but after his death it was decided that he should be interred at Brugh na Boinne, 'where all the kings of Tara were buried.' When, however, they proceeded to carry out their purpose, the river Boyne 'rose against them three times,' and they had to abandon the attempt, and he was taken to Ros na righ, which was thenceforward the burial-place of the christian kings. The reign of Cormac is the epoch at which most of the monuments remaining at Tara had their origin. Of these an interesting account will be found in the learned essay of Dr. Petrie.

[Keating's Hist. of Ireland, reign of Cormac MacArt; Annals of Four Masters, A.D. 225–66; Petrie's Essay on Tara Hill; Bollandists' Life of St. Declan, tom. v. Julii, 590; O'Currey's MS. Materials, pp. 42–51; Reeves's Eccles. Antiq. of

Down, Connor, and Dromore, 319; Remains of Rev. A. Haddan, p. 223.] T. O.

CORMAC, PRESBYTER (6th cent.), Irish saint. [See CORBMAC.]

CORMAC (836–908), king of Cashel, born in 836, was son of Cuilennan, chief of the Eoghanacht, or elder branch of the descendants of Oillil Olum. He received literary education from Sneidhghius of Disert Diarmada, and attained excellence in all the parts of learning as then esteemed in Ireland; that is in verse composition, in the explanation of hard words, in history, in the art of penmanship; to all which he added the reputation of piety, and crowned the whole by becoming the chief bishop in Leth Mogha. The very ancient church which is the present glory of the rock of Cashel was then unbuilt, and the summit of the crag was enclosed by a rampart of loose stones, the stronghold of the kings of the south, within which a small low stone-roofed building was the bishop's church. In 900 he became king of Cashel, and was thus the chief temporal as well as the chief spiritual authority in the south of Ireland. When the south was threatened with invasion, Cormac led the men of Munster against Flann, king of Ireland, at Moylena (the present Tullamore, King's County), and having won a battle marched on into southern Meath and against the Connaughtmen, and brought hostages and booty home down the Shannon. But the south of Ireland has never been able to achieve more than a temporary success over the north, and two years later, in the early autumn, Flann with Cearbhall, king of Leinster, and Cathal, king of Connaught, brought a great force against Cormac. He met them on the road into Munster, at the present Ballymoon. His army was routed, and an old account of the battle thus relates his death: 'A few remained with Cormac, and he came forward along the road, and abundant was the blood of men and horses along that road. The hind feet of his horse slipped on the slimy road in the track of that blood, the horse fell backwards and broke Cormac's back and his neck, and he said when falling "In manus tuas Domine commendo spiritum meum," and he gives up his spirit, and the impious sons of malediction come and thrust spears into his body and cut his head from his body' (O'DONOVAN, *Three Fragments*, Dublin, 1860). It was Fiach ua Ugfadhan who decapitated the body on a stone still pointed out and within a drive of Ballitore. A poem ascribed to Dallan mac Moire (*Annala Rioghachta Eireann*) gives the day of the battle as the seventeenth of the calends of September. The true year was 908. There is a very ancient stone cross with twelve rudely carved apostles on the base near the field of battle. A glossary of hard Irish words called 'Sanas Chormaic' is invariably attributed to this king Cormac. Later editors have made alterations, but enough remains of the original to make the 'Sanas' valuable as the most venerable monument of the literature of Munster and as the earliest Irish dictionary. It contains explanations of more than thirteen hundred words. The etymologies are of course merely fanciful, but blended with them are stories, allusions to customs, some of the few relics of Irish pagan lore, and other historical fragments. The oldest extant fragment of the glossary is in the 'Book of Leinster,' a manuscript of about A.D. 1200, and the oldest complete manuscript (Royal Irish Academy, H. and S. No. 224, s. 3/67), is of the fifteenth century. Some Irish writers state that the glossary was part of a large work known as 'Saltair Chaisil.' This has been generally attributed to Cormac, but there are no safe grounds for believing it to be his, or indeed for regarding it as anything but an ancient collection of transcripts, such as the existing 'Lebor na Huidri.' The 'Sanas Chormaic' was first printed by Whitley Stokes in 1862 ('Three Irish Glossaries,' by W. S., London). This edition contains a general introduction, an account of the codices, an Irish text, and copious philological notes. The glossary had been previously translated and annotated by John O'Donovan, and Whitley Stokes has also edited this translation.

[Sanas Chormaic; Cormac's Glossary, translated and annotated by the late John O'Donovan, LL.D., edited with notes and indices by Whitley Stokes, LL.D., Calcutta, 1868; Stokes's Three Irish Glossaries, London, 1862; Annala Rioghachta Eireann, vols. i. and ii.; O'Donovan's Leabhar na g-Ceart, Celtic Society, p. 22, as to the Saltair Chaisil; Book of Leinster, facsimile, 144 *a*.] N. M.

CORMACK, SIR JOHN ROSE, M.D. (1815–1882), was born at Stow, Midlothian, on 1 March 1815, his father, the Rev. John Cormack, being minister of the parish. He studied medicine at Edinburgh, graduating in 1837, and receiving a gold medal for his thesis on the presence of air in the organs of circulation. In the same year he was senior president of the Edinburgh Royal Medical Society, and presided at its centenary festival. After study in Paris he commenced practice in Edinburgh, and was appointed physician to the Royal Infirmary and the Fever Hospital. His 'Observations on the Relapsing Fever Epidemic in 1843' increased his reputation, and he sought permission to give clinical

lectures at the infirmary. This being refused, he resigned in 1845, and removed to London in 1847, where he practised until ill-health compelled him to settle in Orleans in 1866. In 1869, on the death of Sir Joseph Olliffe, physician to the British embassy, he removed to Paris, graduating M.D. in the university of France in 1870. With his wife, one son (a doctor, who died in 1876), and one daughter, he remained in Paris during the siege and the Commune, and rendered conspicuous services to British residents, and to the wounded of both sides. He was made chevalier of the Legion of Honour in 1871, and knighted in 1872. He was afterwards appointed physician to the Hertford British Hospital, established by Sir R. Wallace, and had a considerable practice in Paris. He was a skilful physician, characterised by great sympathy and devotion to duty. He died on 13 May 1882 at his house in the Rue St.-Honoré, leaving a widow, who only survived him three months, one son, and four daughters.

Cormack was much occupied in medical literature. In 1841 he started the 'Edinburgh Monthly Journal of Medical Science,' and conducted it ably until 1847. He established the 'London Journal of Medicine' in 1849, carrying it on till the end of 1852, when he was appointed editor of the 'Association Medical Journal' (now known as the 'British Medical Journal'). He resigned this post in September 1855. He translated four volumes of Trousseau's 'Clinical Lectures' (vols. ii–v.) for the New Sydenham Society. In 1876 he published a collection of his principal writings, including some valuable papers on cholera, diphtheria, and paralysis, under the title of 'Clinical Studies,' in two volumes.

[British Medical Journal, 20 May 1882, p. 761; Medical Times, 10 June 1882, p. 624; Lancet, 20 May 1882, p. 847.] G. T. B.

CORNBURY, Viscount. [See Hyde.]

CORNELISZ, LUCAS (1495–1552 ?), historical and portrait painter, was the third son of Cornelis Engelbrechtsen, one of the earliest Dutch painters, who was the master of Lucas van Leyden. He was born at Leyden in 1495, and became a pupil of his father, but finding the pursuit of art in his native city a precarious means of existence, he combined with it the business of a cook, and so obtained the cognomen of 'de Kok.' He painted well in oil and in distemper, and his designs are described by Van Mander as having been executed with care and much expression. But the struggle to maintain his wife and family by the practice of his art in Leyden was so severe that he resolved to come to England, where the fine arts had received much encouragement since the accession of Henry VIII. He is said by Sandrart to have arrived here soon after 1509, but the fact of his having brought with him a wife and seven or eight children renders it improbable that his arrival here took place earlier than about 1527. The return of Holbein to England in 1532 would materially affect the position of other artists, and it is probable that after a sojourn of five years Lucas departed, and then went to Italy, as conjectured by M. Eugène Müntz, who has proved that a certain Luca Cornelio, or Luca d'Olanda, was in the service of the court of Ferrara, and assisted in the manufactory of tapestry under Hercules II, between 1535 and 1547, for which he designed cartoons of the cities of the house of Este, of grotesques, and of the favourite horses of the duke. Nothing further is known of Lucas Cornelisz, but he is said to have died in 1552.

Van Mander mentions pictures by him, especially 'The Adulteress before Christ,' which existed at Leyden in his time; but many of his works are said to have been brought to England by persons who accompanied the Earl of Leicester when he went as governor to the Low Countries. The most important works of Lucas Cornelisz which remain in this country are the sixteen small portraits of the constables of Queenborough Castle, now at Penshurst, although almost all of them must be copies of earlier pictures, if not apocryphal. Five small heads of ladies—including those of Margaret, archduchess of Austria, and Elizabeth of Austria, queen of Denmark—in the collection at Hampton Court, and a portrait of John of Gaunt, duke of Lancaster, in the possession of the Duke of Beaufort, are also attributed to him.

The two elder brothers of Lucas Cornelisz were likewise artists. The eldest, Pieter Cornelisz Kunst, was a painter upon glass; the second, Cornelis Cornelisz Kunst, a painter of scriptural subjects, was born at Leyden in 1493, and died in 1544.

[Van Mander's Livre des Peintres, ed. Hymans, 1884–5, i. 178; Walpole's Anecdotes of Painting in England, ed. Wornum, 1849, i. 64; Müntz's Histoire générale de la Tapisserie, Ecole Italienne, 1878, p. 34; Müntz's Tapisserie [1882], p. 227; Law's Historical Catalogue of the Pictures at Hampton Court, 1881, pp. 187, 188, 190, 211.] R. E. G.

CORNELIUS À SANCTO PATRICIO. [See Mahony, Cornelius.]

CORNELIUS, JOHN (1557–1594), jesuit, was a native of Bodmin, Cornwall. His parents were Irish, and, though living in the humblest station, are said to have sprung from

the illustrious family of the O'Mahons or O'Magans. His patron, Sir John Arundell of Lanherne, sent him to Oxford, where he was elected a Cornish fellow of Exeter College on 30 June 1575. He was expelled for popery by the royal commission on 3 Aug. 1578 (Boase and Courtney, *Bibl. Cornubiensis*, iii. 1134; cf. Dodd, *Church Hist.* ii. 74). Thereupon he proceeded to the English college at Rheims, and after staying there for some time, he entered the English college at Rome for his higher studies and theology on 1 April 1580 (Foley, *Records*, vi. 141). Having been ordained priest he left the college for England in 1583. He returned to his kind patron, Sir John Arundell, after whose death he became chaplain to his widow, Anne, daughter of Edward, earl of Derby, and relict of Charles, seventh lord Stourton. For ten years he laboured in maintaining the catholic faith not only by his admirable discourses, but by the exercise of the powers he was reputed to possess as an exorcist. It is reported that before he attained his thirtieth year his prayer, fasting, and the austerities he underwent in the expulsion of evil spirits made his hair grey in a few months. So great was his supposed power in driving evil spirits out of the bodies of the possessed that his fame was spread abroad among all the catholics of England. The expelled spirits, it is said, often went forth uttering terrible curses, and vociferating that they could by no means withstand the charity of the father, whose very approach sometimes put them to flight (Foley, *Records*, iii. 446 et seq.; Gerard, *Narrative of the Gunpowder Plot*, p. 17; Morus, *Hist. Missionis Anglicanæ Soc. Jesu*, pp. 165–6; Challoner, *Missionary Priests*, ed. 1741, i. 306). At length he was apprehended at Lady Arundell's country seat, Chideock Castle, Dorsetshire, on 14 April 1594, by the sheriff of the county. At the same time Thomas Bosgrave, a Cornish gentleman, who was a kinsman of Sir John Arundell, and two servants of the family were taken into custody for aiding and assisting the priest. Cornelius was ordered to be sent to London, where he was examined by the lord treasurer, the Archbishop of Canterbury, and other members of the privy council, who strove to extort from him, first by words, and afterwards by the rack, the names of such catholics as had relieved him, but he refused to the last to make any discovery which might prejudice his benefactors. He was remanded to Dorchester for trial, where he and his three companions were found guilty, Cornelius of high treason for being a priest and coming into this kingdom and remaining here; Bosgrave and the servants of felony, for aiding Cornelius, knowing him to be a priest. They were executed at Dorchester on 4 July 1594. Cornelius had been admitted into the Society of Jesus at London shortly before his apprehension (Tanner, *Societas Jesu usque ad sanguinis et vitæ profusionem militans*, p. 29).

The 'Acts' of this martyr, written by Sir John Arundell's daughter Dorothy, who became a nun at Brussels, are among the archives of the jesuits at Rome (Foley, *Records*, iii. 437, 474). His portrait is preserved at the Gesù in that city. A photograph of it, from a sketch by Mr. Charles Weld, will be found in Foley's 'Records.'

[Authorities cited above; also Hutchins's Dorset, ii. 340; Diaries of the English Coll. Douay; Morris's Troubles of our Catholic Forefathers, 2nd ser.; Gillow's Bibl. Dict. i. 572; Oliver's Jesuit Collections, 74; Hist. MSS. Comm. 3rd Rep. 334; Foley's Records, vii. 170.]

T. C.

CORNELYS, THERESA (1723–1797), of Carlisle House, Soho Square, born at Venice in 1723, was the daughter of an actor named Imer. At the age of seventeen she became the mistress of the senator Malipiero, and thirteen years later held the same relation to the margrave of Baireuth, at that time being married to a dancer of the name of Pompeati. For a time she had the direction of all the theatres in the Austrian Netherlands. When at Amsterdam as a singer she was known as Mme. Trenti, and took the name of Cornelis (or Cornelys) from that of a gentleman at Amsterdam, M. Cornelis de Rigerboos. As Mme. Pompeati she sang in Gluck's opera, 'La Caduta de' Giganti,' at the Haymarket, 7 Jan. 1746, and 'though nominally second woman, had such a masculine and violent manner of singing that few female symptoms were perceptible' (Burney, *History of Music*, iv. 453). Casanova speaks of her as being at Venice in 1753. On 26 Feb. 1761 she was advertised, as Madame Pompeati, to take part at the 'Music Room in Dean Street,' for the benefit of a Signor Siprutini, and again on 29 Feb. 1764 at the chapel of the Lock Hospital in Dr. Arne's oratorio of 'Judith.' In 1760 (not 1762 or 1763 as usually fixed) Mrs. Cornelys purchased Carlisle House in Soho Square, and made her first appearance as a manager of public assemblies. The two houses Nos. 21A and 21B on the east side of the square, at the corner of Sutton Street, stand upon the site of the mansion, which was built by Charles Howard, third earl of Carlisle, between 1686 and 1690. The third and fourth meetings of 'The Society,' as the ladies and gentlemen who subscribed to the balls organised by Mrs. Cor-

nelys called themselves, are noticed in the 'Public Advertiser,' 30 Dec. 1760 and 15 Jan. 1761. She showed herself well versed in the art of advertising. In February 1763 she gave a ball 'to the upper servants of persons of fashion, as a token of the sense she had of obligations to the nobility and gentry, for their generous subscription to her assembly.' The assembly-rooms became highly successful, and the eleventh meeting was advertised to take place on 5 May 1763. She endeavoured to preserve orderly and respectable behaviour by appropriate regulations. On Friday, 24 Feb. 1764, she first added to the inducement of a ball a 'grand concert of vocal and instrumental music,' and on 6 April of the same year it was announced to the 'subscribers to the society in Soho Square that the first meeting for the morning subscription music will be held this day.' She became involved in quarrels, and appears to have been threatened with the terrors of the Alien Act. This did not prevent her from enlarging and redecorating her apartments. 'But,' says Walpole, writing to George Montagu, 16 Dec. 1764, 'Almack's room [opened February 1765], which is to be ninety feet long, proposes to swallow up both hers, as easily as Moses's rod gobbled down those of the magicians' (Cunningham's ed. iv. 302). Bach and Abel directed her concerts in 1766, and the 'society nights' were so well attended that she was obliged to make a new door in Soho Square. In April 1768 her assembly included some of the royal family and the Prince of Monaco, and in the following August the King of Denmark and suite visited Carlisle House. A gallery for the dancing of 'cotillons' and 'allemandes' and a new range of rooms were opened in January 1769, and in the same year there was a festival and grand concert, under the direction of Guadagni, on 6 June, with illuminations, in honour of the king's birthday. This was the most flourishing period of Carlisle House. At a masked ball, given on 27 Feb. 1770, by the gentlemen of the 'Tuesday Night's Club,' the Duke of Gloucester and half the peerage were present. Miss Monckton, afterwards known as 'Old Lady Cork,' appeared in the character of an Indian sultana, wearing 30,000*l.* worth of jewellery. With a view to future opposition, a portion of the profits of the first harmonic meeting, in 1771, was devoted to the poor of the parish. The proprietors of the Italian Opera House considered the 'harmonic meetings' an infringement of their privileges and as forming a dangerous rival to their attractions. She and the other organisers were fined at Bow Street, and an indictment brought before the grand jury 24 Feb. 1771 for keeping 'a common disorderly house.' The opening of the Pantheon and the institution of 'The Coterie,' by certain of the members of 'The Society of Carlisle House,' were also fatal blows. The list of bankrupts of the 'London Gazette' (November 1772) includes the name of 'Teresa Cornelys, dealer,' and the following month Carlisle House and its contents were advertised to be sold by auction, by order of the assignees. Goldsmith's 'Threnodia Augustalis' for the death of the Princess Dowager of Wales, with music by Vento, was given at the rooms 20 Feb. 1772. In 1774 Mrs. Cornelys kept an hotel at Southampton; and on 20 June 1775 a grand regatta took place on the Thames, on which occasion a fête was given at Ranelagh. Mrs. Cornelys had the sole management of the decorations and supper, for which she was allowed seven hundred guineas (Malcolm, *London during the Eighteenth Century*, 1808, 416–18). A Mrs. Cornelys acted in various Irish theatres between 1774 and 1781, but it is doubtful whether she can be identified with Theresa Cornelys, who was able in 1776 to reobtain temporary possession of Carlisle House. She appears to have had no further connection with Carlisle House after that date. It was pulled down in 1788 and the present houses built on the site. St. Patrick's (Roman catholic) Chapel (consecrated 1792) in Sutton Street was the old banqueting- or ball-room; the entrance for carriages and chairs was at the end of the chapel, in what is now Messrs. Crosse & Blackwell's cooperage yard. A 'Chinese bridge' connected the house in the square with the banqueting-room

The notorious 'White House,' also in Soho Square, has frequently been confused with Carlisle House. 'She has been the Heidegger of the age, and presided over our diversions,' says Walpole; she 'drew in both righteous and ungodly . . . and made her house a fairy palace for balls, concerts, and masquerades' (Letter to Sir H. Mann, 22 Feb. 1771, Cunningham's ed. v. 283). Casanova, who saw her in prosperous days, refers to her as possessing a country house at Hammersmith, and, 'outre les immeubles, trois secrétaires, trente-deux domestiques, six chevaux, une meute et une dame de compagnie' (*Mémoires*, v. 426). A contemporary caricature, 'Lady Fashion's Secretary's Office, a Peticoat recommendation the best,' represents her as a dignified-looking, middle-aged dame, with somewhat marked features.

She remained in obscurity many years under the name of Mrs. Smith. Some time before her death she was a seller of asses' milk at Knightsbridge, and tried to get up a

series of public breakfasts under royal patronage. This final effort had no success, and she died in the Fleet Prison 19 Aug. 1797, at the age of seventy-four (*Gent. Mag.* 1797, pt. ii. p. 890). She had a son and a daughter. The former, 'le petit Aranda' of Casanova, took the name of Altorf, and was tutor for some years to 'the late Earl of Pomfret, who . . . held him in esteem for his talents, attainments, and moral character' (J. Taylor, *Records of my Life*, i. 266). He died before his mother, for whom he had provided during his life. Sophie, the daughter, was highly educated at the Roman catholic nunnery at Hammersmith. 'An artful hypocrite' (*ib.* i. 271), she gave out, after her mother's fall, that she was of noble parentage. Casanova, on the other hand, claims the paternity. Charles Butler made her an allowance, and she subsequently lived with the Duchess of Newcastle in Lincolnshire, and with Lady Spencer (who left her an annuity) at Richmond. She took the name of Miss Williams, and was employed by the Princess Augusta as a kind of almoner.

[Newspaper cuttings and manuscript materials brought together by the late Dr. E. F. Rimbault for a History of Soho, and obligingly lent by Messrs. Dulau & Co. These collections were also used in the privately printed pamphlet, Mrs. Cornelys' Entertainments at Carlisle House [by T. Mackinlay, of Dalmaine & Co., 1840]. The facts for the early career of Mrs. Cornelys are given by Casanova, of unsavoury memory. The statements made in his Mémoires respecting her (see Brussels edition, 1881, i. 72, 130, ii. 305–6, iii. 311–21, 322–51, v. 426, &c.) are corroborated by notices derived from other sources. Thus some remarkable and hitherto unnoticed proofs of Casanova's veracity are furnished in addition to those supplied by F. W. Barthold, Die geschichtlichen Persönlichkeiten in J. Casanova's Memoiren, Berlin, 1846.] H. R. T.

CORNER, GEORGE RICHARD (1801–1863), antiquary, born in 1801 in the parish of Christ Church, Blackfriars Road, London, was the eldest of the six children of Richard Corner, a solicitor in Southwark, by Maria, daughter of Mr. James Brierley. He was educated at Gordon House, Kentish Town, and followed his father's profession with success. About 1835 he was appointed vestry clerk of the parish of St. Olave, Southwark; during the prevalence of the cholera in that parish he displayed great activity. On 28 Nov. 1833 Corner was elected a fellow of the Society of Antiquaries, and from this time forward he published numerous archæological papers, many of them connected with the history of Southwark. His first communication to the Society of Antiquaries was made on 9 Jan. 1834, when he pointed out the distinction, not previously recognised, between the three manors of Southwark (see the memoir in the *Archæologia*, xxv. 620). He contributed other papers to the 'Archæologia' from 1835 to 1860.

Corner was one of the original members of the Numismatic Society of London, founded 1836 (see list of members in *Numismatic Journal*), but apparently did not make a special study of coins. He was also a member of the British Archæological Association from the time of its establishment in 1843; he exhibited numerous antiquities before this society, and contributed accounts of them to its journal (a list is given in *Journ. Brit. Arch. Assoc.* xx. 184–6). He took much interest in the Archæological Society of Surrey, and contributed to its 'Proceedings,' as also to the 'Sussex Archæological Collections,' vol. vi., the 'South London Journal' (1857), and the 'Collectanea Topographica et Genealogica,' vols. v. and vii. He was also an occasional contributor to the 'Gentleman's Magazine.' Corner published separately: 1. 'A Concise Account of the Local Government of the Borough of Southwark,' Southwark, 1836, 8vo. 2. 'The Rental of St. Olave and St. John, Southwark,' 1838, 4to; a second edit. in 1851. Corner is described as a man of social habits and of kind and agreeable manners. Towards the close of his life 'he fell into difficulties occasioned . . . by family misfortunes.' He died suddenly on 31 Oct. 1863, at Queen's Row, Camberwell, and was buried in Nunhead cemetery, Peckham. Corner married in 1828 Sarah, youngest daughter of Timothy Leach of Clapham, by whom he had two sons and two daughters who survived him. His brother, Arthur Bloxham Corner (*d.* 17 Jan. 1861), was her majesty's coroner and attorney in the court of Queen's Bench. Another brother, Richard James Corner, was appointed chief justice of her majesty's settlement on the Gold Coast, and was joint author (with A. B. Corner) of Corner's 'Crown Practice,' 1844.

[Gent. Mag. xv. 3rd ser. (1863), 808, xvi. 3rd ser. (1864), 528–30; Journal of British Archæological Association, xx. 181–6; Proceedings Soc. Antiquaries, ii. 2nd ser. (1864), 392.] W. W.

CORNER, JOHN (*fl.* 1788–1825), engraver, is best known by a publication entitled 'Portraits of Celebrated Painters.' This work was intended to be a serial, and the first part was published in 1816. The plates combined a portrait of each painter with his most celebrated work, accompanied by a memoir; but as it did not command any sale it only reached twenty-five portraits. Corner was largely employed as an engraver, especially for por-

traits, among which were: Charles Macklin, actor, from a model by Lochée; Mr. Merry as Calista, after De Wilde, for Bell's 'British Theatre;' W. T. Lewis, actor, after M. Brown; John O'Keefe, poet, after W. Lawranson, in the 'European Magazine,' 1788; Sir Godfrey Kneller; Simon Vouet, painter, after Vandyck and others. He also engraved 'Apparent Difficulties,' from a print by E. Penny. The date of his death is unknown.

[Redgrave's Dict. of Artists; Leblanc's Manuel de l'Amateur d'Estampes; Bromley's Catalogue of Engraved British Portraits; Catalogue of Works on Art (South Kensington).] L. C.

CORNETO, ADRIAN. [See CASTELLO, ADRIAN DE.]

CORNEWALL, CHARLES (1669–1718), vice-admiral, son of Robert Cornewall of Berrington, Herefordshire, and uncle of Captain James Cornewall [q. v.], was baptised 9 Aug. 1669. He entered the navy in 1683; on 19 Sept. 1692 was appointed to the command of the Portsmouth sloop; and in 1693 commanded the Adventure of 44 guns, and accompanied Admiral Russell to the Mediterranean, where he remained till 1696. On 18 Jan. 1695–6 he shared in the capture of the two French ships Trident and Content. Captain Killigrew of the Plymouth, the senior officer present, was slain in the action, and Cornewall was promoted to the command of the Plymouth. In March 1701 he was appointed to the Shrewsbury, but resigned the command a few months later in consequence of the sudden death of his father, whose concerns, he wrote on 25 Sept. 1701, 'are like to prove more troublesome and tedious than I expected, though when settled may prove of very considerable advantage to my children.' In 1702 Cornewall commanded the Exeter, and in 1705 relieved Captain Norris in the command of the Oxford. In her he again went out to the Mediterranean, where he remained for the next two years, under the command of Sir Clowdisley Shovell, and afterwards of Sir Thomas Dilkes, having for some time, in the autumn of 1707, the charge of a detached squadron on the coast of Naples. In March 1708 he returned to England, and during the next two years sat in parliament as member for Weobley. In December 1709 he was appointed to command in the Downs and before Dunkirk; and in October 1710 left England in command of the Dreadnought and in charge of the trade for the Levant. This he conducted safely to Smyrna, and by December 1711 was again in England. On the accession of George I he was appointed comptroller of the navy, an office which he held till promoted to be rear-admiral on 16 June 1716. In the following October he was appointed commander-in-chief in the Mediterranean, with special instructions to take such measures as were requisite to restrain the aggressions of the Sallee corsairs, and to enter into a treaty with the Emperor of Morocco. In this work he was occupied for the next year, residing at Gibraltar, where an angry quarrel sprang up between him and the governor, arising out of the soldiers' unwillingness to admit the admiral's authority even in matters relating to the ships in the port, and gradually increasing in bitterness. The blame of this seems to have lain entirely with the governor, who said publicly, at his own table, that 'either Mr. Cornewall or himself was the vilest fellow upon earth,' and permitted, if he did not encourage, his officers to 'drink damnation to the admiral and the negotiation he was conducting.' Cornewall may possibly have also used strong language, for he seems to have been a man of hot temper; but the correspondence between the two ended in the expression of Cornewall's determination to refer the matter to the king or to the speaker of the House of Commons. He seems to have been prevented doing so by being called away from Gibraltar on more active service. He had already, in March 1717, been advanced to the rank of vice-admiral, and in June 1718 he hoisted his flag on board the Shrewsbury, as second in command of the fleet under Sir George Byng, in which capacity he had an honourable share in the victory off Cape Passaro on 31 July [see BYNG, GEORGE; BALCHEN, SIR JOHN]. He afterwards shifted his flag to his former ship, the Argyle, and convoyed the prizes to Port Mahon, whence he proceeded towards England. His health had been very feeble for some time; and putting into Lisbon on the homeward passage, he died there on 7 Nov. 1718. He left, among other children, a son Jacobs, the father of Charles Wolfran Cornwall [q. v.]; Wolfran was the name of Cornewall's uncle, a captain in the navy, who died in 1719. Cornewall's younger brother, Frederick (*d.* 1748), vicar of Bromfield for forty-six years, was father of Captain Frederick Cornewall, R.N., father of Folliott H. W. Cornewall [q. v.]

Till May 1709 Cornewall invariably spelled his name in this manner, as the collateral branches of his family still do. At that date he dropped the *e*. The change probably originated in a desire to distinguish between the different branches of the family.

[Captain's Letters, and Home Office Records (Admiralty), vol. xlvii., in the Public Record Office; Charnock's Biog. Nav. ii. 410; Burke's Landed Gentry.] J. K. L.

CORNEWALL, FOLLIOTT HERBERT WALKER, D.D. (1754–1831), bishop of Worcester, was the second son of Frederick Cornewall of Delbury (1706–1788), captain in the royal navy, by Mary, daughter of Francis Herbert of Ludlow, first cousin of the first Earl of Powis. Charles Cornewall [q. v.] was his granduncle. His brother Frederick (*d.* 1783) was M.P. for Ludlow in 1780. He was born in 1754 and educated for the church, in which, having graduated B.A. at St. John's College, Cambridge, in 1777, he took orders. He proceeded M.A. in 1780, and the same year, through the interest of his second cousin, Charles Wolfran Cornwall [q. v.], speaker of the House of Commons, he obtained the post of chaplain to that assembly. He was preferred to a canonry at Windsor in 1784 and appointed master of Wigston's Hospital, Leicester, in 1790, dean of Canterbury in 1792, bishop of Bristol in 1797. He exchanged this see for that of Exeter in 1803, and in 1808 he was translated to the see of Worcester. He died on 5 Sept. 1831 at Hartlebury, and was buried in the family vault at Delbury, Shropshire. Cornewall married Anne, eldest daughter of the hon. and rev. George Hamilton, canon of Windsor, by whom he had issue two sons and one daughter. He published 'A Sermon preached before the House of Commons on 30 Jan. 1782,' and also 'A Fast Sermon preached before the House of Lords in 1798.'

[Burke's Royal Families, ii. cxcix; Burke's Landed Gentry (art. 'Cornewalls of Delbury'); Gent. Mag. (1831), p. 370.] J. M. R.

CORNEWALL, JAMES (1699–1744), captain in the navy, third son of Henry Cornewall of Bradwardine, near Hereford, nephew of Vice-admiral Charles Cornewall [q. v.], was, on 3 April 1724, promoted to be captain of the Sheerness frigate, in which for the next four years he was employed on the coast of North America, and principally at Boston, in protecting the legitimate trade, and in suppressing piracy. His correspondence at this time throws a curious light on the state of colonial navigation, and recalls to mind the opening chapters of Fenimore Cooper's 'Water Witch' and 'Red Rover.' He returned to England in August 1728, and in December 1732 was appointed to the Greyhound, a small frigate, in which, during the following summer, he was employed on the coast of Morocco, where, in the course of 1733, he established friendly relations with the Sallee corsairs and the bashaw of Tetuan. He returned to England and paid off in the following March, and in June commissioned the Deptford of 50 guns, which for the next two years he commanded in the Channel and on the coast of Portugal under Sir John Norris. Early in 1737 he commissioned the Greenwich for service on the coast of Africa, where his duties would seem to have been regulating the trade with the negroes, as well for other commodities as for slaves. Some rumour afterwards reached the admiralty that he had himself been guilty of carrying slaves to Barbadoes, but it seems to have been quite unsupported by evidence, and led to nothing but a caution addressed to Anson, who succeeded him (*Admiralty Minute*, 7 April 1738). In 1739 Cornewall was appointed to the St. Albans of 50 guns, in which during the months of September and October, in company with the Weymouth, he cruised off the Azores in quest of homeward-bound Spanish ships. It was afterwards proposed to send him, in command of a small squadron, into the China seas and Western Pacific, to cooperate with a similar squadron sent round Cape Horn into the Eastern Pacific [see ANSON, GEORGE, LORD]; but the project fell through, on account of the strain of the West Indian expedition. In 1741 Cornewall was appointed to the Bedford, in which, in the following year, he accompanied Vice-admiral Mathews to the Mediterranean. There, in 1743, he was transferred to the Marlborough of 90 guns, which in the action off Toulon was next astern of the Namur, bearing Mathews's flag [see MATHEWS, THOMAS], and in support of the Namur was closely engaged with the Real Felipe and her seconds. It was on these two ships that the brunt of the fighting fell; and when the Namur shot up into the wind, the Marlborough, being left to herself, sustained very heavy loss. She was completely dismasted, was reduced to a wreck, had 43 killed and 120 wounded. Among the former was Cornewall, whose legs were swept off by a chain-shot. A large and ornate monument to his memory was erected at the public expense in Westminster Abbey.

Cornewall's cousin, Frederick Cornewall, was first lieutenant of the Marlborough, and on the captain's death succeeded to the command, until he too was carried below, with his right arm shot off. He was promoted to post rank on the same day, commanded the Revenge in the action off Minorca in 1756, and died in 1786.

[Official Letters, &c., in the Public Record Office; Minutes of the Court-martial on Admiral Mathews; Charnock's Biog. Nav. iv. 130, iii. 263, v. 288; Collins's Baronetage (1741), vol. iii. pt. ii. p. 580.] J. K. L.

CORNEY, BOLTON (1784–1870), critic and antiquary, was born at Greenwich on

28 April 1784, and baptised in the parish church of St. Alphage. His son, writing in 1881, says: 'Owing to his exceeding deafness and consequent reticent habits, I know very little of his early history, and I have never known any relations on his side, as he married so late in life' (*Notes and Queries*, 6th ser. iv. 291). It has been stated that he served for some time in the revenue service, but this is doubtful. He obtained in 1803 a commission as ensign in the 28th regiment of foot, and in 1804 a medal for good marksmanship inscribed 'Royal Greenwich Volunteers.' The middle portion of his life was spent at Greenwich, where he held the post of first clerk in the steward's department at the Royal Hospital (*Navy List*, 1840, p. 138). From this he did not retire till 1845 or 1846, when he married a daughter of Captain (afterwards Admiral) Richard Pridham of Plymouth. He then removed to Barnes in Surrey, where he continued to reside till his death on 30 Aug. 1870 (*Notes and Queries*, 4th ser. vi. 206). He left an only son, Bolton Glanvil Corney, born in 1851, who became a member of the Royal College of Surgeons, and was appointed government medical officer at Fiji.

In early life he formed an attachment to literature, and after his removal to Barnes he plunged more deeply than ever into his bibliophilic researches, and lived and died literally in the midst of his books. The walls, not only of his study, but of his bedroom, were lined from floor to ceiling with laden bookshelves, and the carpets were hidden by masses of books piled four and five high on the floor (*Athenæum*, 17 June 1871, p. 754). He was a member of the council of the Shakspere Society and the Camden Society, and one of the auditors of the Royal Literary Fund. In all matters relating to the book department of the British Museum he took a lively interest. He engaged in several warm controversies with Mr. (afterwards Sir Anthony) Panizzi, and in 1856 he sent a protest to Lord Palmerston against that gentleman's appointment as principal librarian (Fagan, *Life of Panizzi*, ii. 12, 13; *British Museum Reports and Minutes of Evidence*, 1850, pp. 400–3; *Notes and Queries*, 6th ser. iv. 375).

His works are: 1. 'Researches and Conjectures on the Bayeux Tapestry' [Greenwich, 1836], 12mo, Lond. 1838, 8vo. He contended that the tapestry was not executed till 1205, and his view was adopted by Dr. Lingard (J. C. Bruce, *Bayeux Tapestry elucidated*, pp. 11, 163). Edouard Lambert published a reply to Corney under the title of 'Réfutation des objections faites contre l'antiquité de la Tapisserie de Bayeux,' Bayeux, 1841, 8vo. 2. 'Curiosities of Literature by I. D'Israeli illustrated,' Greenwich [1837], 12mo. To this caustic criticism D'Israeli replied in 'The Illustrator illustrated' [1838], whereupon Corney brought out a second edition of his work, 'revised and acuminated, to which are added, Ideas on Controversy, deduced from the practice of a Veteran; and adapted to the meanest capacity,' Lond. 1838, 12mo. One hundred copies of the 'Ideas on Controversy' were separately printed. 3. 'On the new General Biographical Dictionary: a Specimen of Amateur Criticism, in letters to Mr. Sylvanus Urban,' Lond. 1839, 8vo, privately printed. In these letters, which originally appeared in the 'Gentleman's Magazine,' he severely criticised the earlier portions of the well-known biographical compilation published under the name of the Rev. Hugh James Rose. 4. 'Comments on the Evidence of Antonio Panizzi, Esq., before the Select Committee of the House of Commons on the British Museum, A.D. 1860;' privately printed. 5. 'The Sonnets of William Shakspere: a Critical Disquisition suggested by a recent discovery' (by V. E. Philarète Chasles, relating to the inscription which precedes the sonnets in the edition of 1609) [Lond. 1862], 8vo; privately printed. 6. 'An Argument on the assumed Birthday of Shakspere: reduced to shape, 1864;' privately printed.

He edited, from a manuscript in his own possession, 'An Essay on Landscape Gardening,' by Sir John Dalrymple, one of the barons of the exchequer in Scotland, Greenwich, 1823, 12mo (*Men of the Time*, 7th edit.); 'The Seasons,' by James Thomson, with illustrations designed by the Etching Club, 1842; Goldsmith's 'Poetical Works, illustrated, with a Memoir,' in 1846; 'The Voyage of Sir Henry Middleton to Bantam and the Maluco Islands in 1604' (for the Hakluyt Society), 1855; 'Of the Conduct of the Understanding, by John Locke,' in 1859. He was a frequent contributor to 'Notes and Queries' and the 'Athenæum;' and he made special collections concerning Caxton, which he placed at the disposal of Mr. Blades (Blades, *Life and Typography of William Caxton*, vol. i. pref. p. xi and pp. 282–5, ii. 259).

[Authorities cited above; also Add. MS. 20774, ff. 40, 45; Cat. of Printed Books in Brit. Mus.]

T. C.

CORNHILL, WILLIAM OF (*d.* 1223), bishop of Coventry and Lichfield, belonged to a family several members of which were high in the service of Henry II and his sons. Their name indicates their London origin, and the first mentioned, Gervase of Cornhill, was sheriff of London early in Henry II's reign. He afterwards became an itinerant justice,

and was sheriff of Surrey and Kent for many years. He left three sons, Henry, Reginald, and Ralph, of whom Reginald was the most conspicuous. This Reginald also was sheriff of Kent for a very long period, the principal interests of the family being now centred in that county. He was a close friend of King John, and hated as one of the cruellest of his evil counsellors. It was under his auspices that Cornhill, who was probably his nephew, but possibly his son, first entered into public life. About 1204 Cornhill's name begins to appear frequently in the records as a royal clerk and an officer of the exchequer. In that year he received from King John the grant of some houses in London (*Rotuli Chartarum*, i. 123); a little later the justiciar Fitz Peter was ordered to furnish him with a revenue of twenty marks out of the first vacant benefice in the king's patronage (*Rot. de Libertate*, 69, 80), and in September he received a grant of twenty acres in the wood of Tilgholt in Kent (*Rot. Chart.* 137). In 1205 the king presented him to the rectory of Maidstone (*ib.* 157), and made him custos of the vacant bishopric of Winchester and abbey of Malmesbury (*Rot. Lit. Claus.* i. 23; *Rot. Lit. Pat.* i. 57). In 1206 he was put in charge of the temporalities of Lincoln (*ib.* 65). In 1207 the king made him archdeacon of Huntingdon (*ib.* 73). His present to the king of five hundred marks was doubtless the price paid for the preferment (*Rot. de Finibus*, 412). The king's quarrel with the pope did not shake Cornhill's fidelity. In 1208 he acted as a justiciar, and remained during the next two years in constant attendance on the king. In 1208 he was also appointed guardian of the lands and goods belonging to clerks in the diocese of Lincoln, which had been seized by the crown on their owners refusing to celebrate divine service during the interdict (*Fœdera*, Record ed. i. 100). In 1213 he was presented to the churches of Somerton and Fereby; was appointed jointly with his cousin or brother, the younger Reginald of Cornhill, royal chamberlain (*Rot. Lit. Pat.* 95, 96), and in return for the payment of two hundred marks received the custody of the estates of two rich minors (*Rot. de Finibus*, 466, 467). In August 1214 John's influence succeeded in obtaining his election as bishop both by the monks of Coventry and the canons of Lichfield (*Rot. Lit. Claus.* i. 196 *b*; *Rot. Chart.* 198 *b*), a see that had been vacant several years owing to a disputed election. After some delay he was consecrated by Langton at Reading on 25 Jan. 1215 (*An. Wav.* in *An. Mon.* ii. 282; Walt. Cov. ii. 218), the king making him a large grant of venison from Windsor Forest towards his consecration feast (*Rot. Lit. Claus.* 182 *b*). The fidelity which had adhered to John during the troubles of the interdict was equally unshaken by the revolt of the barons. Cornhill remained actively on the king's side to the very last; went on unsuccessful missions to persuade the Londoners and the Welsh princes to espouse his master's cause (*Fœdera*, Record ed. i. 121,127); accompanied him to Runnymede (Matt. Paris, ii. 589, ed. Luard), and was named in the great charter as one of the magnates by whose advice it was issued. In the next reign he continued steadfast to John's son, and was among the four bishops present when the legate Gualo crowned Henry III at Gloucester (*An. Wav.* in *An. Mon.* ii. 286). Of his acts as bishop little is recorded. He made a grant, confirmed by a bull of Honorius III, to the canons of Lichfield of the right of electing their own dean, an appointment previously in the hands of the bishop (Thomas Chesterfield in *Anglia Sacra*, i. 436–7), and was further their benefactor by his gift of the impropriations of Hope, Tideswell, Earnley, Cannock, and Rugeley (*Anglia Sacra*, i. 446). In September 1221 he was deprived of speech by a sudden stroke of paralysis in the midst of an ordination service (*An. Wav.* ii. 295; *An. Dunstap.* iii. 76, which gives the date as 1222). He died on 19 Aug. 1223, and was buried in his cathedral. His body was discovered in 1662, and an inscribed plate found on the coffin (Willis, *Cathedrals*, ii. 386). His kinsfolk continued to hold prominent positions. One of the family, Henry Cornhill, dean of St. Paul's, distinguished himself by leading the opposition to the papal collector, Master Martin, in 1244 (Matt. Paris, iv. 374, ed. Luard; Newcourt, *Repert. Eccles.* i. 36).

[Rotuli Clausarum, Rotuli Chartarum, Rotuli Literarum Patentium, Rymer's Fœdera, vol. i., and Rotuli de Finibus, all in Record Commission's editions; Matthew Paris, ed. Luard (Rolls Series); Annales Monastici (Rolls Series); Anglia Sacra; Foss's Judges of England, ii. 53, 54; Madox's Hist. of Exchequer.] T. F. T.

CORNISH, HENRY (*d.* 1685), alderman of London, executed under James II, was a well-to-do merchant of London, and alderman of the ward of St. Michael Bassishaw. In the 'London Directory' for 1677 he is described as a 'factor' residing in 'Cateaton Street, near Blackwelhall Gate.' He was inclined to presbyterianism in religion, and in politics was a confirmed whig. On 24 June 1680 he was chosen sheriff of London in conjunction with Slingsby Bethel [q. v.] It was afterwards discovered that Cornish and his colleague had not taken the oath according to the Corporation Act, and the election was

declared void. A second election was fixed for 17 July, when Cornish and Bethel took the oath under the Corporation Act, and claimed the appointment. The court, which regarded the city's choice with disgust, resolved to force on the city two sheriffs of its own choosing named Box and Nicolson. The latter demanded a poll, which lasted, amid great excitement, until 22 July, and on the 29th following Cornish and Bethel were declared elected. Cornish headed the poll with 2,400 votes. 'He was,' says Burnet, writing of these events, 'a plain, warm, honest man, and lived very nobly all this year.' On 14 May 1681 Cornish, with other members of the corporation, went to Windsor to present a petition to the king for the summoning of parliament, but Charles declined to receive the deputation. Cornish appeared as a witness for the defence at the trial of Fitzharris, a papist informer (9 June 1681); and this conduct, which seems to have been due to a misconception, brought him into no little temporary odium. On 18 Jan. 1681–2 he was one of the five aldermen on the committee of defence 'against the quo warranto brought against the charter of the city.' On 3 July 1682 proceedings were taken against him by the court for rioting and abetting riots in the city on the occasion of the election of sheriffs in the preceding June, when the lord mayor, a friend of the court, had been roughly handled. After scandalous delay, on 8 May 1683, Cornish was convicted, and on 26 May was fined a thousand marks (the account of the trial is printed in Howell's 'State Trials,' ix. 187–293). In October 1682 the city whigs desired to choose Cornish as lord mayor; three candidates were nominated for the office, but by the wholesale rejection of votes Cornish was defeated. He polled only forty-five votes below the successful candidate, although he stood at the bottom of the poll. John Rumsey, a fellow arrested on suspicion of complicity in the alleged Rye House plot in 1683, was aware of Cornish's unpopularity with the authorities, and offered to produce evidence implicating the alderman in the conspiracy. The offer was not accepted, because no other testimony against Cornish was forthcoming. But Cornish was narrowly watched by the agents of the court, and since he proved himself no more conciliatory to James II than to his brother, it was deemed advisable in 1685 to remove him. Goodenough, an attorney whom Cornish had made his enemy by declining to make him his deputy-sheriff in 1680, arranged with Rumsey to corroborate the false testimony with regard to the Rye House plot, and to add evidence proving an attachment for the Duke of Monmouth. In the middle of October 1685 Cornish was arrested suddenly, and committed to Newgate on a vague charge of high treason. The trial took place at the Old Bailey on Monday, 19 Oct.; Rumsey and Goodenough gave evidence, and Cornish was convicted and condemned to death. Benjamin Calamy attended him in prison. Four days later he was executed in Cheapside, at the corner of King Street, within sight of his own house. The indignation which he displayed in his speech from the scaffold led his enemies to state that he died drunk. But William Penn, who witnessed the execution, declared that Cornish only showed the honest resentment natural to an outraged man (Burnet). After his body had been cut down and quartered it was delivered up to the relatives and buried in the church of St. Lawrence by the Guildhall. On 30 Jan. 1688–9 an act of parliament was passed reversing the attainder of Cornish.

An account of Cornish's trial appeared in 1685; his last speech in the press-yard of Newgate was issued, together with the last words of Colonel Rumbold. 'Remarks on the Tryal of Henry Cornish,' an attack upon the judicial procedure at the trial, was written by Sir John Hawkes, solicitor-general under William III, and was several times published.

[Luttrell's Relation, vol. i. passim; Burnet's Hist. Own Times, Oxford edit. ii. 243, 271, iii. 61; State Trials, ix. 187–293, xi. 382–466; Echard's Hist. p. 1069; Macaulay's Hist.; Brit. Mus. Cat.] S. L. L.

CORNISH, JOSEPH (1750–1823), dissenting writer, youngest of seven children of Joseph Cornish, woollen-dresser (*d.* 1776), by his second wife, Honour (*d.* 1769), was born at Taunton on 16 Dec. 1750. His family was presbyterian, and two of his father's eight brothers were in the ministry of that body, John at Leather Lane, London, and James at Dulverton, Somersetshire. Cornish, having received a classical grounding under a clergyman named Patch, and Glass, a churchman not in orders, became in 1765 one of the first pupils of Joshua Toulmin (afterwards D.D.), a learned baptist divine. Toulmin gained him admission (September 1767) as a foundation student in Coward's Academy, Hoxton. The divinity tutor was Samuel Morton Savage, a moderate Calvinist, his coadjutors being Andrew Kippis and Abraham Rees, both Arians. Cornish became an author shortly before leaving the academy, his 'Address to Protestant Dissenters' being issued early in 1772. As a student he was much noticed by Thomas Amory, D.D. (1701–1774) [q. v.], to whose ministry at Taunton his parents had been attached, and who recom-

mended him to a small presbyterian congregation at Colyton, Devonshire, vacant for four years. Though he had a unanimous call to Epsom, he preferred Colyton, as being nearer to his father's residence, and began his ministry there in July 1772. At the suggestion of Philip Furneaux, D.D. (1726–1783) [q. v.], he offered himself in the same year as a candidate for the afternoon lectureship at Salters' Hall, in succession to Hugh Farmer (1714–1787) [q. v.], but was unsuccessful. He received presbyterian ordination at Taunton on 11 May 1773. His stipend at Colyton, including endowment, averaged no more than 40*l.*, but he boarded with one of his leading hearers for under 20*l.* a year, and always found it possible to 'spare something for charitable purposes.' Late in 1781 he had a unanimous call to Tewkesbury; his regard for his Colyton friends led him, after some hesitation, to resist the temptation of a larger income. In the same way he declined overtures from Banbury in 1792. Ten years before this he had opened a classical school, which he taught in the gallery of his meeting-house till he was able at Christmas 1796 to buy a house and take boarders. His school, which he continued in one shape or another till Christmas 1819, was very successful, and not confined to dissenters. His father's business had been ruined by the American war, and some time before his death he had made a composition with his creditors. As soon as his savings enabled him to do so, Cornish honoured his father's memory by paying every creditor in full. Cornish while at Hoxton Academy adopted what he calls the 'very high Arian scheme' associated with the name of Samuel Clarke (1675–1729) [q. v.], and to this he adhered through life. Under his preaching his congregation grew for a time, but eventually declined. On 28 April 1814 four neighbouring ministers addressed to him a curious letter, suggesting that he should retire in favour of a Calvinistic successor. This he was not disposed to do, and a new meeting-house was built for the Calvinistic dissenters. Cornish continued to discharge his ministerial duties till August 1823, when he was attacked by illness. He assisted at the Lord's supper on 5 Oct., and died on 9 Oct. 1823. He was buried at Colyton on 17 Oct.; a marble tablet to his memory was placed in his meeting-house. He never married. Among his benefactions was a sum of 400*l.* given to the London presbyterian fund.

As a writer Cornish is a good specimen of the class of men to whom dissent meant religious liberty rather than sectarian organisation or theological system. His breviates of nonconformist history are pointed and telling. His 'Life of Thomas Firmin' [q. v.] is an improvement on the earlier biography, but it was set aside by the unitarians 'because it contained some apology for Mr. Firmin's continuing in the church.' He published: 1. 'A Serious and Earnest Address to Protestant Dissenters,' 1772, 12mo (went through three large editions). 2. 'A Brief and Impartial History of the Puritans,' 1772, 12mo. 3. 'A Blow at the Root of all Priestly Claims,' 1775, 8vo. 4. 'A Letter to the Venerable Bishop of Carlisle,' &c., 1777, 8vo (in reply to Bishop Edmund Law, on subscription). 5. 'The Life of Mr. Thomas Firmin, citizen of London,' 1780, 12mo (preface acknowledges the assistance of Kippis and Bretland). 6. 'An Attempt to display the Importance of Classical Learning,' &c., 1783, 12mo. 7. 'The Miseries of War,' &c., 1784, 12mo (a thanksgiving sermon on 29 July). 8. 'A Brief Treatise on the Divine Manifestations to Mankind in general, and to some in particular,' Taunton, 1787, 12mo. 9. 'A Vindication of the Doctrine of the Pre-existence of Christ,' Taunton, 1789, 12mo. 10. 'Evangelical Motives to Holiness,' Taunton, 1790, 12mo. 11. 'A Brief History of Nonconformity,' &c., 1797, 12mo (a rewritten issue of No. 2, revised by Samuel Palmer of the 'Nonconformist's Memorial'). Cornish projected a 'Life of John Lilburne,' but the work, though announced, was never published. He wrote in the 'Monthly Repository' (1819, p. 77 sq.) 'On the Decline of Presbyterian Congregations,' and some short pieces in later volumes, including a letter (September 1798) to Thomas Williams, imprisoned for selling Paine's 'Age of Reason.' Cornish sent Williams five guineas as a testimony against a wicked prosecution, and at the same time advised him to read works on the evidences (*Monthly Repository*, 1822, p. 586 sq.)

[Cornish's Autobiography, somewhat abridged by Rev. James Manning of Exeter, is printed in Monthly Repository, 1823, p. 617 sq.; see also same magazine, 1816, p. 649 sq., 1823, p. 635; Murch's Hist. Presb. and Gen. Bapt. Churches in West of Eng., 1835, p. 336 sq., 340 sq.]

A. G.

CORNISH, Sir SAMUEL (*d.* 1770), vice-admiral, is said to have risen from a very humble origin, to have served his apprenticeship on board a collier, to have been afterwards in the East India Company's service, and to have entered the navy as an able seaman. All this, however, is based only on vague tradition. The first certain knowledge that we have is that on 16 Nov. 1739 he was appointed lieutenant of the Lichfield, and

that on 11 Nov. 1740 he followed Captain Knowles from her to the Weymouth. As first lieutenant of the Weymouth he served in the expedition to Cartagena in March to April 1741, and on his return to England was made commander of the Mortar bomb. On 12 March 1741–2 he was advanced to post rank and appointed to the Namur as flag captain to Vice-admiral Mathews, with whom he went out to the Mediterranean. On 21 Sept. 1742 he was appointed to command the Guernsey of 50 guns, and in her he continued till the end of the war, doing occasional good service in the destruction of the enemy's privateers, and taking part in the action off Toulon (11 Feb. 1743–4), though without winning any distinction (*Narrative of the Proceedings of His Majesty's Fleet in the Mediterranean . . . from the year* 1741 *to March* 1744, pp. 26, 57). In 1755 he commissioned the Stirling Castle for service in the Channel, and in 1758 was transferred to the Union of 90 guns, with an order from Lord Anson to wear a distinguishing pennant. On 14 Feb. 1759 he was promoted to be rear-admiral of the white, and in May was sent out to the East Indies with a small squadron to reinforce Vice-admiral Pocock, who early in the following spring resigned the command of the station to Rear-admiral Steevens. Steevens died on 17 May 1761, and was succeeded by Cornish. Under his two predecessors the French power in the East had been annihilated; Pondicherry, their last stronghold, having surrendered on 15 Jan. 1761. Cornish was thus at liberty, when the war with Spain broke out, to give his undivided attention to the new enemy. The news was brought out by Colonel and Brigadier-general Draper of the 79th regiment [see Draper, Sir William], who also carried orders to the admiral to co-operate in the reduction of the Philippine Islands. This he did with his whole force, amounting to seven ships of the line, besides frigates; and having taken the precaution of sending cruisers in advance to the entrance of the China seas, all intelligence was prevented reaching the islands. Their first intimation of the pending danger was the entry of the fleet into the Bay of Manila on 23 Sept. 1762. The Spaniards were thus found quite unprepared, and it was determined to take advantage of the surprise by attacking the town without delay. The troops under Draper, about thirteen hundred strong, were reinforced by some seven hundred seamen and three hundred marines. They landed on the 25th, and at once broke ground before the town. The siege was vigorously pushed. On the evening of 5 Oct. the breach was judged practicable; the Spaniards had no means of further resistance, nor do they appear to have formed any resolution of offering any, but they still obstinately refused to surrender. The next morning, at daybreak, the place was taken by storm. There were, of course, some irregularities, which, however, were quickly repressed, on the governor's agreeing to pay a ransom of four million dollars. A large quantity of naval and military stores fell into the hands of the captors, and the islands were taken possession of in the name of the king of Great Britain; but in Lord Bute's headlong eagerness for peace they were restored without any equivalent, and on the bills drawn by the governor being presented in Spain, payment was refused: under Bute's leadership it was not insisted on, and was never made.

On 21 Oct. 1762 Cornish was advanced to be vice-admiral of the blue, and returned to England in the following year. He had no further service, but was created a baronet on 9 Jan. 1766. The title, however, became extinct on his death, without issue, 30 Oct. 1770. His large fortune, acquired in the East Indies and by the Manila prize-money, was left to his nephew, Samuel Pitchford, then a captain in the navy, who, in accordance with the will, assumed the name of Cornish. He afterwards commanded the Arrogant of 74 guns in the battle of Dominica, 12 April 1782, and died, admiral of the red, in 1816.

[Charnock's Biog. Nav. v. 139, vi. 445; Paybooks of the Lichfield and other ships, in the Public Record Office; Beatson's Nav. and Mil. Memoirs, ii. 485, iii. 354; Entick's Hist. of the late War, v. 409; Burke's Extinct and Dormant Baronetcies, 1838, s.n. Cornish of Sharnbrook; Wotton's Baronetage, by Kimber and Johnson (1771), iii. 227.] J. K. L.

CORNWALL, Earl of. [See Plantagenet, Richard, 1209–1272.]

CORNWALL, BARRY. [See Procter, Bryan Waller.]

CORNWALL, CHARLES WOLFRAN (1735–1789), speaker of the House of Commons, grandson of Charles Cornewall [q. v.], and only son of Jacobs Cornwall of Berrington, Herefordshire, by his wife, Rose, daughter of Robert Fowler of Barton Priors, was born on 15 June 1735. He received his education at Winchester and New College, Oxford. Although he was called to the bar at Gray's Inn, and became a bencher of the inn, he does not appear to have had any considerable amount of practice, and soon retired from professional life. In 1763 he was appointed commissioner for examining the German accounts, and on his retirement from that office received

a pension of 1,500*l.* a year. His political career was decided by his marriage in 1764 with Elizabeth, daughter of Colonel Charles Jenkinson, and sister of Charles Jenkinson, then secretary-at-war, and afterwards Lord Hawkesbury and Earl of Liverpool. In the parliament of 1768 he represented Grampound, in those of 1774 and 1780 Winchelsea, and in that of 1784 Rye. Having fallen out with his brother-in-law, he attached himself for a short time to Shelburne's party, and acted with the whigs in the Middlesex election case and some other like matters. His defection, however, did not last long. He held office as a lord of the treasury in North's government from 1774 to 1780, and was made chief justice in eyre of the royal forests north of the Trent, and a privy councillor. At the meeting of the parliament of 1780 he was chosen speaker of the House of Commons, being proposed by Lord George Germaine, seconded by Welbore Ellis, and elected by a large majority in the place of Sir Fletcher Norton. 'As speaker,' Wraxall says, 'he possessed a sonorous voice, a manly as well as an imposing figure, and a commanding deportment.' He seems, however, to have owed his position rather to family influence than to any peculiar merit, for he was not a man of ability. His habit of relieving the weariness of his position during the debates of the house by frequent draughts of porter is noticed by Wraxall and commemorated in the 'Rolliad:'

There Cornwall sits, and ah! compelled by fate,
Must sit for ever, through the long debate.
. . . . .
Like sad Prometheus fastened to the rock,
In vain he looks for pity to the clock;
In vain th' effects of strengthening porter tries,
And nods to Bellamy for fresh supplies.

He was re-elected in the parliament of 1784. On 27 Feb. 1786 Pitt brought forward a motion for fortifying the dockyards; the house divided, and the numbers being equal, 169 on each side, Speaker Cornwall gave his casting vote against the government. He died, while still holding office, on 2 Jan. 1789. Being master of St. Cross Hospital, near Winchester, he was buried in St. Cross Church. A long epitaph was inscribed on his monument. He left no children. His wife survived him until 8 March 1809, and was buried with him. Wraxall, in his spiteful way, says: 'Never was any man in a public situation less regretted or sooner forgotten.'

[Manning's Lives of the Speakers, 456–61; Return of Members of Parliament, ii.; Parliamentary History, xxv. 1156; Wraxall's Historical and Posthumous Memoirs (ed. 1884), i. 259–61, iii. 385, iv. 269; Gent. Mag. lix. i. 87.] W. H.

CORNWALLIS, CAROLINE FRANCES (1786–1858), authoress, was the daughter of the Rev. William Cornwallis, rector of Wittersham and Elham in Kent. When only seven years old Caroline produced 'histories, poems, commentaries, and essays' which would fill volumes, and at fifteen she made a vow 'to forsake all the follies' of her age. From 1810 to 1826, although suffering frequently from ill-health, she devoted herself to the acquirement of knowledge, while never neglecting her home duties. She learnt Latin, Greek, Hebrew, and German, and acquired some knowledge of philosophy, natural and social science, history, theology, law, and politics.

Sismondi, who at an earlier period had offered her marriage and had ever since remained her warm friend, lent her his house at Pescia in 1826. She studied Tuscan criminal procedure, and made an abstract of the Tuscan code. She was delighted by the 'contrast between polished society and wild nature,' and 'enjoyed life for the first time for many years.' Her father's death in December 1827 necessitated her return to England, but in 1829 she returned to Italy. In 1842 the outcome of much thought and study appeared in her first work, 'Philosophical Theories and Philosophical Experience, by a Pariah.' It was the first volume in a series entitled 'Small Books on Great Subjects,' a series projected and carried out by Miss Cornwallis with the assistance of a few friends. By far the greater number of the twenty-two volumes were from her pen. The series embraced such various subjects as Greek philosophy, theology, geology, chemistry, criminal law, the philosophy of ragged schools, and grammar. These volumes, published anonymously, were widely read both in England and America. In 1853 she was bracketed with Mr. Micaiah Hill for the prize of 200*l.* offered by Lady Byron for the best essay on 'Juvenile Delinquency.' She was an ardent advocate for the higher education of women, and for the removal of the legal disabilities under which they suffered. On the latter subject she contributed two articles to the 'Westminster Review' (1856, 1857). She also wrote on 'Naval Schools' for 'Fraser.' After many years of bodily weakness, but with unabated vigour of mind, she died at Lidwells in Kent on 8 Jan. 1858, having lived to see many of her hopes realised in the improvement of the laws relating to women, and in the establishment of ragged and industrial schools. In appearance Miss Cornwallis was large-featured, tall, and thin. Her 'Letters,' published in 1864, are remarkable for thoughtfulness, variety, and grasp of subject, and a delightful play of humour.

[Selections from the Letters of Caroline Frances Cornwallis, 1864; No. I. Small Books on Great Subjects; article in Chambers's Encyclopædia; unpublished letters; private information.]

S. L. M.

CORNWALLIS, Sir CHARLES (*d.* 1629), courtier and diplomatist, second son of Sir Thomas Cornwallis [q. v.], controller of Queen Mary's household, who had been imprisoned by Elizabeth in 1570, was probably born at his father's house of Brome Hall, Suffolk. Nothing is known of him till 11 July 1603, when he was knighted. Early in 1605 he was sent as resident ambassador to Spain. He was from the first very active in attempting to protect English merchants from the persecution of the Inquisition, and endeavoured in vain to impress the home government with the necessity of serving English commercial interests. He was recalled in September 1609, and his secretary, Francis Cottington, took his place at Madrid. In 1610 he became treasurer of the household of Henry, prince of Wales, resisted the proposal to marry the prince to a daughter of the Duke of Savoy, and attended his master through his fatal illness of 1612. He was a candidate for the post of master of the wards in the same year; was one of four commissioners sent to Ireland on 11 Sept. 1613 to investigate Irish grievances, and reported that Ireland had no very substantial ground for complaint. In 1614 Cornwallis was suspected of fanning the parliamentary opposition to the king. One Hoskins, who had made himself conspicuous in the House of Commons by his denunciation of Scotchmen and Scotch institutions, declared when arrested that he was Cornwallis's agent. Cornwallis disclaimed all knowledge of Hoskins, but admitted that he had procured the election of another member of parliament, and had supplied him with notes for a speech against recusants and Scotchmen. The privy council placed Cornwallis under arrest in June 1614, and he was imprisoned in the Tower of London for a year. Cornwallis, who was at one time living at Beeston, Suffolk, retired late in life to Harborne, Staffordshire, where he died on 21 Dec. 1629. He was buried in London at St. Giles's-in-the-Fields.

Cornwallis married thrice: (1) Elizabeth, daughter of Thomas Farnham of Fincham, Norfolk; (2) Anne or Elizabeth, daughter of Thomas Barrow, widow of Ralph Skelton (*d.* 30 March 1617); (3) Dorothy (*d.* 29 April 1619), daughter of Richard Vaughan, bishop of London, and widow of John Jegon, bishop of Norwich. Sir William Cornwallis [q. v.] was Sir Charles's son by his first wife, and one of the portraits in the print preceding Sir William's 'Essayes' is believed to represent the author's father.

Cornwallis wrote: 'A Discourse of the most illustrious Prince Henry, late Prince of Wales, written an. 1626,' London, 1641 and 1644, 1738 and 1751; republished in 'Somers Tracts' (ii.), and in the 'Harleian Miscellany' (iv.) In Gutch's 'Collectanea Curiosa' are two papers by Cornwallis detailing the negotiations for Prince Henry's marriage with the Spanish infanta and the Savoyard princess. Winwood's 'Memorials' (ii. and iii.) and Sawyer's 'Memorials of Affairs of State,' 1725, include a large number of Cornwallis's official letters from Spain; many of the originals are in the British Museum (Harl. MS. 7007).

[Davy's Athenæ Suffolc. i. 323, in Brit. Mus. Add. MS. 19165; Winwood's Memorials, ii. and iii.; Correspondence of Lady Jane Cornwallis; Lodge's Illustrations, iii. 344; Birch's History of Henry, prince of Wales (1760); Gardiner's Hist. of England, i. and ii.; Spedding's Life of Bacon.]

S. L. L.

CORNWALLIS, CHARLES, first Marquis and second Earl Cornwallis (1738–1805), governor-general of India, and lord-lieutenant of Ireland, the sixth child and eldest son of Charles, first earl Cornwallis, was born in Grosvenor Square on 31 Dec. 1738. The family of Cornwallis was established at Brome Hall, near Eye, in Suffolk, in the course of the fourteenth century, and members of it occasionally represented the county in the House of Commons during the next three hundred years. Frederick Cornwallis, created a baronet in 1627, fought for Charles I, and followed Charles II into exile. He was created Lord Cornwallis of Eye, Suffolk, in 1661, and his descendants by fortunate marriages increased the importance of the family. Charles, fifth lord Cornwallis, married Elizabeth, daughter of Lord Townshend and niece of Sir Robert Walpole, and was created Earl Cornwallis and Viscount Brome in 1753. His son Charles was educated at Eton, where he received an injury to his eye by an accidental blow at hockey from the Hon. Shute Barrington, afterwards bishop of Durham. He obtained his first commission as ensign in the 1st, or grenadier, guards, on 8 Dec. 1756. His military education then commenced, and after travelling on the continent with a Prussian officer, Captain de Roguin, Lord Brome, as he was then styled, studied at the military academy of Turin.

While at Geneva, in the summer of 1758, he heard that the guards had been ordered to join Prince Ferdinand of Brunswick. He tra-

velled at once to Ferdinand's headquarters, and arrived there six weeks before the English troops, when he was appointed aide-de-camp to the Marquis of Granby. He served on Granby's staff for more than a year, and was present at Minden. He returned to England in August 1759, on being promoted captain into the 85th regiment. In January 1760 he was elected M.P. for the family borough of Eye in Suffolk, and on 1 May 1761 he obtained the lieutenant-colonelcy of the 12th regiment, and assumed its command in June. His regiment was hotly engaged in the battle of Kirch Donkern, or Vellinghausen, on 15 July, and in many minor actions, and then went into winter quarters. Throughout the campaign of 1762 he was also present, and his regiment was particularly distinguished at the battles of Wilhelmstadt and Lutterberg, and he returned to England in November to take his seat as second earl Cornwallis, to which title he had succeeded on the death of his father on 23 June.

Cornwallis determined to act with the whig peers, and in opposition to Lord Bute, and when Rockingham became prime minister in July 1765, Cornwallis became a lord of the bedchamber. He was also made an aide-de-camp to the king in August 1765, and colonel of the 33rd regiment in March 1766. When Rockingham went out of office in August 1766, Cornwallis, under the influence of his friend Lord Shelburne, consented to serve under the Duke of Grafton, and accepted from him the appointment of chief justice in eyre south of the Trent in December 1766. He took no great part in political debates, but he was one of the four peers who supported Lord Camden in his opposition to the resolution asserting the right of taxation in America. He refused to remain in office after Shelburne's resignation, and in 1769 threw up both his appointments as lord of the bedchamber and as chief justice in eyre, on which Junius observed, on 5 March 1770, that the 'young man has taken a wise resolution at last, for he is retiring into a voluntary banishment in hopes of recovering the ruins of his reputation.' The voluntary banishment to which Junius alludes was probably due to a different cause, as in 1768 Cornwallis married Jemima Tullikens, daughter of Colonel James Jones of the 3rd guards. The king certainly did not regard Cornwallis with the same detestation as most of the whig leaders, for in 1770 he was made constable of the Tower of London, and in 1775 he was promoted major-general.

George III no doubt felt that he could depend upon the loyalty of Cornwallis, who did not refuse to take a command in the war against the American insurgents, though he had systematically opposed the measures which caused the insurrection. The events of 1775 made it necessary to reinforce the English army in America, and on 10 Feb. 1776 Cornwallis, in spite of the entreaties of his wife, set sail in command of seven regiments of infantry. When he reached Cape Fear, he found that Sir William Howe had evacuated Boston and retired to Halifax. To that place he brought the reinforcements, and when the army was reconstituted he took command of the reserve division, while his seniors, Lieutenant-generals Henry Clinton and Earl Percy, took command of the 1st and 2nd divisions respectively. Under Sir William Howe, Cornwallis co-operated in the operations in Staten Island and Long Island, in the battle of Brooklyn and the capture of New York, and after the battle of White Plains he took Fort Lee on 18 Nov., and rapidly pursued Washington to Brunswick and then to Trenton, thus completely subduing the state of New Jersey. The military ability shown by Cornwallis in these operations was fully recognised by Sir William Howe (*Cornwallis Correspondence*, i. 25), but, unfortunately, Howe himself was quite unable to seize the advantage which his subordinate's ability gave him. In the following year Cornwallis won the victory of Brandywine on 13 Sept., and safely occupied Philadelphia on the 28th. He then came home on leave and was promoted lieutenant-general, and again sailed on 21 April 1778 to take up the post of second in command to Sir Henry Clinton [q.v.], who had succeeded Sir William Howe as commander-in-chief in America. On joining Clinton at Philadelphia, Cornwallis soon found that that general had no more grasp of the critical situation of affairs than Sir William Howe, and, in utter disgust at his refusal to attempt operations on a large scale, he at once sent in his resignation, which the king refused to accept. Cornwallis understood what a change had been made in the position of affairs by the active intervention of France; he saw the necessity of occupying every port at which French troops could be disembarked; he wished to stop the supplies of money and stores which poured into the southern states by the Chesapeake, and he knew that the English army must win some striking success to counterbalance the evil effects of the surrender of Burgoyne at Saratoga. As a general, he wished to make use of the untried resources of the southern states, to rally the loyalists there, and to act upon the focus of the insurrection from the south. Clinton, however, could not understand these views of Cornwallis, and was quite satisfied with small

predatory expeditions. During 1778 Cornwallis did little but cover the retreat from Philadelphia to New York, and then returned to England on the news of the dangerous illness of his wife. Lady Cornwallis died on 16 Feb. 1779, and after that event Cornwallis again offered his services to the king, and reached New York in the month of August.

Cornwallis was now at last enabled to carry his ideas about the southern states into execution. Clinton agreed to go to South Carolina, and on 12 May 1780 Charleston surrendered to him. In the following month he left the southern states, with a force of four thousand soldiers, to Cornwallis, and retired to New York to leave him to carry out his schemes as best he could. Cornwallis showed his military capacity in his defeat of General Gates at Camden on 16 Aug. 1780, and he managed to keep the southern states in fair order, and to repel the attacks of the various insurgent bands. In 1781 he decided to march northwards into Virginia, and hoped to form a junction with Clinton's army upon the Chesapeake, and from that point to subdue the most important rebel state. Leaving Lord Rawdon to command on the frontiers of South Carolina, and Colonel Balfour at Charleston, he moved northward. The expedition began with disaster. Colonel Tarleton was defeated at Cowpens on 17 Jan. by General Greene, but on the next day Cornwallis formed a junction with a division under Alexander Leslie, and pursued the victorious Americans. He at last came up with them at Guilford Court-house, where he defeated the insurgents, and took Greene's guns on 15 March after a sharp engagement, in which he was himself wounded. His plans after this victory are well shown in a letter to General Phillips, who had been sent to the Chesapeake by Clinton, dated 10 April: 'I have had a most difficult and dangerous campaign, and was obliged to fight a battle two hundred miles from any communication, against an enemy seven times my number. The fate of it was long doubtful. We had not a regiment or corps that did not at some time give way. It ended, however, happily, in our completely routing the enemy and taking their cannon. . . . I last night heard of your arrival in the Chesapeake. Now, my dear friend, what is our plan? . . . If we mean an offensive war in America, we must abandon New York, and bring our whole force into Virginia; we then have a stake to fight for, and a successful battle may give us America. If our plan is defensive, mixed with desultory expeditions, let us quit the Carolinas (which cannot be held defensively while Virginia can be so easily armed against us), and stick to our salt pork at New York, sending now and then a detachment to steal tobacco, &c.' (*Cornwallis Correspondence*, i. 87). In May Cornwallis effected a junction with General Phillips's force at Petersburg, though Phillips died before his arrival, and he established himself, by Sir Henry Clinton's express orders, at Yorktown on 2 Aug., though he did not regard his force as sufficiently strong to hold that exposed post (see his despatch of 27 July to Sir Henry Clinton, *ib.* i. 107–9). Washington soon perceived the mistake, and after he was joined in the beginning of September by the French troops, which the Comte de Grasse had landed at James Town, he decided to move with all his forces against Cornwallis. The result of this movement was never doubtful; Clinton sent no help; the English force was surrounded and outnumbered; on 14 Oct. the advanced redoubts at Yorktown were stormed, and on 19 Oct. Cornwallis was obliged to capitulate. On that very day Sir Henry Clinton sailed from New York for the Chesapeake, and arrived there on the 24th to find that he was too late. The capitulation was signed, and the war of American independence was at an end. Neither the government nor the English people blamed Cornwallis. His schemes had been admirable in a political as well as in a military aspect, and had it not been for the arrival of the French troops they might have succeeded.

As early as May 1782, when Cornwallis was still a prisoner on 'parole,' he was asked to go to India as governor-general and commander-in-chief, but his position and his distrust of the ministry prevented him from accepting the office. His great political friend was still Lord Shelburne, and, to show his dislike of the accession of Pitt to power, he resigned his office of constable of the Tower in January 1784; but in the November of that year he again received the office of constable, though as a military post only. Pitt had, however, set his heart on Cornwallis's accepting the governor-generalship of India. Both Pitt and Dundas thought him the only man capable of restoring the military and civil services of India to an efficient state, and of repairing the bad effect upon English prestige of the defeats experienced in the second Mysore war. Cornwallis, however, positively refused the offer of the double appointment when it was again made to him in February 1785, but at last, after a short mission to Frederick the Great in August and September under the pretext of attending the great Prussian reviews in Silesia, he consented to accept it on 23 Feb. 1786, 'much against his will and with grief of heart' (*ib.* i. 208).

Cornwallis had great advantages over Warren Hastings, who had been thwarted and interfered with by his council, for he was enabled to act, under the new arrangements of Pitt and Dundas, in all cases of emergency in direct opposition to the opinion of his council. Yet he had great difficulties; the revenue was badly collected, the civil servants were flagrantly corrupt, and while the princes within the power of the company's officials were pillaged, the independent princes were shaken in their opinion of English invincibility by the events of the second Mysore war. Cornwallis's first task was to examine into the corruption of the civil servants. He soon discovered that it was hopeless to remedy the mischief without radical reforms, and in a despatch full of wisdom (*ib.* i. 266–8) he announced to the directors that he had rearranged the salaries of the collectors on such a scale that they should not have to resort to peculation in order to obtain adequate incomes. Cornwallis's reforms in the military forces of the company were of hardly less importance than those of the civil service. The utter inefficiency of the company's European troops, as compared with the king's troops, had caused the promulgation of a scheme for consolidating them into one royal army, obeying the king's regulations; but the dislike felt by officers in the company's service to entering the royal army prevented them from helping in this consolidation, which was never carried into effect. The best company's officers were all employed with native troops, and were hardly likely to abandon their chances of the colonelcy of a sepoy regiment, with from 7,000*l.* to 8,000*l.* a year, in order to become officers in the king's service, where promotion was governed by political interest (*ib.* i. 333). Though he had to abandon this scheme, Cornwallis never ceased to demand more English regiments from home, and he urged the despatch of more regiments from England, and the gradual decrease of the company's Europeans without insisting upon the scheme of consolidation. These labours of reform in the civil and military services and his ceaseless war against jobs of all sorts fully occupied the time of Cornwallis for the first three years of his Indian government; but a storm was gathering in the south which threatened the English power.

The letters of the governor-general at this time to his only son, Lord Brome, then a boy at school, are worth a notice, as showing the simple loving nature of the man. 'You must write to me by every opportunity,' he tells his son on 17 Sept. 1786, 'and longer letters than I write to you; for I have a great deal more business every day than you have on a whole school day, and I never get a holiday. I have rode once upon an elephant, but it is so like going in a cart, that you would not think it very agreeable' (*ib.* i. 218). Again he writes to Lord Brome on 28 Dec. 1786: 'You will have heard that soon after I left England I was elected a knight of the Garter, and very likely laughed at me for wishing to wear a blue riband over my fat belly. . . . But I can assure you upon my honour that I neither asked for it nor wished for it. The reasonable object of ambition to a man is to have his name transmitted to posterity for eminent services rendered to his country and to mankind. Nobody asks or cares whether Hampden, Marlborough, Pelham, or Wolfe were knights of the Garter. Of all things at present I am most anxious to hear about you. The packet that was coming to us overland, and that left England in July, was cut off by the wild Arabs between Aleppo and Bussora' (*ib.* i. 236).

The outbreak of the third Mysore war for a time stopped the progress of Cornwallis's peaceful reform in Bengal. The Madras government was weak and corrupt, and after the retirement of Sir Archibald Campbell (1739–1791) [q. v.] the utter neglect of all precautions emboldened Tippoo Sultan in 1790 to attack a faithful ally of England, the Rajah of Travancore. In the first campaign of the war Cornwallis left the command of the troops to General Medows, the new commander-in-chief at Madras, but the failure of that general to do anything but capture Coimbatore made it necessary for Cornwallis to proceed himself to Madras, and to take command of the troops on 12 Dec. 1790. The campaign of 1791 was not one of a paramount importance, but every movement in it and every siege undertaken were necessary for the completion of the great end Cornwallis proposed to himself, the capture of Seringapatam and final overthrow of Tippoo's power. On 7 March the pettah, and on 21 March the citadel, of Bangalore were stormed, and on 13 May Cornwallis reached Arikera, within nine miles of Seringapatam itself. But it was too late in the season to undertake a great siege; Cornwallis did not know where the Mahrattas or Robert Abercromby's force from the west coast were, and therefore, after defeating Tippoo on the 15th, he destroyed his battering train and heavy baggage, and commenced his retreat to Bangalore. Hardly had he retired when he was joined by Hurry Punt and the Mahratta cavalry, and he immediately planned out a great campaign for the following year. His political ability was shown in the manner in which he obtained the

help of both the Nizam and the Mahrattas, and thus isolated Tippoo. In securing these alliances he was materially assisted by the residents at the courts of Hyderabad and Poona, Mr. Kennaway and Mr. Malet [see KENNAWAY, SIR JOHN, and MALET, SIR CHARLES WARRE]. During the summer of 1791 he occupied himself in reducing the various hill forts and preparing for another march on Seringapatam, and on 19 Oct. he reduced Nundydroog, and on 21 Dec. Severndroog, both of which were believed to be impregnable. The campaign of 1792 was commenced on 25 Jan., when Cornwallis left Severndroog with his own army, and a considerable force of Mahrattas and of the Nizam's troops. In about ten days he reached Seringapatam, and on 6 Feb. the English troops stormed the whole line of the forts to the north of the Kaveri river. A few days later General Robert Abercromby [q. v.] came up from the west coast and formed a junction with Cornwallis, and the siege of Seringapatam proper then commenced. The rapid progress of the batteries frightened Tippoo, and on 25 Feb. he surrendered two of his sons as hostages, as a sign of his willingness to make peace. After much discussion the treaty of peace was signed, by which Tippoo agreed to cede about one-half of his territories as well as to pay a sum of 3,600,000*l.* The territory ceded was divided between the company, the Nizam, and the Peishwa, with the natural result of jealous feelings between the two native powers, which eventually led to war after Cornwallis had left India; but the power of Tippoo was broken, and the prestige of the conquering Mysore dynasty, which had been established by Hyder Ali's successes, was utterly destroyed. The way was thus paved for the final overthrow of Tippoo by Lord Wellesley. In one point the behaviour of Cornwallis and General Medows contrasts favourably with that of General Harris, who finally took Seringapatam. Both of the former left their shares of prize money, amounting to 47,244*l.* and 14,997*l.*, to the army, while General Harris insisted upon every penny he could possibly claim. Cornwallis's whole conduct in India, and especially in the war with Tippoo, was highly approved in England, and on 15 Aug. 1792 he was created Marquis Cornwallis in recognition of his services.

After concluding the treaty with Tippoo Sultan, Cornwallis returned to Calcutta, and there occupied himself with the completion of his various reforms. First and most important of these was the promulgation of the Permanent Settlement, which was issued, after many years of discussion, on 22 March 1793. The state or the monarch had always been regarded as proprietor of the soil of Bengal, and to him the village community of the ryots or cultivators was bound to pay a certain proportion of the produce of the soil. This revenue was collected by royal officers called zemindars, who were either paid by a commission on what they raised, or who farmed the revenue of a district. When the company took over the government of Bengal, their collectors raised the revenue through the zemindars also, and were often bribed by these native officials to let them off lightly. Cornwallis changed the zemindar from a mere revenue official into the absolute proprietor of his district, with full rights of property in it, on condition only that he paid over a fixed sum yearly to the company's collector. This was a momentous revolution, caused really by the ignorance of native Indian laws and customs. Even more mistaken was the resolution of Cornwallis to make his land settlement permanent, thus rendering it impossible for the company to obtain more revenue, and allowing all the 'unearned increment' of the soil to go to this factitious aristocracy of zemindars. Shore (afterwards governor-general and Lord Teignmouth), the most experienced revenue official in India, pointed this out, and advocated that the settlement should be decennial (see *Life of Sir John Shore, Lord Teignmouth*, by his son); but Cornwallis was so thoroughly convinced of the corruptness of the company's civil servants, that he feared to leave them the chance of being tempted by the bribes of the zemindars, and insisted on making the settlement permanent. Next in importance to the Permanent Settlement were Cornwallis's judicial reforms. He forbade the revenue officials to exercise judicial functions; he regulated the powers of the zillah and provincial courts; he took over the whole criminal jurisdiction of Bengal by abolishing the office of nawab nazim; he established the sudder nizamut adawlut to be the supreme criminal court as the sudder dewanni adawlut was the supreme civil court, and finally he determined to apply the Mahommedan law in criminal cases with various modifications in accordance with English jurisprudence. Cornwallis was now anxious to leave India, in which country he had been detained two years longer than he had intended by the war with Tippoo, and he had the satisfaction to learn before he started that his chief coadjutor, Mr. (now created Sir John) Shore, was appointed to succeed him as governor-general, and his comrade, Sir Robert Abercromby, as commander-in-chief. On 13 Aug. he handed over the government to Sir John Shore, and sailed for Madras, in order to take command of the expedition against Pondi-

cherry, which was rendered necessary by the outbreak of war between England and revolutionary France. Pondicherry, however, had surrendered before he reached Madras, and he made up his mind to return to England at once, and sailed on 10 Oct. 1793.

Cornwallis reached England on 3 Feb. 1794, and his assistance was at once demanded by the ministers. Not only did they want to consult him on Indian affairs, but still more did they desire to make use of his military abilities in Flanders. The state of the war there against France was anything but encouraging. Prussian, Austrian, and English were disheartened and disagreeing. Such a state of affairs was fatal, and in June 1794 Cornwallis started on a special mission to advise co-operation, and to bolster up the coalition. The result of his mission was a curious suggestion from Vienna, that he should be made a local field-marshal, and put in command of the allied forces; the suggestion, to his great satisfaction, came to nothing. He saw how perilous such a situation would be, and how it would necessarily embroil him with the Duke of York. But though this scheme failed, he was persuaded in February 1795 to accept the office of master-general of the ordnance with a seat in the cabinet; and as the only general officer in the cabinet, he was necessarily entrusted with the supervision of the defences of the country in preparation for the expected invasion of the French. From this work he was called by the news of the threatening attitude taken by the East India Company's officers in Bengal. The higher relative rank of the king's officers, and their consequent absorption of staff appointments, had filled the company's officers with resentment, and the prospect of the abolition of the company's European troops, which would drive many of them into the king's service, had caused them to form a powerful secret association. Affairs looked so threatening that Dundas urged Cornwallis to go again to India, and on 1 Feb. 1797 he was sworn in as governor-general and commander-in-chief. However, the tact of Sir Robert Abercromby, and certain concessions made by the court of directors, quieted the officers, and it was not found necessary for Cornwallis to leave England. More serious was the danger threatening the peace of England from the state of Ireland, and as early as May 1797 a report that Cornwallis was going to Ireland as commander-in-chief caused Lord Camden, the viceroy, to write him an enthusiastic letter of welcome (*Cornwallis Correspondence*, ii. 325, 326). The report was premature, but in May 1798 things had come to such a desperate pass that it was necessary to place Irish affairs under an experienced general and statesman with full powers. Cornwallis was begged to accept the two offices of viceroy and commander-in-chief. 'I will not presume to say,' wrote Pitt on hearing of his acceptance, 'how much I feel myself obliged to you for such a mark of your confidence in the present government. You have, in my opinion, conferred the most essential obligation on the public which it can perhaps ever receive from the services of any individual' (*ib.* ii. 350).

The viceroyalty of Cornwallis was marked by the suppression of the rebellion of 1798, and by the carrying of the Act of Union. Many symptoms showed that a great insurrection was in preparation, but only one man, Lord Castlereagh, the acting secretary to the lord-lieutenant, appreciated the greatness of the crisis. Lord Camden and the castle officials were quite unfitted to cope with events. The military forces were also in a bad condition. The troops were chiefly English and Scotch militia, and their want of discipline had caused Sir Ralph Abercromby to resign in despair [see ABERCROMBY, SIR RALPH], and since his resignation matters had gone from bad to worse. The insurrection was fixed for 23 May, but Lord Castlereagh was informed of the whole plan, and had the leaders of the rebellion, notably Lord Edward FitzGerald and the Sheares, arrested before the appointed day. Nevertheless the rebellion did break out. Esmonde took Prosperous, and Father Murphy Enniscorthy and Wexford. These successes terrified the castle officials, and Cornwallis was sent over to suppress the rebellion. He reached Dublin on 20 June, and on the very next day Major-general John Moore, after co-operating in Lake's victory at Vinegar Hill, entered Wexford. Cornwallis had still much to do to quiet Ireland. The bands of rebels were speedily hunted down, and the rebellion kept from spreading. On 22 Aug. the serious news arrived at Dublin that General Humbert had landed at Killala Bay, and the viceroy at once started to command the troops which were directed against him. The French were only eleven hundred strong, yet on 27 Aug. they defeated the first army which came against them under General Hutchinson at the battle of Castlebar, better known as the 'Castlebar Races.' The French, in spite of their victory, found themselves badly supported, and on 9 Sept. General Humbert surrendered to Cornwallis with all his men. This success finally ruined the last hope for the Irish rebels, and it remained only to pacify the country. In this labour he followed one simple rule, namely, to punish the ringleaders, and spare their unfortunate dupes.

The clemency of his character was shown in this policy, but he saw that it was necessary to do something more to assure the peace of Ireland; he saw that it was necessary to stamp out the corruption of officials as sternly in Ireland as in India; he saw that the parliament of Ireland did not represent the people of Ireland, and was useless from a practical point of view for business, and he therefore became an ardent advocate for catholic emancipation and the abolition of the Irish parliament.

In carrying the Act of Union more credit must rest with Lord Castlereagh than with Cornwallis; but nevertheless Castlereagh could not have done what he did without the viceroy's active help and steady support. As early as 12 Nov. 1798 the Duke of Portland [see BENTINCK, WILLIAM HENRY CAVENDISH, third DUKE OF PORTLAND] sent over the first scheme of the articles of union to Dublin, and from that time the question received the viceroy's unceasing attention. The measure was at once introduced into the Irish House of Commons, but to the surprise of the government the opposition appeared in strength, and on 22 Jan. 1799, a motion of Mr. George Ponsonby, 'That the house would be ready to enter into any measure, short of surrendering their free resident and independent legislature, as established in 1782,' was carried by 107 to 105. This defeat did not discourage Lord Castlereagh, and he prepared, by boldly bribing with titles, places, and money, especially with money in the shape of compensation for borough influence, to win a majority for the Act of Union. Cornwallis loathed this trafficking for votes, and left it to his subordinate, but he supported him consistently, and passed his word for the fulfilment of the promises which Castlereagh made. He took far more interest in Castlereagh's grander scheme for the establishment of the Roman catholic church in Ireland, and believed firmly that if the invidious laws against the catholics were repealed, when the union was an accomplished fact, peace and quiet would be restored to the country. Castlereagh's bribery was successful, and on 7 June 1800 the Union Bill passed the Irish House of Commons by 153 to 88. Cornwallis had still many difficulties to contend with, for the government, or rather the king, declined at first to fulfil the pledges which he had had to make in order to get the bill carried, and when he found that such was the case he as a man of honour felt it necessaryto resign. He announced this resolve in a manly letter, dated 17 June 1800 (*Cornwallis Correspondence*, iii. 262-6). The government on receiving this letter at once gave in, and all the new peerages and promotions in the peerage which Cornwallis had promised were duly conferred. But the question of catholic emancipation, which he had still nearer his heart, was not to be carried, and as soon as he heard that the king had refused to hear of emancipation, and that Pitt had resigned, he at once resigned both the viceroyalty and his post as master-general of the ordnance. His words in announcing his retirement to General Ross, in a letter of 15 Feb. 1801, are striking: 'No consideration could induce me to take a responsible part with any administration who can be so blind to the interest, and indeed to the immediate security of their country, as to persevere in the old system of proscription and exclusion in Ireland' (*ib.* iii. 337). He had, however, to wait until May, when his successors, Lord Hardwicke and Sir William Medows, came over to Ireland, and he then hurried back to his seat in Suffolk, Culford, intending to retire for ever from public life.

In July 1801, however, he received the command of the important eastern district, with his headquarters at Colchester, and in October he was appointed British plenipotentiary to negotiate peace with Bonaparte. He left Dover on 3 Nov., and after an interview with the first consul at Paris, he proceeded to Amiens to negotiate the treaty with the French plenipotentiary, Joseph Bonaparte. This mission was the most unfortunate which Cornwallis ever undertook. He was no diplomatist; had partly forgotten his French (see *Diary of Sir George Jackson, K.C.H.*); and was no match for Joseph Bonaparte, who was throughout cleverly prompted by Talleyrand. But in truth both nations wanted peace, though the plenipotentiaries wrangled until 27 March 1802, when the treaty of Amiens was signed. By it England surrendered all her conquests except Ceylon and Trinidad, which Holland and Spain were compelled to cede to her, and France lost nothing. Other questions were slurred over, and the treaty was in fact rather a truce than a peace.

On his return from France, Cornwallis retired to Culford, where he lived a peaceful life for three years until a demand was suddenly made upon him to go to India again as governor-general and commander-in-chief. He felt that it was a desperate thing for a man of sixty-six to undertake such a task, but his sense of duty forbade him to refuse, and he left England in March 1805. He found the country much changed when he landed at Calcutta on 29 July. The policy of Lord Wellesley and the victories of Harris over Tippoo, and of Lake and Sir Arthur Wellesley over the Mahrattas, had established

the company's power in India on a larger and grander basis. But the question naturally suggested itself whether it were possible for the company to hold safely such a vast extent of country. History has shown that Lord Wellesley was right; and his grand schemes have been justified. But in 1805 the news of Monson's defeat by Holkar had just arrived, and the company, whose revenues were diminishing while its territories were extending, desired to draw back from the position of honour into which Lord Wellesley had forced it. Cornwallis landed with the express intention of at once making peace with both Scindia and Holkar, and he wrote the day after his arrival to Lord Lake: 'It is my earnest desire, if it should be possible, to put an end to this most unprofitable and ruinous warfare' (*Cornwallis Correspondence*, iii. 532). With this intention he started up the Ganges in order to be upon the scene of action, and expressed his views in his last despatch written while upon the river on 19 Sept. (*ib.* iii. 546–54). These views were not, however, carried out [see LAKE, GERARD, VISCOUNT, and BARLOW, SIR GEORGE HILARO], for a few days later his powers of mind seemed to fail, and he began to lose consciousness. He was landed at Ghazipore, but did not gain strength, and died there on 5 Oct. 1805. Every honour that could be paid to the memory of Cornwallis was paid; a mausoleum was erected over his remains at Ghazipore, which has ever since been kept in repair by the Indian Government; statues were erected to him in St. Paul's Cathedral, at Madras, and Bombay, and 40,000*l.* was voted to his family by the court of directors. He deserved these honours, for if not a man of startling genius, he was a clear-sighted statesman and an able general, as well as an upright English gentleman.

CHARLES, the only son (*b.* 1774), became second marquis and third earl, married Louisa, daughter of the fourth Duke of Gordon, had five daughters, and died 16 Aug. 1823, when the marquisate expired. James Cornwallis [q. v.] became fourth earl.

[The Correspondence of Charles, 1st Marquis Cornwallis, ed. by Charles Ross, 3 vols. 1859, is the storehouse of facts on his career: the originals of the letters contained in it are in the Record Office; see also Kaye's Lives of Indian Officers; Wilks's Historical Sketches of the South of India for the Mysore war; and the Castlereagh Despatches for his Irish policy and government.]

H. M. S.

CORNWALLIS, FREDERICK, D.D. (1713–1783), archbishop of Canterbury, seventh son of Charles, fourth lord Cornwallis, was born on 22 Feb. 1713. He was a twin brother of General Edward Cornwallis, and Cole relates that 'both the brothers at Eton school were so alike that it was difficult to know them asunder.' From Eton Frederick proceeded to Christ's College, Cambridge, of which he became a fellow (B.A. 1736, D.D. 1748). Cole says he 'was my schoolfellow and contemporary at the university, where no one was more beloved, or bore a better character than he did all the time of his residence therein: during which time, towards the latter end of it, he had the misfortune to have a stroke of the palsy, which took away the use of his right hand, and obliged him to write with his left, which he did very expeditiously; and I have often had the honour to play at cards with him, when it was wonderful to see how dexterously he would shuffle and play them.' In 1740 he was presented by his brother to the rectory of Chelmondiston, Suffolk, with which he held that of Tittleshall St. Mary, Norfolk; and afterwards he was appointed one of the king's chaplains-in-ordinary. He was appointed a canon of Windsor by patent dated 21 May 1746, and on 14 Jan. 1746–7 he was collated to the prebend of Leighton Ecclesia in the church of Lincoln.

On 19 Feb. 1749–50 he was consecrated bishop of Lichfield and Coventry, and on 14 Nov. 1766 he was nominated dean of St. Paul's. Soon after the death of Dr. Secker, he was appointed by the crown to succeed that prelate as archbishop of Canterbury. His election took place on 23 Aug. 1768, and he was enthroned at Canterbury on 6 Oct. following. He died at Lambeth Palace, after a few days' illness, on 19 March 1783, and was buried on the 27th in a vault under the communion-table in Lambeth Church.

He married on 8 Feb. 1759 Caroline, daughter of William Townshend, third son of Charles, second viscount Townshend, but had no issue. She survived till 17 Sept. 1811.

Cornwallis, though inferior in learning to many of his predecessors, was much respected and beloved in his diocese. Hasted, the historian of Kent, writing from Canterbury, says: 'The archbishop gives great satisfaction to everybody here: his affability and courteous behaviour are much taken notice of, as very different from his predecessors.' At Lambeth Palace, from the instant he entered its walls, the invidious distinction of a separate table for the chaplains was abolished, and they always sat at the same board with himself. His hospitality was princely, especially on public days, it being formerly the custom for the archbishops of Canterbury, when resident at Lambeth Palace, to keep a public table one day in every week during

the session of parliament. At one period Cornwallis was the object of some censure, because his lady was in the habit of holding routs on Sundays.

He published four single sermons, and contributed verses to the university collections on the marriage of the Prince of Orange (1733) and the marriage of Frederick, prince of Wales (1736). His portrait has been engraved by Fisher, from a painting by Dance.

[Gent. Mag. xlviii. 438, liii. pt. i. pp. 273, 279, 280; Hasted's Kent, iv. 760; Manning and Bray's Surrey, iii. 507; Cooke's Preacher's Assistant, ii. 90; Nichols's Lit. Anecd.; Nichols's Illustr. of Lit.; Brydges's Restituta, iv. 262; Evans's Cat. of Engraved Portraits, Nos. 2573–2574; Cat. of Printed Books in Brit. Mus.; Hollis's Memoirs, i. 429; Cole's Athenæ Cantab. C. ii. 214; Le Neve's Fasti (Hardy), i. 30, 558, ii. 175, 316, iii. 408; Sketches from Nature, in high preservation (1779), p. 46; Browne's Lambeth Palace, p. 162.] T. C.

CORNWALLIS, JAMES, fourth Earl Cornwallis (1742–1824), bishop of Lichfield and Coventry, was the third son of Charles, first earl Cornwallis, by Elizabeth, daughter of Charles, viscount Townshend, and the younger brother of Charles, first marquis Cornwallis [q. v.] He was born in Dover Street, Piccadilly, London, on 25 Feb. 1742, and was educated at Eton and Christ Church, Oxford, where he graduated B.A. in June 1763, afterwards being given a fellowship at Merton, from which college he took the M.A. degree in 1769. On ceasing residence at Oxford he entered as a member of the Temple, and intended practising at the bar, but on the advice of his uncle, Frederick Cornwallis, archbishop of Canterbury, he altered his mind and took holy orders. He commenced his career in the church by acting as chaplain to his cousin, Lord Townshend, lord-lieutenant of Ireland, till in 1769 he was presented by his uncle to the living of Ickham, Kent, to which that of the neighbouring parish of Adisham was added in the following year. In this same year (1770) he was made a prebend of Westminster, rector of Newington, Oxford, and then of Wrotham, Kent. On receiving this last appointment he resigned the livings of Ickham and Adisham, but six months later he was for the second time inducted as rector of Ickham, a dispensation having been granted allowing him to hold the rectory of Wrotham conjointly with that of Ickham and the chapel of Staple. In 1773, having in the meantime again resigned the living at Ickham, he became, still by his uncle's patronage, rector of Boughton Malherbe in the same county. From being a prebend of Westminster he was preferred in 1775 to the deanery of Salisbury, while he continued to hold his parochial cures, and at about the same time he received the honorary degree of D.C.L. from his university. In 1781 he was consecrated bishop of Lichfield and Coventry, and then at length retired from his Kentish livings. On the translation of Bishop Douglas of Carlisle to the see of Salisbury in 1791, Cornwallis succeeded him as dean of Windsor, a position which three years later he exchanged for that of dean of Durham.

In August 1823 the second Marquis Cornwallis died, and the marquisate becoming extinct, the earldom reverted to his uncle the bishop, who was now in his eighty-second year. On 20 Jan. 1824 he died at Richmond, Surrey. He had been bishop of Lichfield for nearly fifty-three years, and was buried in his cathedral.

In 1771 he married Catharine, daughter of Galfridus Mann of Newton and Boughton Malherbe, and sister of Sir Horace Mann, by whom he became the father of two daughters and a son James, who succeeded to the title.

He published at intervals five sermons (1777, 1780, 1782, 1788, 1811).

[Add. MS. 19167, fol. 142 (inaccurate in some respects); Gent. Mag. August 1823 and August 1824; Hasted's Kent, ii. 245, 432, and iii. 669, 672; Cat. of Oxford Graduates, p. 152.] A. V.

CORNWALLIS, JANE, Lady Cornwallis (1581–1659), was the daughter of Hercules Meautys of West Ham, Essex, by Philippe, daughter of Richard Cooke of Gidea Hall, in the same county. She became, in 1608, the second wife of Sir William, elder son of Sir Thomas Cornwallis [q. v.] of Brome, Suffolk. Her husband died in 1611, leaving issue by her an only son, Frederick, who was created Lord Cornwallis. In 1613 she married Sir Nathaniel Bacon, K.B., of Culford, Suffolk, where she died on 8 May 1659.

Her 'Private Correspondence' between 1613 and 1644 was published at London in 1842, 8vo.

There is a full-length portrait of her at Audley End.

[Pref. to Cornwallis Correspondence; Addit. MS. 19079, f. 92 *b*, 95, 96 *b*.] T. C.

CORNWALLIS, Sir THOMAS (1519–1604), comptroller of the household, was the eldest son of Sir John Cornwallis, steward of the household to Prince Edward, son of Henry VIII, by his wife Mary, daughter of Edward Sulyard of Otes, Essex. He was knighted at Westminster on 1 Dec. 1548, and in the following year was sent to Norfolk, with the Marquis of Northampton, Lord

Sheffield, and others, to quell the insurrection, which was headed by Robert Ket the tanner. Though they contrived to take Norwich, that city was shortly afterwards retaken by the rebels, when Lord Sheffield was killed and Cornwallis taken prisoner. Upon the defeat of the rebels by the Earl of Warwick and the German mercenaries he regained his liberty. In 1553 he served the office of sheriff of Norfolk and Suffolk, and upon the death of Edward VI repaired to Framlingham to offer his assistance to Mary. In October of the same year he was commissioned with Sir Robert Bowes to treat with the Scotch commissioners for the purpose of settling the differences between the two kingdoms, and the treaty of Berwick was signed by them on 4 Dec. (*Cal. of State Papers*, Dom. 1601–3, Addenda, 1547–67, p. 430). In January 1554 Cornwallis and Sir Edward Hastings were sent by the queen to Dartford in order to confer with Sir Thomas Wyatt, whom they were instructed to tell that she 'marvelled at his demeanour,' 'rising as a subject to impeach her marriage.' When Courtenay in the following month deserted Sir John Gage and fled to Whitehall on the arrival of Wyatt, crying 'Lost! all is lost,' it was Cornwallis who rebuked him by saying, 'Fie, my lord, is this the action of a gentleman?' In March Cornwallis served on the commission for the trial of Wyatt, who after a short respite was beheaded on 11 April 1554 (Holinshed, 1587, pp. 1103–4). In the previous February Cornwallis had been despatched with Sir Richard Southwell and Sir Edward Hastings to bring the Princess Elizabeth back from Ashridge in Hertfordshire, whither she had retired in 1553. Though suffering from illness they compelled her to rise from her bed, and by slow stages of six or seven miles a day brought her to London. When it was suggested, with a view of excluding her from the succession, that the princess should be sent out of England, Cornwallis made a successful protest in the council against the scheme. In 1554 he was appointed treasurer of Calais, a post which he retained until his recall, some two months before the town fell into the hands of the French in January 1558. On 25 Dec. 1557 he was made comptroller of the household in the place of Sir Robert Rochester (Strype, vi. 23), and in the following month was elected one of the members for the county of Suffolk. Upon the accession of Elizabeth he was removed from his post in the household as well as from the privy council, and thereupon retired to his Suffolk estates and rebuilt Brome Hall. Being a staunch papist and a trusted servant of the late queen, he was naturally an object of suspicion to Elizabeth's ministers. On the appearance of symptoms of disaffection among the catholic nobles in 1570, Lord Southampton, one of the intended leaders of the insurrection, and Cornwallis were at once arrested. Shortly afterwards the threatened danger of a war with France was averted, and they were then set at liberty. In 1567 Cornwallis attended a conference on religious matters, the result of which was that on 20 June he made his humble submission to the queen, and 'entreated pardon for his offence in having withstood her laws for establishing true religion' (*Cal. of State Papers*, Dom. 1547–80, p. 293). He seems, however, to have sadly relapsed, for in 1578 various complaints were made of his conduct, among others that he 'shared in drunken banquetings of bishops' servants, and made scoffing excuses for coming to church' (*ib.* Add. 1566–79, p. 551). In a letter, however, to Lord Burghley, dated 9 July 1584, Cornwallis asserts that 'no action of his life discovers a disobedient or unquiet thought towards her majesty,' and transmits a copy of his letter to the bishop of Norwich justifying his non-attendance at church (*ib.* 1581–90, p. 190). His name heads the list of recusants for 1587 (Strype, xii. 597). He died on 28 Dec. 1604 in the eighty-sixth year of his age, and was buried in the church at Brome, where a monument was erected to his memory. With regard to his age there is some doubt, as it is stated in 'Excursions through Suffolk' (p. 22) that 'his portrait when at the age of seventy-four, in 1590, hangs in the dining-room.' This portrait is unfortunately no longer there, but was sold with the rest of the family relics at Brome Hall in 1825–6. Cornwallis married Anne, the daughter of Sir John Jerningham of Somerleyton, Suffolk, by whom he had two sons and three daughters. William, his eldest son, was knighted at Dublin on 5 Aug. 1599 for his services in Ireland under Robert, earl of Essex, and was the father of Sir Frederick Cornwallis, bart., who on 20 April 1661 was created Baron Cornwallis of Eye for his fidelity to Charles I. Of the younger son, Sir Charles Cornwallis, a separate notice is given. The suspicions of Sir Thomas's complicity with the French when treasurer of Calais, which are recorded in the lines,

Who built Brome Hall? Sir Thomas Cornwallis.
How did he build it? By selling of Calais,

appear to be quite unfounded; for in a letter written at Calais on 2 July 1557, Cornwallis warned the queen of the weakness of the garrison, and entreated that a larger force should be immediately sent over.

[Collins's Peerage (1812), ii. 544–6, 548–50; Burke's Extinct Peerage (1883), pp. 137–8; Edmondson's Baronagium Genealogicum, iii. 289; Cobbett's State Trials (1809), i. 862–70; Froude's History of England, v. 206–15, vi. 161–2, 178, 192, 490, vii. 17, x. 71–5; Strype's Works (1820–40), v. 128, 337, vi. 23, 125, 160, ix. 164, xii. 597; Speed (1611), pp. 816, 819, 821–2; Calendar of State Papers, Scotland, i. 103, Domestic Addenda, 1547–65, p. 430; Excursions through Suffolk (1819), ii. 21–3; Notes and Queries, 4th ser. i. 505–6, 7th ser. i. 69, 152; Official Return of Lists of Members of Parliament, pt. i. p. 398.] G. F. R. B.

CORNWALLIS, THOMAS (1663–1731), commissioner of lotteries, fourth son of Charles, second lord Cornwallis, by his wife Margaret Playsted, was born in Suffolk on 31 July 1663. In April 1676 he, together with his elder brother William, was admitted a fellow-commoner of Corpus Christi College, Cambridge, under the tutorship of Mr. Lane. To the latter's inspiration are possibly due some creditable Latin elegiacs signed by Cornwallis, which appeared in the 'Epithalamium . . . ab Academia Cantabrigiensi decantatum,' on the occasion of the marriage of the Prince of Orange with the Princess Mary (Camb. 1677). On leaving Cambridge, where he apparently took no degree, Cornwallis obtained a commission in the guards, and some years later succeeded his brother Frederick in the command of the independent company in Jersey. In 1709 the system of parliamentary lotteries was introduced, and Cornwallis is credited with having been the original projector. The scheme was briefly as follows: 150,000 tickets were to be sold at 10*l.* apiece, making 1,500,000*l.*, the principal of which was to be sunk and 9 per cent. allowed on it during thirty-two years: 3,750 of the tickets were prizes varying in value from 1,000*l.* to 5*l.* per annum; the remainder were blanks, of which there were therefore thirty-nine to one prize, but each blank was entitled to 14*s.* per annum for thirty-two years. This scheme proved a great popular success, and was the foundation of all the subsequent state lotteries, which continued to be set on foot in every session of parliament till 1824. Cornwallis was annually appointed a commissioner of lotteries up to the year of his death, which occurred in St. James's Street on 29 Dec. 1731 (*Gent. Mag.* 1731, p. 540).

Cornwallis was twice married; first, to Jane, widow of Colonel Vernam, and secondly, to Anne, daughter of Sir Hugh Owen and widow of John Barlow of Laurenny, Pembrokeshire.

[Masters's Hist. of Corp. Chr. Coll. Camb. p. 271; Walcott's Westminster, App. p. 39; Encyclop. Met. sub voc. 'Lotteries.'] A. V.

CORNWALLIS, Sir WILLIAM (*d.* 1631?), knight and essayist, elder son of Sir Charles Cornwallis [q. v.], knight and ambassador in Spain in the reign of James I, by his first wife, Elizabeth, daughter of Thomas Farnham of Fincham in Norfolk, married on 26 Aug. 1595 Catherine, daughter of Sir Philip Parker of Erwarton, Suffolk, by whom he had his eldest son, Charles, and other children. He appears to have been knighted in 1602. He was a friend of Ben Jonson, and employed him to write 'Penates, or a Private Entertainment for the King and Queen,' on the occasion of their visit to his house at Highgate on May-day, 1604. His essays are written in imitation of Montaigne, but lack the sprightliness of the French author. Cornwallis spent his life in studious retirement. His works are: 1. 'Discourses upon Seneca the tragedian,' 1601, 16mo, 1631. 2. 'Essayes by Sir W. Cornewaleys' (E. Mattes), 1st part 1600, 2nd part 1610, 16mo and 12mo, 1616 4to, two parts with a frontispiece 1617, and 1632 small 8vo, with the essays upon Seneca, 1631. 3. 'The Miraculous and Happy Union between England and Scotland,' 1604, 4to. 4. 'Essays on certain Paradoxes,' 2nd edit. enlarged twenty-four leaves, not paged, 1617, 4to; one of these essays, 'The Praise of King Richard III,' is reprinted in the 'Somers Tracts,' iii. 316, edit. 1810. 5. 'Essays or Encomiums,' 1616, 1626. 6. Verses in Sylvester's 'Lacrymæ Lacrymarum' on the death of the Prince of Wales, and lines on the monument of Lucy, lady Latimer, in Hackney Church; this lady was the wife of Sir William Cornwallis (died 1611), uncle of the essayist, who is therefore generally described as the younger. In the 1632 edition of the 'Essays,' published after the author's death, there is a print of two men sitting and writing, supposed to represent Sir Charles and Sir William Cornwallis, his son.

[Davy's MS. Athenæ Suffolc. i. 142; Collins's Peerage of England (Brydges), ii. 547; Wood's Athenæ Oxon. (Bliss), ii. 613; Page's Supplement to the Suffolk Traveller, p. 5; Grainger's Biog. Hist. (ed. 1775), ii. 333, 334.] W. H.

CORNWALLIS, Sir WILLIAM (1744–1819), admiral, fourth son of Charles, fifth lord and first earl Cornwallis, was born on 20 Feb. 1743-4, and entered the navy in 1755, when his first service was on board the Newark, in the fleet sent to North America under Boscawen. Afterwards, in the Kingston, he was present at the reduction of Louisbourg in 1758, and in the Dunkirk at the battle of Quiberon Bay. The Dunkirk was shortly afterwards sent to the Mediterranean, and in December 1760 Cornwallis

was moved into the Neptune, the flagship of Rear-admiral Saunders, by whom, on 5 April 1761, he was appointed lieutenant of the Thunderer with Captain Proby, in which, on 17 July, he assisted in the capture of the Achille of 64 guns off Cadiz. In July 1762 he was promoted to be commander of the Wasp sloop; in October was removed to the Swift, in which he continued till April 1765, when he was posted to the Prince Edward, which ship he paid off in May 1766. He was shortly afterwards appointed to the Guadeloupe frigate, which he commanded in the Mediterranean and on the home station till 1773; and in 1774 was appointed to the Pallas, in which he was employed on the west coast of Africa till 1776; during the latter part of the period, in arresting the ships of the American colonies, which, in that out-of-the-way locality, had established a trade in powder (Cornwallis to sec. of the admiralty, Sierra Leone, 30 Jan. 1776). He then went to the West Indies, and sailed from Jamaica in September with a convoy of 104 merchant ships. Partly from bad weather, and still more from the carelessness and obstinacy of the masters, the convoy separated, and the Pallas arrived in the Channel with not more than eight or ten sail in company. The merchants, owners of the ships, made vehement complaints, and Cornwallis was compelled, in his defence, to enter into a detailed account of the misconduct of the masters, on whom the blame ultimately fell.

Early in 1777 he was appointed to the Isis of 50 guns on the North American station, with Lord Howe, by whom he was transferred for a short time to the Bristol; was then sent home in command of the Chatham, March 1778; was moved into the Medea, May 1778; and on 5 Aug. was appointed to the Lion of 64 guns. In her, in the following spring, he went out to the West Indies in charge of convoy, and arrived at St. Lucia on 3 April 1779. Here he joined Vice-admiral Byron, and took an important part in the battle of Grenada (6 July 1779). Owing to the confused way in which Byron rushed into action, the leading ships suffered severely, the Lion in an especial degree. She was almost entirely dismasted, and drifted to leeward, so that when the French fleet tacked and returned to St. George's Bay, their line cut her off from the English fleet. She ought to have proved no very difficult prize, but D'Estaing was fortunately too prudent to risk what might bring on a renewed engagement, and the Lion went off before the wind under such sail as she could set on the stumps of her lower masts. She reached Jamaica in safety, and, having refitted there, was in the following March sent, in company of the Bristol and Janus, to cruise in the windward passage. Off Monte Christi on 20 March he fell in with a French convoy under the escort of four ships of the line and a frigate, which gave chase, and in light baffling winds succeeded in overtaking and bringing him to action on the 21st. The unequal fight was maintained at intervals during the day, and was renewed the next morning; but on Cornwallis being joined by the Ruby of 64 guns and two frigates, the French drew off and rejoined the convoy. Three months later Cornwallis had been detached with a small squadron to see the West Indian trade safely through the gulf, and was on 20 June in the neighbourhood of Bermuda, when he sighted a convoy, which was in reality the fleet of transports carrying M. de Rochambeau and the French troops to North America, under the escort of nine ships of the line and a frigate, commanded by M. de Ternay. Cornwallis's force consisted of only two ships of 64 guns, and two of 50, with a 32-gun frigate; but De Ternay, probably judging that the interests at stake were too great to run any needless risk, made no serious effort to crush it, and the squadrons separated after a desultory interchange of fire (Beatson, *Memoirs*, v. 98, vi. 231; *Mémoires de Lauzun*, 1858, 327; Adolphe de Bouclon, *Liberge de Grandchain*, 266–70). Towards the close of the year Cornwallis returned to England, taking with him as a passenger in the Lion Captain Horatio Nelson, who was invalided from the command of the Janus. The two had already become intimate during their stay in Jamaica, and contracted a friendship which lasted through their lives (*Nelson Despatches*, i. 8, 33).

In the following spring the Lion formed part of the fleet under Vice-admiral Darby at the relief of Gibraltar. Cornwallis was shortly afterwards appointed to the Canada of 74 guns, and in August sailed for North America under the orders of Rear-admiral Digby. When the attempt to relieve York had proved futile, Digby placed the Canada, together with other ships, under the command of Sir Samuel Hood, who was returning to the West Indies. Cornwallis had thus a very important share in the engagement with De Grasse at St. Kitts on 26 Jan. 1782 [see Affleck, Sir Edmund], and afterwards took part in the actions of 9 and 12 April to leeward of Dominica. In August the Canada was ordered to England as one of the squadron under Rear-admiral Graves and a large convoy. The greater number of the men-of-war and merchant ships were overwhelmed in a violent hurricane on 16–17 Sept. (*Nau-*

tical Magazine, September 1880, xlix. 719) [see GRAVES, SAMUEL, LORD GRAVES; and INGLEFIELD, JOHN NICHOLSON]. More fortunate than most of her consorts, the Canada escaped with the loss of her maintop-mast and mizen-mast, and arrived in England in October.

In January 1783 Cornwallis was appointed to the Ganges, and two months later to the Royal Charlotte yacht, which command he held till October 1787. He was then appointed to the Robust, and in October 1788 to the Crown, with a broad pennant on being nominated commander-in-chief in the East Indies, where he arrived in the course of the following summer. The force under his command was small, though objected to by the French commodore as exceeding what had been agreed on, to whom Cornwallis replied that he knew of no such convention. Although the two nations were at peace, there was some jealousy of the French negotiations with Tippoo, which was intensified when war with Tippoo broke out and it was reported that he was supplied with munitions of war by French merchant ships. In November 1791 Cornwallis was lying at Tellicherry when he learned that the French frigate Résolue was leaving Mahé with two merchant ships in company. The Phœnix and Perseverance frigates, each more powerful than the Résolue, were ordered to search these ships for contraband of war. The Résolue refused to permit the search, and fired a broadside into the Phœnix, but after a short, sharp action, in which she lost twenty-five men killed and forty wounded, she struck her colours. The Perseverance had meantime examined the merchant ships, which, being found clear of contraband, were directed to pursue their voyage; but the Résolue, insisting on being considered as a prize, was taken into Tellicherry, whence Cornwallis sent her to Mahé. The French commodore, M. St. Félix, complained angrily of the conduct of the English, but made no further attempt to resist the right of search on which Cornwallis insisted, and the dispute finally merged in the greater quarrel that broke out between the two countries. On the first intelligence of the war Cornwallis seized on all the French ships within his reach, made himself master of Chandernagore, and, in concert with Colonel Braithwaite, reduced Pondicherry; shortly after which he sailed for England, which he reached in the spring of 1794. He had meantime, on 1 Feb. 1793, been promoted to be rear-admiral, and in May 1794 he hoisted his flag on board the Excellent for service in the Channel. On 4 July he was advanced to be vice-admiral, when he moved his flag to the Cæsar of 80 guns, and in December to the Royal Sovereign of 100 guns.

In the following June, still in the Royal Sovereign, and having with him four 74-gun ships and two frigates, he was cruising off Brest, when on the 16th, to the southward of the Penmarcks, he fell in with the French fleet under M. Villaret-Joyeuse, consisting of twelve ships of the line and as many large frigates, together with small craft, making an aggregate of thirty sail. Cornwallis was compelled to retreat. Two of his ships, the Bellerophon and Brunswick, proved to be very heavy sailers; in consequence of which, and a slight shift of wind to their advantage, the French were able to draw up in two divisions, one on each quarter of the English squadron. By the morning of the 17th they were well within range, and a brisk interchange of firing took place between their advanced ships and the rearmost of the English, especially the Mars, which suffered considerably in her rigging; so that Cornwallis, fearing she might be cut off, wore round to her support. This bold front led the French to suppose that the English fleet was in the immediate neighbourhood, a supposition which was confirmed by the English look-out frigate making deceptive signals, and by the fortuitous appearance of some distant sail. They bore up and relinquished the pursuit, leaving Cornwallis at liberty to proceed to Plymouth with intelligence of the French fleet being at sea. This escape from a force so enormously superior, and especially the bold manœuvre of the Royal Sovereign, raised the reputation of the vice-admiral to a very high pitch. But it is clear that had the French attacked seriously the English must have been overpowered, and so considered Villaret-Joyeuse loses even more credit than Cornwallis gains (JAMES, *Naval Hist.* 1860, i. 264; ELKINS, *Naval Battles*, p. 231).

In the following February (1796) Cornwallis was appointed commander-in-chief in the West Indies, and ordered to proceed to his station with a small squadron of ships of the line and a number of transports. In going down Channel the Royal Sovereign was fouled by one of these transports, and sustained such damage that, after seeing the convoy well to sea, Cornwallis judged it right to return. The admiralty disapproved of his doing so, and sent him an order to hoist his flag in the Astræa frigate and proceed to Barbadoes with all possible despatch. This order, conveyed—not, as has been said, in a private note from Lord Spencer, but—in a formal letter signed by the board, was

dated 15 March; and on the 16th Cornwallis replied, assuring their lordships of his 'readiness to proceed in the Royal Sovereign the moment her defects were made good, but that the very precarious state of his health obliged him to decline going out in a small frigate, a stranger to every person on board, without accommodation or any comfort whatever.' This refusal was considered an act of disobedience, and the admiralty ordered a court-martial. The court pronounced a censure on him for not pursuing the voyage in one of the other ships of the squadron, but acquitted him on the charge of disobeying the order to proceed in the Astræa, accepting, it would appear, his defence that he had remonstrated against the order; 'that his health would not permit him to go out under such circumstances, and that he would have resigned the command if the order had been made positive; but as to disobeying, he had no thought of it' (*Minutes of the Court-martial*). Notwithstanding his virtual acquittal, Cornwallis considered himself ill-treated by the admiralty, and requested permission to strike his flag. This was readily granted, and he had no further employment under that administration.

On 14 Feb. 1799 he was made admiral, and in 1801 succeeded Lord St. Vincent in command of the Channel fleet. He resumed the command when the war broke out again in 1803, but without any opportunity of distinction. In March 1806 he was superseded by Lord St. Vincent, and had no further service. On the extension of the order of the Bath in 1815, he was nominated a Grand Cross. He died on 5 July 1819.

Cornwallis is described as of middle size, stout and portly, and, though strictly temperate, as having a jovially red face, which procured for him among the seamen the nickname of 'Billy go tight.' He had, however, a wealth of other names, the most common of which was 'Blue Billy;' 'Coachee' and 'Mr. Whip' he is said to have owed to a habit of twiddling his forefinger and thumb (*Naval Chronicle*, xi. 100, 207, xvi. 114). These not ill-natured jokes point to his being a favourite, as is further illustrated by the story told of him when in the Canada, which, though incorrect in the details, is possibly founded on fact. The men, it is said, mutinied, and signed a round-robin declaring that they would not fire a gun until they were paid. Cornwallis turned the hands up and addressed them: 'My lads, the money cannot be paid till we return to port, and as to your not fighting, I'll just clap you alongside the first ship of the enemy I see, when the devil himself can't keep you from it.'

[Letters and official papers in the Public Record Office (the minutes of the court-martial have been printed, fol. 1796); Ralfe's Nav. Biog. i. 387; Naval Chronicle (with an engraved portrait of him, aged 30), vii. 1; Charnock's Biog. Nav. vi. 533. These memoirs are all exceedingly inaccurate in their details, and must be read with great caution.] J. K. L.

CORNYSSHE, WILLIAM (*d.* 1524?), musician, was a member of the Chapel Royal in the reigns of Henry VII and Henry VIII. The first information we have of him is derived from an entry in the Privy Purse Expenses of Henry VII on 12 Nov. 1493, when 13*s.* 4*d.* was paid to 'one Cornysshe for a prophecy.' On 26 Oct. 1502 he was paid 30*l.* for three pageants, and in the same year he received 13*s.* 4*d.* 'for setting of a carrall upon Cristmas day.' According to Stow (*Annales*, ed. 1615, p. 488) he was the author of a satirical ballad against Sir Richard Empson, which he wrote at the request of the Earl of Kent. This it was which probably led to his being imprisoned in the Fleet, where he wrote a short poem called 'A Treatise bitweene Trouth and Enformacon.' A manuscript copy of this is to be found in the British Museum (Royal MS. 18, D. 11), and a bad text of it is printed in Skelton's 'Pithy, Pleasaunt, and Profitable Workes' (1568), where it is classed among the newly collected works. The manuscript version of the poem is headed 'In the fleete made by me Wllm̃. Cornysshe, otherwise called Nyssewhete Chapelman wth the moost famost and noble Kyng henry the VIIth, his raigne the xixth yere the moneth of July,' and begins 'A. B. of E. how C. for T. was P. in P.,' which possibly may stand for 'A Ballad of Empson, how Cornysshe for Treason was Put in Prison.' The pseudonym 'Nyssewhete' is evidently formed from the author's name, 'wheat' being put as a synonym of 'corn.' The poem contains many bitter complaints against informers; it is of small literary value, but part of it, 'A Parable between Informacion and Musike,' is interesting from its use of musical terms. Whatever may have been the reason for his imprisonment, Cornysshe was before long released, and reinstated in his appointment, for his name occurs as having played before Henry VII at Richmond with Kyte and 'other of the Chapell' in 1508–9; and on the death of William Newark in the latter part of 1509, he became master of the children at a yearly salary of 26*l.* 13*s.* 4*d.* On 1 Jan. 1511 he received a sum of 5*l.*, and on 13 Feb. of the same year he played two prominent parts in a pageant at Westminster entitled 'The Golldyn Arber in the Arche Yerd of Plesyer.' For his dresses in this perform-

ance 14 yards of stuff were allowed for a gown and bonnet, and 46½ yards of green satin for another gown. Cornysshe and his colleague Crane's [q. v.] dresses were decorated with three hundred letters 'H. K.,' but the mob on this occasion was so unruly that most of the costumes, including those of the sub-dean and two gentlemen of the chapel, were quite spoilt. In the same year Cornysshe played at Greenwich in Gibson's pageant 'The Dangerus Fortrees,' in which 16¾ yards of white satin were allowed for his dress. On 12 March 1512, for some unexplained reason, Cornysshe and Sir John Kyte entered into a recognisance for the repayment of a loan of 2,500*l.* from James Harrington, dean of York, but the whole sum was repaid by 2 July in the same year. In December 1513, when the court was at Windsor, Cornysshe received 20*s.* for singing 'Audivi' on Allhallows day. As master of the children it was part of Cornysshe's duty to provide the Chapel Royal with choristers, for which purpose he had, as was long the custom, wide powers of forcing children with suitable voices into the chapel. The Privy Purse Expenses of Henry VIII's reign contain many entries as to the costs paid to Cornysshe, e.g. in April 1514, 66*s.* 8*d.* was paid to him for teaching, finding, and apparelling Robert Philip, child of the chapel, for half a year; in June 1514 he received 33*s.* 4*d.* for 'finding of 2 children;' in July 1517 he was paid 33*s.* 4*d.* for finding and teaching William Saunders, 'late a child of the chapel,' for one quarter, and 20*d.* a week when the king keeps no household; and in May 1518 he received board wages for ten children at 8*d.* a week. His duties as master of the children seem at one time to have nearly led him into a dispute with Wolsey, for from a letter to the latter from Pace, dated 25 March 1518, there appears to have been a chorister in the cardinal's chapel whom Cornysshe wished to secure for the Chapel Royal. Pace informs Wolsey that the king 'hath plainly shown unto Cornysche that your Grace's chapel is better than his,' but Wolsey took the hint and surrendered the boy, for on 1 April Pace writes: 'Cornysche doth greatly laud and praise the child of your chapel sent hither, not only for his sure and cleanly singing, but also for his good and crafty descant, and doth in like manner extol Mr. Pygote for the teaching of him.' In the earlier of these letters we also learn how on a royal progress from Reading to Abingdon, where fodder was likely to run short, Cornysshe 'made a merry supplication unto the King's grace for a bottle of hay and an horseloaf.' It was also the duty of the master of the Chapel Royal to prepare and perform interludes and masques, generally at Christmas and Twelfth Night. At Christmas 1514 'The Tryumph of Love and Beauty' was written and presented by Cornysshe and others of the chapel at Richmond, for which the king gave him 'a ryche rewarde out of his owne hand, to be dyvyded with the rest of his felows,' as he himself recorded in an autograph roll of the expenses of the revels. He seems to have been in high favour, for in November 1516 he received a reward of 200*l.*, the usual payment for playing before the king with the children of the chapel being 6*l.* 13*s.* 4*d.* On 6 Jan. 1515 he played at Greenwich in Gibson's pageant 'The Pavyllyon on the Plas Parla,' and on 6 Jan. 1516 at Eltham he played the part of Calchas, dressed in 'a mantel and bishop's surcoat,' in 'The Story of Troylous and Pandor.' In the same play he took the part of a herald, the dresses he received in the whole piece being entered as a mantle, a surcoat of yellow sarcenet, a coat armour, a garment of black sarcenet, and a bonnet. In another pageant, 'The Garden of Esperance,' it is recorded that 16 yards of black sarcenet and 52½ yards of green sarcenet were used for his clothes, and after the entertainment the king gave him three gowns of black, red, and green sarcenet and two coat armours which had been worn by the performers. In 1518 Cornysshe received 18*l.* 2*s.* 11½*d.* for two pageants at Greenwich, and in August 1520 a masque by him was played before Henry at New Hall, Essex. In the same year he accompanied the king, with ten of the children of the chapel, to the Field of the Cloth of Gold, where he was entrusted with the devising of the pageants at the banquet. For the diet of the children during their absence (sixty-two days) he was paid 2*d.* per diem. In 1522, when the emperor visited Henry at Greenwich, Cornysshe again devised the revels; his name also appears on the list of persons whose houses were occupied by the visitors. He must have been in affluent circumstances, as he is put down as possessing eight feather beds (*Rutland Papers*, ed. Jerdan, Camden Soc. 82). His duties seem to have been multifarious, for in 1516 he was paid 100*l.* for repairs at Greenwich, and in the same year 36*l.* 10*s.* for 'paving gutters of lead for urinals and other necessaries at Greenwich.' On 10 Aug. 1523 Cornysshe obtained a grant of the corrody in the monastery of Thetford, *vice* John Lloyd deceased (also a member of the Chapel Royal), and ten days later a grant in survivorship was issued to him, his wife Jane, and Henry his son, of the manor of Hylden, Kent. The Thetford corrody does not seem to have been valuable,

as it is recorded in 1524 that 3*s.* 4*d.* was paid to Cornysshe by the prior. He also owned a corrody in the monastery of Malmesbury. The exact date of his death is unknown, but he was dead in November 1524, when the Malmesbury corrody was granted to Edward Weldon. Of his music not much remains. Four pieces by him are printed in Wynkyn de Worde's collection of twenty songs (1536), and other songs for two, three, and four voices are to be found in the British Museum (Add. MSS. 5465 and 31922). He seems to have been principally a composer of secular music, and set several poems by Skelton. Of his church music there are extant the medius part of a 'Salve Regina' (*Harl. MS.* 1709, fol. 51 *b*), and a setting for four voices of Skelton's 'Wofully Araid' (*Add. MS.* 5465, fol. 63 *b*). Hawkins (*History of Music*, iii. 2) has reprinted two of the songs from the latter manuscript, in which Cornysshe is described as 'John Cornysshe, Junior.' This has led Hawkins and other writers to conclude that there were two contemporary composers of the same name, but it seems probable that this was not the case, especially as the 'Libri Computi' of Magdalen College chronicle the payment of 27*s.* 7*d.* in 1502–3 to 'Cornysshe, pro hymnali,' and in 1508–9 of 7*s.* 7*d.* to Thomas Cornysshe 'pro scriptura 13 tabularum pro æde sacra,' and in the British Museum (Add. MS. 5665) is a motet 'Dicant nunc Judei,' signed Johannes Cornysshe. The suffix 'Junior' was therefore most likely added to distinguish William Cornysshe from these individuals, either of whom may have been his father.

[Most of the facts as to Cornysshe are to be found in the Calendars of State Papers, Henry VIII, Domestic Series; Collier's Hist. of Dramatic Poetry, ed. 1879; Magd. Coll. Registers, ed. Bloxam, ii. 263; Skelton's Works, ed. Dyce, 1843; Archæologia, xli. 371–86; Tanner's Bibliotheca; authorities quoted above.] W. B. S.

CORPRE CROMM (Corpre the bent or stooping), Saint (*d.* 900), became abbot of Clonmacnois in 886, in succession to Maeldari, who died in that year. He was regarded as the 'chief ornament of his age and country, a cherisher and promoter of religion,' or, as the 'Lebar Brecc' has it, 'the head of piety and charity in Ireland in his time.' The 'Martyrology of Donegal' in giving his pedigree represents him as the son of Feradach, a descendant in the fourth generation of Mainè Mor, from whom were the Ui Mainè of the race of Colla da Chrioch, but this is a very strange mistake. The author has, in fact, supplied the saint with a pedigree belonging to a totally different person, who bore the name of Corpre Cromm, but was a layman, not an ecclesiastic. He was a prince of Ui Mainè who flourished three centuries earlier, having been a contemporary of St. Ciaran of Clonmacnois [q. v.], who died in 549, and to whom he made several grants for the benefit of his monastery. The 'Book of Leinster,' in which Corpre is styled correctly 'Episcopus,' gives a brief notice of his parentage, and he is there stated to have been the son of Decill, son of Adsluag, son of Aelbad.

In the church of Clonmacnois he gathered round him a band of twelve presbyters, the number being suggested, as Bishop Reeves has observed, in this and other instances, by the desire which prevailed in the early ages of christianity to imitate even the accidental features of the apostolic system.

In 895 he was engaged in holding a 'synod of seniors,' or learned men, at Inis Aingean (now Hare Island) in Loughrea on the Shannon, some nine miles higher up the river than Clonmacnois. Here St. Ciaran [q. v.], the founder of that famous monastery, had erected his first church. The synod was rudely interrupted by a party of Connaughtmen, who had made an inroad into Westmeath. They showed entire disregard to the sanctity of the bishop and of the shrine of St. Ciaran which he had with him, and in the tumult which took place the island was profaned by murder. In the community of Clonmacnois, however, Bishop Corpre was held in such reverence that the anniversary of his death was observed as a festival, and his memory was perpetuated by an inscription in the Irish language, described by Dr. Petrie as still to be seen there, and containing the words, 'Pray for Corpre Cromm.' Though few particulars of his life have been preserved, he is well known in Irish hagiology in connection with the story of the apparition of King Moelsechlainn. Thus the 'Four Masters,' in recording his death, add that 'it was to him the spirit of Moelsechlainn showed itself.' The legend is of considerable antiquity, being found in the 'Lebar Brecc,' a compilation of the fourteenth century. It was intended to enforce on kings the duty of liberality to the church, the only alleviation to his sufferings which the king of Ireland enjoyed after death being derived from the ring and the shirt which he had bestowed in his lifetime. It further proved the advantage of burial in the sacred soil of Clonmacnois, where the deceased had the benefit not only of the intercession of the departed founder, the great St. Ciaran, but of his successor, the living St. Corpre, and his twelve priests.

In the modern summary of the legend in the

'Martyrology of Donegal,' where the king's release from torment through St. Corpre's intercession is described, 'purgatory' is substituted for 'hell,' the compiler, O'Clery, being no doubt scandalised at the statement that the power of St. Corpre extended so far as is there stated. His day is 6 March.

[The Lebar Brecc, pp. 259, 260; Book of Leinster, p. 348 *e*; Martyrology of Donegal, p. 67; Annals of the Four Masters, A.D. 894–9; Petrie's Essay on the Round Towers, p. 325; Colgan's Acta Sanct. 6 March; Lanigan's Eccl. Hist. iii. 426, 427; O'Donovan's Tribes and Customs of Hy Many, pp. 15, 27.] T. O.

CORRANUS, ANTONIO DE. [See CORRO.]

CORRI, DOMENICO (1746–1825), musical composer, was born in Rome 4 Oct. 1746, and at the age of ten belonged to the bands of the principal theatres. During his early life he was a fellow-pupil with Clementi and Rauzzini, for the latter of whom he wrote his first important work. In 1763 he went to Naples in order to study under Porpora, and remained there until his master's death in 1767. Four years afterwards he was invited to Edinburgh to sing and conduct the concerts of the musical society there; he accordingly settled there as a performer and a singing-master, and subsequently as a publisher. In 1774 he went to London for the production of his opera, 'Alessandro nell' Indie,' in which his friend Rauzzini made his first appearance; the opera was only partially successful, since, as Burney says, 'his name was not sufficiently blazoned to give his opera much *éclat*, or, indeed, to excite the attention it deserved.' He did not again visit England for thirteen years, but remained fully occupied in Edinburgh. In collaboration with his brother Natale, who seems to have come from Italy with him, he published 'A Select Collection of Forty Scotch Songs, with introductory and concluding symphonies, proper graces,' &c., and 'A Complete Musical Grammar.' In December 1787 he made another though humbler attempt at dramatic composition, joining with Mazzinghi and Storace in writing additional music to Paisiello's 'Re Teodoro.' He now settled in London, leaving his brother to carry on the Edinburgh business. Three volumes of English songs, several compositions for the theatre (notably the 'Bird Song' in the 'Cabinet,' the music of which was written conjointly with Braham, Davy, Moorehead, &c., and performed in 1802), and other works were written by him at this time. In 1792 Corri's daughter Sophia married the composer Dussek, with whom her father entered into partnership, setting up a short-lived music publishing business in 1797. They issued 'Twenty-four new Country Dances for the year 1797,' and a large collection of favourite opera songs and duets in 4 vols. dedicated to the queen. In a paper read before the Musical Association on 6 Dec. 1880 Mr. W. H. Cummings demonstrated that the work last mentioned contains the first examples published in England of accompaniments fully written out instead of being left to the player to fill in from the figured bars. A 'Musical Dictionary' and the 'Art of Fingering' were issued by the firm during the two years of its existence; in 1800 its affairs were in so bad condition that Dussek found it advisable to quit the country for a time. Corri does not seem to have lost his position in the musical world by this failure. On 22 Jan. 1806 he produced a five-act opera entitled 'The Travellers, or Music's Fascination,' written by Andrew Cherry. This also failed, possibly in consequence of the strangeness of its dramatic construction. Its five acts are laid in Pekin, Constantinople, Naples, Caserta, and Portsmouth successively. The last act opens with an amusing quartet, supposed to be sung by two watchmen, a lady singing the gamut, and her sister singing a 'sprightly song.' At the conclusion of this 'quodlibet' an orchestral passage occurs representing a storm, which leads into Purcell's 'Britons, strike home.' In 1810 he wrote a 'Singer's Preceptor,' in 2 vols., prefixing thereto a biography of himself. With an eye to business he announces at the end of his preface that 'Mrs. Corri also instructs in vocal and instrumental music.' He died on 22 May 1825, having been subject for some time to occasional fits of insanity. His son, Philip Antony, published many songs and pianoforte pieces, and in 1813 did much to promote the foundation of the Philharmonic Society, the prospectus of which was issued by him in conjunction with Cramer and Dance. His name appears as a director for the first few seasons only, as he settled in America shortly after the foundation of the institution. Another son, Montagu P. Corri, wrote incidental music to several plays, e.g. 'The Wife of an Hundred,' 'The Devil's Bridge,' 'The Valley of Diamonds,' &c.; and a third, Haydn Corri, was for many years an esteemed teacher in Dublin. Domenico's brother, Natale, was the father of Signora Frances Corri, who appeared as a mezzo-soprano singer in 1820; another sister, Rosalie, was less successful. This branch of the family went to Italy in 1821, where the more celebrated daughter married a singer named Paltoni, and subsequently appeared in different parts of Europe

with uniform success. Natale died at Trieste in 1823, and a charity concert, got up for the benefit of his daughters, was announced in the 'London Magazine' for April 1823.

[Grove's Dict. of Music; Burney's History, iv. 501, 546, &c.; Gent. Mag. 1st ser. xcv. ii. 88; Quarterly Musical Magazine, iii. 59, &c.; Proceedings of the Musical Association, 1880–1, p. 19 et seq.; Corri's Singer's Preceptor, pref.; London Magazine, April 1823.] J. A. F. M.

CORRIE, ARCHIBALD (1777–1857), agriculturist, was a native of Perthshire, where he was born in 1777. In 1797 he obtained a situation in a nursery near Edinburgh, which he held for some years. Afterwards he became manager of the estate of Annat, Perthshire, farming also on his own account. For many years his agricultural reports contributed to the Scottish newspapers were read with interest in all parts of the kingdom. In his early years he was associated with George Don, who published a 'System of Gardening and Botany' founded on Miller's 'Gardener's Dictionary.' To Loudon's and other magazines Corrie contributed a large number of papers on different departments of agriculture and horticulture, which were of considerable value in advancing these arts. He died at Annat Cottage, near Errol, in 1857, in his eightieth year.

[Gent. Mag. 1857, new ser. vol. iii. pt. ii. p. 344.] F. F. H.

CORRIE, DANIEL, LL.D. (1777–1837), bishop of Madras, was the son of the Rev. John Corrie, for many years curate of Colsterworth and vicar of Osbournby in Lincolnshire, and afterwards rector of Morcott in Rutland. He appears to have received his early education partly at home and partly at the house of a friend of his father in London, whence in October 1799 he went into residence at Cambridge, first at Clare Hall and afterwards as an exhibitioner at Trinity Hall. In 1802 he was ordained deacon, and priest in 1804, and in 1806 was appointed to a chaplaincy in Bengal. While at Cambridge he had come under the influence of Charles Simeon, an influence which appears to have affected the remainder of his life. Reaching Calcutta in September 1806 he became the guest of the Rev. David Brown [q. v.], at whose house he met and formed an intimacy with Henry Martyn. During the following eight or nine years he held various chaplaincies in the north-western provinces, including those of Chunár, Cawnpur, and Agra, in all of them prosecuting missionary work in addition to his duties as chaplain to the British troops. The Agra mission, which still exists under the management of the Church Missionary Society, and also that at Meerut, which Corrie visited in 1814, owe their establishment to his exertions. During a part of his residence at Cawnpur he lived with Henry Martyn, then in very weak health, and about to pay the visit to Persia from which he never returned. In 1815 Corrie was compelled by the state of his health, which had suffered much from the Indian climate, to revisit England, where he received a cordial welcome from the friends of missionary work. Returning to India in 1817 he was promoted, after a short stay at Benares, to the senior chaplaincy at Calcutta, where, first as secretary to the local committee of the Church Missionary Society and afterwards as president of the Church Missionary Association, he continued his active services to the missionary cause. In 1823 he was appointed by Bishop Heber archdeacon of Calcutta, in which capacity the administration of the diocese devolved upon him on three different occasions, first on the death of Bishop Heber, secondly on that of Bishop James, and lastly on that of Bishop Turner. In 1835, Madras and Bombay having been constituted separate sees under the Charter Act of 1833, Corrie was appointed the first bishop of Madras, entering upon his duties on 28 Oct. 1835. He survived his installation little more than fifteen months, dying at Madras after a few days' illness on 5 Feb. 1837; but short as the period was, it was long enough to impress the community of the Madras presidency with a very high estimate of the piety, devotion, and untiring zeal with which he had discharged his duties. The beautiful statue in the cathedral at Madras and the Corrie scholarships in Bishop Corrie's grammar school are worthy memorials of his brief but arduous work in that presidency. Nor was Bengal unmindful of the services rendered by the late archdeacon during a period of nearly thirty years. Monuments in two of the churches in which he had long been accustomed to minister, and scholarships named after him in the Calcutta High School, attested the regard in which he was held. As a missionary chaplain Corrie ranks with Brown, Buchanan, Martyn, and Thomason. Corrie married in 1811 Elizabeth, daughter of Mr. W. Myers of Calcutta; she died at Madras a few months before her husband.

[Memoirs of the Rt. Rev. Daniel Corrie, LL.D., first Bishop of Madras, London, 1847; History of Protestant Missions in India, 1706 to 1882, by the Rev. M. A. Sherring, London, 1884; Ann. Reg. 1837.] A. J. A.

CORRIE, GEORGE ELWES (1793–1885), master of Jesus College, Cambridge, was born at Colsterworth, Lincolnshire, 28 April

1793. His father, John Corrie, then curate of Colsterworth and afterwards vicar of Morcott, Rutlandshire, was a direct descendant of Cluny MacPherson [q. v.], the name having been changed. His mother, Anne MacNab, was allied to the MacNabs of that ilk. He was the youngest of three sons, the eldest being Daniel Corrie, bishop of Madras [q. v.], and the second Richard Corrie, M.D., who after studying medicine took orders and became rector of Kettering, Northamptonshire. They were all educated by their father, under whom George Elwes Corrie acquired hardy habits of life and a keen interest in country pursuits. In October 1813 he entered Catharine Hall, Cambridge. He graduated B.A. in 1817, and took orders. In 1817 he became assistant tutor of his college, and on the resignation of Thomas Turton, afterwards bishop of Ely, succeeded to the tutorship, which he held till 1849.

In 1838 he was appointed Norrisian professor of divinity. He was a diligent student of theology, displayed great research in the history of the church of England and Ireland, and showed peculiar power of sympathy with young men, to whom he was always ready to open his own stores of knowledge. In 1854 he had, in conformity with the rules then in force, to resign his professorship on attaining the age of sixty. While a professor he continued to be a learner; he took lessons in languages, especially Danish and Irish; and he found time for his duties by taking his regular walking exercise before morning chapel.

In 1845 Turton, on becoming bishop of Ely, made Corrie his examining chaplain (an office which he held till 1864), and in 1849 presented him to the mastership of Jesus College. In 1851 Turton also presented him to the rectory of Newton in the Isle of Ely, where he resided when not engaged upon university work. He was an active parish priest, and for many years rural dean. As master of Jesus College, Corrie showed unvarying tact, firmness combined with undeviating courtesy, and lively interest in the younger members of the society. The college rose greatly in reputation during his mastership, and he took a large share in the management of the estates. He had been strongly imbued with patriotic principles in the great wars during his youth, and he was long known as a leader of the conservative party at Cambridge.

Corrie edited the 'Homilies,' 'Wheatley on the Book of Common Prayer,' and Twysden's 'Historical Vindication of the Church of England' for the University Press; and Nowell's 'Catechism' and Latimer's 'Sermons and Remains' for the Parker Society. He published an abridgment of Burnet's 'History of the Reformation,' and, with H. J. Rose, wrote 'Outlines of Theology' for the 'Encyclopædia Metropolitana.' He also wrote 'Historical Notices of the Interference of the Crown with the English Universities,' 'A Concise History of the Church and State of England in conflict with the Papacy' (1874); and a series of five letters in the 'British Magazine' criticising Thomas Moore's 'History of Ireland,' dealing chiefly with the doctrines of the Irish church upon Pelagianism. With his brother Richard he edited the 'Life and Letters' of Bishop Corrie. He was one of the founders and for several years president of the Cambridge Antiquarian Society. He died 20 Sept. 1885.

[Information from Miss Holroyd, Rev. Prof. Lumby, and the present Master of Jesus College.]

CORRIGAN, Sir DOMINIC JOHN, M.D. (1802–1880), physician, son of John Corrigan, a tradesman of Dublin, was born at his father's house in Thomas Street, a long and squalid thoroughfare, which is the way out of Dublin to the south of Ireland, 1 Dec. 1802. After receiving the rudiments of general education at the school attached to Maynooth College, and his first medical instruction from the village doctor, he was sent to Edinburgh and graduated M.D. there in 1825. He returned to Dublin and began practice. In 1833 he became lecturer on medicine in the Carmichael School, and from 1840 to 1866 was physician to the House of Industry hospitals. He attained large practice, and was made physician in ordinary to the queen in Ireland, and in 1866 was created a baronet. He was five times president of the Irish College of Physicians. In 1868 he contested the city of Dublin, and in 1870 was returned to parliament as one of its representatives, and sat till 1874. He supported the popular principles of the day, but had no knowledge of politics, and failed to command attention in the House of Commons. In his later years he suffered from gout, and died of hemiplegia 1 Feb. 1880. As a physician Corrigan has received more praise than is his due. He has been spoken of as the discoverer of the form of valvular disease of the heart known as aortic regurgitation, and as the first describer of the peculiar pulse which accompanies it; but Corrigan's paper 'On Permanent Patency of the Mouth of the Aorta' was published in the 'Edinburgh Medical and Surgical Journal' for April 1832, while the disease had been described more fully by Hodgkin in 1827 and 1829 (*London Medical Gazette*, 7 March 1829), and the pulse by Vieussens in 1715. His paper shows that he

had made some careful observations, but he cannot have made many, for he remarks (p. 244) that 'assurance may be given against any sudden termination,' while the fact is that this form of valvular disease is the commonest morbid appearance associated with sudden and immediate death, and that patients suffering from it are liable to death at any moment. His 'Lectures on the Nature and Treatment of Fever' in Dublin, 1853, support the views then becoming prevalent as to the distinction between typhus and typhoid fever. In 1866 he published some general remarks on cholera, and he wrote a few other medical papers of minor importance. His success was due to his good sense and large practical experience, but he was not a profound physician nor a learned one. He had received little general education, and had no knowledge of the writings of his predecessors, but he was the first prominent physician of the race and religion of the majority in Ireland, and the populace were pleased with his success, and spread his fame through the country, so that no physician in Ireland had before received so many fees as he did.

[Works; Lancet, February, 1880.] N. M.

CORRO, ANTONIO DE, otherwise CORRANUS and BELLERIVE (1527–1591), theologian, was born in 1527 at Seville, his father being Antonio de Corro, doctor of laws. He belonged in early life to an ascetic order (probably the monks of St. Jerome), but renounced the Roman catholic faith when about the age of thirty. This step he ascribes to the influence of certain disclosures made to him by a member of the Spanish inquisition, who also introduced him to the writings of Luther and Bullinger. At this time he seems to have been at Compostella. The next ten years (1558–68) he spent in France and Flanders. Though not formally identifying himself with any protestant communion, he had exercised ministerial functions for five years in the province of Saintonge, when he was excluded by the synod of Loudun. Repairing to Antwerp, he was chosen in 1567 pastor of the Walloon church, but the civil authorities, under Spanish influence, refused to confirm his settlement. In his defence he published a letter, addressed to Philip II of Spain, in which he details the reasons of his change and gives the heads of his religious belief. In December 1567 the Lutherans of Antwerp published their confession of faith. De Corro at once (21 Jan. 1567, i.e. 1568) wrote them a 'godly admonition,' recommending a greater moderation in the matter of Eucharistic doctrine, with a view to protestant unanimity, in accordance with the ideas of John Laski [q. v.] On the arrival of the Duke of Alva at Antwerp in 1568 De Corro came to London with a wife, two children, and two servants, took up his abode in a house belonging to the Duchess of Suffolk in Cripplegate ward, and attached himself to the Italian congregation of the Strangers' Church. Soon after, by favour of Sir William Cecil and the Earl of Leicester, he became pastor of the Spanish congregation. As early as 1563 he had written from France, respecting the printing of a Spanish version of the Bible, to Cassiodoro de Reyna (also a native of Seville), the first pastor of the Spanish congregation in London. But when the letter arrived De Reyna was no longer in London, having fled under a grievous charge, and it would seem that the Spanish congregation had ceased to exist, until the arrival of De Corro with other exiles gave occasion for reviving it. On 16 Jan. 1568 (i.e. 1569) he addressed a letter to Archbishop Parker, accompanied by his two publications in French, which he thought would be good reading for two children of the archbishop, who were then learning that language. Doctrinal differences soon arose between De Corro and his co-presbyter, Girolamo Jerlito, pastor of the Italian congregation, the main charge being that in his teaching, and in a work printed at Norwich, De Corro showed a leaning to Pelagianism. In seven letters De Corro laid the case before Beza at Geneva, who did not like 'the hot, accusing spirit of this Spaniard,' and left the matter in the hands of Grindal, in whom, as bishop of London, was vested the superintendence of the Strangers' Church. Grindal owned the 'good learning' of De Corro, but disapproved 'his spirit and his dealings.' At length in 1570 (before 11 April) he suspended him for slander, at the instance of Jean Cousin, pastor of the French congregation, and the Spanish congregation again came to an end. Cecil stood his friend, and got Sandys, Grindal's successor, to appoint him, in May 1571, Latin reader in divinity at the Temple. He held this post for three years, but did not get on well with Richard Alvey [q. v.], the master of the Temple, and was thought to have discoursed 'not wisely on predestination and suspiciously on Arianism' (TANNER). William Barlow, afterwards archdeacon of Salisbury [q. v.], praises his eloquence and learning, but deems him wanting in respect for recognised authorities, and too great an admirer of Castellio. On 5 March 1575–6 the Earl of Leicester, chancellor of Oxford University, sent letters to the vice-chancellor and convocation asking that he might proceed D.D. without fee. On 2 April convocation granted the request on

condition 'that he purge himself of heretical opinions before the next act.' De Corro had already subscribed the Anglican articles before the privy council, but Dr. Rainolds on 7 June wrote to Humphrey, the vice-chancellor, reviving the charges against De Corro and hinting that he was the source of the heresies of Francesco Pucci, an erratic Florentine who had given trouble to the university in the previous year. After 'severe examination' he was admitted as a divinity reader in 1579; yet Wood finds no record of his obtaining an Oxford degree. As he styles himself S.T.P. in a publication as early as 1574, he may have had a foreign or a Lambeth degree. At Oxford De Corro lived as a student in Christ Church, and became reader of divinity to the students in Gloucester, St. Mary, and Hart Halls. He was 'censor theologicus' at Christ Church, 1581-5, and matriculated as a member of Christ Church in 1586. In 1585 he obtained the prebend of Harleston in St. Paul's, London.

The charge of heresy was reiterated against him at Oxford in 1582, and has clung to his memory. Bonet-Maury places him, on dubious grounds, among those who have rejected the doctrine of the Trinity. His published articles of faith (1574) are quite orthodox on that doctrine. Some of his London congregation may have been anti-trinitarian, but he does not seem to have been personally heterodox, except in the article of predestination and cognate doctrines, as held by Calvinists. He was a man of open mind, and had his temper been less hot and his disposition more conciliatory, his career might have been brighter. De Corro died in London about 30 March 1591, and was buried at St. Andrew's (perhaps St. Andrew Wardrobe). His wife (Mary) and daughter (Susan), who both survived him, were of no good repute, according to Wood. His sons John and James predeceased him.

De Corro's writings show signs of considerable attainment; his later books are compiled mainly from his lectures. He published: 1. 'Lettre envoyée à la Maiesté du Roi des Espaignes,' &c., 1567, 8vo. Also in Latin (1567); and in English (1577). 2. Letter (in French) to pastors of Antwerp, 1568; also published in Latin; translated by Geffray Fenton, with title, 'An Epistle, or godlie Admonition . . . sent to the Pastours of the Flemish Church in Antwerp (who name themselves of the confession of Auspurge),' &c., London, 1569, 8vo; 1570, 8vo. 3. 'Tableau de l'Œuvre de Dieu,' &c., printed at Norwich, Strype implies that it was in print before 1568, but this does not seem probable. In Latin, 'Tabula Divinorum Operum,' &c., London, 1574, 8vo; 1584, 8vo. In English, 'Tables of God's Works;' also in Flemish. 4. 'Dialogus Theologicus, quo epistola D. Pauli ad Romanos explanatur,' &c., London, 1574, 8vo; Frankfort, 1587, 8vo. In English, 'A Theological Dialogue,' &c., 1575, 16mo; 1579, 8vo (has at the end his articles of faith). 5. 'Salomonis Concio . . . quam Hebræi Cohelet, Græci et Latini Ecclesiasten vocant, in Latinam linguam . . . versa, et ex ejusdem prælectionibus paraphrasi illustrata,' &c., London, 1579, 8vo; 1581, 8vo; Frankfort, 1618, 8vo (with analysis by Abraham Scultetus). Abridged by Pitt, 'Sermons on Ecclesiastes,' 1585, 8vo. 6. 'The Spanish Grammer, with certeine rules for teaching both the Spanish and French tongues,' London, 1590, 8vo (translated from De Corro's Spanish by John Thorie, who added a Spanish dictionary).

[The best account of De Corro is by Christiaan Sepp, in Polemische en Irenische Theologie, Leyden, 1881. Wood's Athenæ Oxon. (Bliss), 1813, i. 578; Wood's Hist. and Antiq. Univ. Oxford (Gutch), 1796, ii. 179 sq., 195; Tanner's Biblioth. 1748, p. 200; Strype's Grindal, 1821, pp. 185 sq. 217 sq.; Strype's Parker, 1821, ii. 402 sq.; Strype's Annals, 1824, i. pt. i. p. 355, iv. 570; McCrie's Hist. Ref. in Spain, 1829, pp. 223. 348, 369, 372 sq.; Zurich Letters (Parker Soc.), 2nd ser. 1845, letters 101 (by De Corro), 105 (by Barlow); Bonet-Maury's Early Sources of Eng. Unit. Christ. (Hall), 1884, pp. 133, 156 sq. (cf. Christ. Life, 21 May and 4 June 1881).]

A. G.

CORRY, HENRY THOMAS LOWRY (1803–1873), politician, second son of the second Earl of Belmore, by Juliana, second daughter of Henry Thomas, second earl of Carrick, was born in Dublin on 9 March 1803. He was educated at Christ Church, Oxford, where he proceeded B.A. 1823. In 1826 he entered the House of Commons as conservative member for Tyrone county, which before and after the union had been represented by members of his family. His connection with this constituency, extending over forty-seven years, continued unbroken till his death, which took place at Bournemouth on 6 March 1873. He was comptroller of the household in Sir Robert Peel's first administration, 1834–5, and in the latter year was sworn a member of the privy council. On the return of his party to office he served as a junior lord of the admiralty, 1841–5, and latterly, 1845–6, as secretary to the same department. He was not included in the conservative government of 1852, but in Lord Derby's second administration, 1858–9, he resumed his last post at the admiralty. In 1866–7 he was successively president of the board of health and vice-president of the council on education. The resignations of Lord Cranbourne, Lord Car-

narvon, and General Peel on the Reform Bill necessitating a reconstruction of the ministry, he was nominated March 1867 a first lord of the admiralty, with a seat in the cabinet; this office he held till the resignation of the government December 1868. Except on subjects connected with his department he took little part in debate, and he was a plain and simple rather than a brilliant speaker. As an administrator he had the confidence of both sides of the house, and his knowledge of naval affairs was unquestioned. He married, 6 March 1830, Harriet Anne, daughter of the sixth Earl of Shaftesbury, and by her had two sons and two daughters. His second son, Mr. Montagu Corry, private secretary to Lord Beaconsfield, was raised to the peerage (1880) under the title of Baron Rowton. Corry was author of 'Naval Promotion and Retirement, a letter to the Right Hon. S. P. Walpole,' 1863, and of three 'Speeches on the Navy,' with preface by Sir J. C. D. Hay, Bart., M.P., 1872.

[Times; Standard, 7 March; Spectator, 8 March 1873.] J. M. S.

CORRY, ISAAC (1755–1813), Irish politician, born in Newry in 1755, son of Edward Corry, a merchant in Newry and sometime M.P. for that town, was educated at Trinity College, Dublin, and entered as a student at the King's Inns, but he never became a barrister. In 1776 he was elected M.P. for Newry in his father's room. He soon made his mark in the Irish House of Commons as a ready speaker and distinguished himself in the volunteer movement of 1783, when he played a part on the popular side, and acted as a delegate in the convention. He was a purely professional politician, and as he was by no means a rich man he was bought over by the government of the Marquis of Buckingham, and appointed surveyor-general of the ordnance in Ireland in 1788. He now became a warm supporter of the administration, and in 1789 was promoted to be a commissioner of the revenue for his fidelity during the debates on the regency in the Irish parliament. When the question of the union came on after the suppression of the insurrection of 1798, Corry came to the front, and on the resignation of Sir John Parnell he was sworn of the Irish privy council and made chancellor of the Irish exchequer. In the debates on the question in the session of 1799 he was the principal speaker on behalf of the measure—for Lord Castlereagh, who had charge of it, was notoriously a bad orator—and as a reward he was appointed surveyor-general of crown lands and manors in Ireland for life. In the session of 1800, the last session of the Irish parliament, Corry was again the chief speaker on the government side, and answered Grattan when that great orator took his seat in order to oppose the union on 16 Jan. 1800. The opposition between Grattan and Corry became more and more bitter, until at last, on 18 Feb., after Corry had accused Grattan of being familiar with traitors and conniving at their plans, Grattan answered him in a speech 'full of foul and opprobrious epithets, such as it was not possible for a gentleman to submit to' (*Cornwallis Correspondence*, iii. 195). Corry therefore sent a hostile message to him by Colonel Cradock, afterwards Sir John Francis Caradoc, Lord Howden [q.v.], and a duel took place between the two opponents at Ball's Bridge before the sitting of the house was over. At the first exchange of shots Corry was wounded in the arm, but he insisted on a second fire, when Grattan fired over his head, though he declares he might easily have killed him. It was absurdly said that this duel was the first of a series determined on by the castle authorities which was to remove the prominent members of the opposition. Corry lost his seat for Newry for the first united parliament, but was elected for Dundalk, for which he sat until 1802, when he was successful at Newry. He retained his office as chancellor of the Irish exchequer until 1804, when he was succeeded by the Right Hon. John Foster, and was sworn of the English privy council; but he did not succeed in the English House of Commons, where, according to the younger Henry Grattan, 'his tones altered, he was cringing and creeping, begging pardon of the house for taking up their time with Irish affairs' (*Life and Times of Grattan*, v. 106). After leaving office in 1804 he was neglected by the government, who left him to die, according to the same authority, unregarded, forgotten, and almost unknown. He lived to repent his support of the union, which had destroyed his political importance, and died unmarried at his house in Merrion Square, Dublin, on 15 May 1813. In the 'Life and Times of Grattan' (v. 104–6), it is said: 'He was unquestionably a man of talents, and not without just pretensions. In early life he began with the people, though he ended against them, and like most renegades, who never do things by halves, he ran violently into the other extreme. . . . He was bribed by the court and his wants compelled him to sell the country. . . . In early life he was a close acquaintance of Mr. Grattan, and a frequent visitor to Tinnehinch. . . . As a person of no property, he was over-placed and over-salaried. . . . As a speaker he was short, pointed, and neat, and what he said

was delivered with elegance and address; his manner was graceful and better than his matter; his person was pleasing, and his voice clear and harmonious; his invectives were good, and he possessed much spirit; in personality he was better than in argument; he was a brave man but a bad reasoner, and was always ready to back what he said with his sword.'

[For biographical details we are indebted to Mr. Joseph Foster, the genealogist; for Corry's career during the debates on the union see Life and Times of Grattan, Sir Jonah Barrington's Memoirs, and Coote's History of the Union. Gent. Mag. 1813, pt. i. 591, gives date of death only.] H. M. S.

CORRY, JOHN (*fl.* 1825), topographer and miscellaneous writer, was a native of the north of Ireland and a self-taught man. On reaching manhood he went to Dublin, where he followed the profession of a journalist. About 1792 he fixed his residence in London, and there found constant employment for his versatile pen. Most of his works were published anonymously. Besides editing a periodical, he furnished the letterpress for the 'History of Liverpool,' 4to, Liverpool, 1810, published by Thomas Troughton; wrote vol. i. of the 'History of Bristol,' 2 vols. 4to, Bristol, 1816, the second volume being supplied by the Rev. John Evans; and the next year published a 'History of Macclesfield,' 8vo, London, Manchester [printed], 1817. A more ambitious undertaking was the 'History of Lancashire,' 2 vols. 4to, London, 1825, with a dedication to George IV dated 22 Sept. of that year. After this nothing is known of Corry's personal history. He was also the author of: 1. 'Poems,' 12mo [Dublin?], 17—. 2. 'The Adventures of Felix and Rosarito,' 12mo, London, 1782. 3. 'The Life of George Washington, 12mo, London, 1800. 4. 'The Detector of Quackery,' 12mo, London, 1801 (new edition under the title of 'Quack Doctors dissected,' 12mo, London, Gloucester [printed 1810]). 5. 'A Satirical View of London,' 8vo, London, 1801, which came to a fourth edition in 1809. 6. 'Edwy and Bertha,' 12mo, London, 1802. 7. 'Memoirs of Alfred Berkeley,' 12mo, London, 1802. 8. 'Tales for the Amusement of Young Persons,' 12mo, London, 1802. 9. 'The Life of William Cowper,' 12mo, London, 1803. 10. 'The Life of Joseph Priestley,' 12mo, Birmingham, 1804 (another edition appeared in the same year). 11. 'Sebastian and Zeila,' 12mo, London [1805?]. 12. 'The Suicide; or, the Progress of Error,' 12mo, London [1805?]. 13. 'The Mysterious Gentleman Farmer,' 3 vols. 12mo, London, 1808. 14. 'Strictures on the expedience of the Addingtonian Extinguisher' [i.e. Lord Sidmouth's Protestant Dissenting Bill], 12mo, Macclesfield, 1811. 15. 'The Elopement . . . Third edition (the History of Eliza, &c.),' 12mo, London [1810?]. 16. 'The English Metropolis; or, London in the year 1820,' 8vo, London, 1820. 17. 'Memoir of John Collier' ('Tim Bobbin'), prefixed to an edition of his 'Works,' 8vo [Manchester? 1820?], and also to the quarto edition published at Manchester in 1862.

[Dict. of Living Authors (1816), p. 76; Fishwick's Lancashire Library, pp. 53–4; Brit. Mus. Cat.] G. G.

CORSER, THOMAS (1793–1876), editor of 'Collectanea Anglo-Poetica,' third son of George Corser of Whitchurch, Shropshire, banker, and his wife Martha, daughter of Randall Phythian of the Higher Hall, Edge, Cheshire, was born at Whitchurch in 1793. From Whitchurch school he was removed in 1808 to the Manchester grammar school, whence in May 1812 he was admitted a commoner of Balliol College, Oxford, taking with him one of the school exhibitions. He graduated B.A. in 1815, and M.A. in 1818. It was during his residence at Oxford, and through his intimacy with Dr. Henry Cotton [q. v.], sub-librarian of the Bodleian, that his love of early English poetry and Elizabethan literature was formed and his bibliographical tastes encouraged. In the early part of 1816 he was ordained to the curacy of Condover, near Shrewsbury, and in the following year received priest's orders, holding also the chaplaincy of Atcham Union at Berrington. From 1819 to 1821 he served as curate of the extensive parish of Stone, Staffordshire, and for the next year and a half was curate of Monmouth. Here, while meditating the acceptance of the English chaplaincy at Antwerp, he accepted the offer of the curacy of Prestwich, near Manchester, which proved the turning-point of his life. In 1826, while curate of Prestwich, he obtained the incumbency of All Saints' Church, Stand, Manchester, where he was admitted on 8 Sept. and continued for nearly fifty years. By his care and exertions the parish was early supplied with large and flourishing schools. In 1828 he succeeded to the vicarage of Norton-by-Daventry in Northamptonshire, but there being no residence he continued to remain at Stand. He was one of the founders of the Chetham Society in 1843. Of the four works edited by Corser for the society—'Chester's Triumph' (1844), 'Iter Lancastrense' (1845), Robinson's 'Golden Mirrour,' and 'Collectanea Anglo-Poetica'—the most important are the 'Iter' and the 'Collectanea.' The first is

an interesting account by Richard James, in verse, of his visit to Lancashire in 1636, illustrated by the editor's research and diligence. The second is an alphabetical account, with extracts from each author, and elaborate biographical and bibliographical notices of the editor's magnificent collection of early English poetry which he had begun to form at an early age. The first part was issued in 1860. The rector's advanced age and infirmities interfered with the progress of the undertaking on the original scale beyond the letter C, which was concluded at the fourth part (1869). But six parts (1873–1880) were subsequently issued on a briefer plan. Corser died after the fifth part was published in 1873, and James Crossley edited the remainder. The work is a very valuable contribution to English bibliography. The collection of books which formed the basis of this work was sold in London in portions at different dates, from July 1868 to 1874, and realised upwards of 20,000*l.* Mr. Henry Huth purchased some of the most valuable volumes. Corser was also a member of the Spenser, Camden, Surtees, Percy, and Shakespeare societies, and was elected a F.S.A. in 1850. His name appears in the list of those who signed the remonstrance on the Purchas judgment in 1872. In 1867 he suffered from an attack of paralysis; his eyesight failed, and he could only write with his left hand. He died at Stand rectory on 24 Aug. 1876.

He married, on 24 Nov. 1828, Ellen, eldest daughter of the Rev. James Lyon, rector of Prestwich. She died on 25 April 1859.

[Smith's Manchester School Register, 1874, iii. 32–6; Manchester Courier, 28 Aug. 1876.]

G. C. B.

CORT, HENRY (1740–1800), ironmaster, was born at Lancaster in 1740, where his father carried on the trade of a mason and brickmaker. He has been sometimes, not very correctly, called the 'Father of the Iron Trade.' Dud Dudley, whose 'Metallum Martis' was printed in 1665, has a much stronger claim to that title. Cort appears to have raised himself by his own unaided efforts to a position of considerable respectability. He was first established as a navy agent in Surrey Street, Strand, in 1765, and he is said to have realised considerable profits.

About this time there was a prevailing belief that British iron was very inferior to Russian, the former being prohibited for government supplies. The Russian government raised the price from 70 to 80 copecs to 200 to 220 copecs a ton. Cort probably made experiments on iron which convinced him that British iron might be considerably improved. What they were is unknown. In 1775 he gave up his business as a navy agent, and leased certain premises at Fontley, near Fareham, where he had a forge and a mill.

In 1784 Cort patented an invention, which consisted essentially in subjecting pig-iron, as obtained from the blast furnace, in a reverberating furnace heated by flame until it was decarbonised by the action of the oxygen in the atmospheric air circulating through it, and converted into malleable iron. This process is known as 'puddling,' and certainly to it is due the rapid increase in the manufacture of merchant iron in this country.

In the previous year, 1783, Cort patented the so-called 'grooved rolls,' now known as 'puddle rolls,' as they are used for drawing out the puddled ball into bars, &c. These inventions are intimately associated in the development of the iron trade. The claims of Cort have been disputed. In 1812 Mr. Samuel Homfray stated before a committee of the House of Commons that a process called 'buzzing' or 'bustling' had been in use before the date of Cort's patent, and that it was an analogous process to puddling, and he also implied that grooved rolls had been previously employed by John Payne in 1728. Payne certainly in his patent specification describes something like grooved rolls, but there is no evidence that he ever used them.

Cort's discovery made way but slowly. He is said to have expended the whole of his private fortune, exceeding 20,000*l.*, in bringing his process to a successful issue. Entering into extensive contracts to supply the navy with rolled iron, for which he put up works at Gosport, he was compelled to seek for more capital, and he entered into an agreement with Mr. Adam Jellicoe, deputy-paymaster of the navy, that on the security of an assignment of his patent rights he should advance 27,000*l.*, receiving therefor one-half of the profits of the iron manufactory. Jellicoe died suddenly in 1789, a defaulter to the extent of 39,676*l.* It was then found that the capital he had advanced to Cort had been withdrawn from the cash balances lying in his hands. The navy board at once issued processes against the firm of Cort & Jellicoe, and against the private estate of the late Mr. Jellicoe. This led to the complete ruin of Cort; property to the amount of 250,000*l.* being absolutely sacrificed. In 1790 he offered his services to the navy board, but they were not accepted. In 1791 he made a similar application to the commissioners of the navy, which only resulted in an acknowledgment of the utility of Cort's inventions. In 1794 the lords of the treasury, on the representation of Mr. Pitt, granted Cort an annual

pension of 200*l.*, which by deductions was reduced to about 160*l.* After the death of Cort the members of his family received insignificant pensions from the government. When it is remembered that the production of pig-iron in these islands was in 1740 only 48,000 tons, that in 1884 the produce of our blast furnaces amounted to 7,811,727 tons, and that in the latter year 4,577 puddling furnaces—entirely the result of Cort's invention—made returns, it must be admitted that the story does not reflect any credit on the government of this country.

Cort died in 1800, and was buried in Hampstead churchyard. He left a widow and ten children, who, on the representation of the comptroller of the navy, were allowed an income of about 100*l.* In 1816, on the death of Mrs. Cort, two unmarried daughters were each granted an annual pension of 20*l.*, and in 1856 Lord Palmerston, in answer to 'claims on the bounty of the nation' made in favour of the only surviving son, granted him a pension of 50*l.*

[Scrivenor's History of the Iron Trade; Percy's Metallurgy, Iron and Steel; Smiles's Industrial Biography; Smiles's Preparing, Welding, and Working Iron, 1783, No. 1351; Patent Manufacture of Iron, 1784, No. 1420; Mechanic's Magazine, 15 July 1859; Henry Cort's Petition to the House of Commons; Richard Cort's Facts and Proofs, 1855; Richard Cort's Review of Report on Services rendered; Abridgments of Specification relating to Iron, 1771, No. 988.]

R. H–T.

CORVUS, JOANNES (*fl.* 1512–1544), portrait painter, has recently been identified with Jan Rave, a native of Bruges, received master in that town in 1512, who subsequently came to England, and, like many of his fellow-countrymen, latinised his name. Vertue was the first to discover the fact of his existence, by finding the inscription 'Joannes Corvus Flandrus faciebat' on the frame of a portrait of Bishop Fox, the founder, at Corpus Christi College, Oxford, which he engraved for Fides's 'Life of Cardinal Wolsey.' In 1820 this portrait was placed in a new and gorgeous frame, and the old frame was destroyed. Vertue's statement is fortunately authenticated by the existence of a portrait of Mary Tudor, the daughter of Henry VII, which has a frame and inscription similar to that of Bishop Fox, as described by Vertue. This picture, after being 'restored' extensively while in the hands of dealers, was in the possession of the Des Vœux family, and subsequently in the Dent collection. In this portrait a peculiarity of execution occurs which is characteristic of Corvus's work; there is a groundwork of gold showing through the colour of the dress, which is painted over it. This makes it certain that the striking portrait of Princess (afterwards Queen) Mary in the National Portrait Gallery (dated 1544) is the work of Corvus, and it may safely be identified with the entry in the 'Privy Purse Expenses of the Princess Mary' (edited by Sir F. Madden), '1544: It^m^, p^d^ to one John that drue her grace in a table, v li.' The portrait of Henry Grey, duke of Suffolk, in the same collection, may for similar reasons be ascribed to Corvus, who can claim a high place in the ranks of the portrait painters of that age.

[Walpole's Anecdotes of Painting (ed. Dallaway and Wornum); A. J. Wauters's Flemish School of Painting; Archæologia, xxxix, Additional Observations, by G. Scharf, F.S.A., on some of the Painters contemporary with Holbein; Cat. of the National Portrait Gallery, 1884; information from George Scharf, C.B., F.S.A.] L. C.

CORY, ISAAC PRESTON (1802–1842), miscellaneous writer, was a fellow of Caius College, Cambridge, proceeding B.A. in 1824 and M.A. in 1827. He was the author of: 1. 'Ancient Fragments of the Phœnician, Chaldean, Egyptian, Tyrian, Carthaginian, Indian, Persian, and other writers, Greek and Latin,' 2nd edit. 1832. 2. 'Metaphysical Inquiry into the Method, Objects, and Result of Ancient and Modern Philosophy,' 1833. 3. 'Chronological Inquiry into the Ancient History of Egypt,' 1837. 4. 'Practical Treatise on Accounts, exhibiting a view of the discrepancies between the practice of the Law and of Merchants; with a plan for the Amendment of the Law of Partnership,' 1839. He died at Blundeston, Suffolk, on 1 April 1842.

[Annual Register, lxxxiv. 261; Brit. Mus. Cat.; Notes and Queries, 5th ser. iv. 415.]

CORYATE, GEORGE (*d.* 1607), writer of Latin verse, was born in the parish of St. Thomas, Salisbury, whence he proceeded to Winchester School, and from there was admitted probationary fellow of New College, Oxford, 15 Dec. 1560. He was admitted to the B.A. degree in March 1564, and incepted as M.A. in July 1569. In the following year he became rector of Odcombe in Somersetshire, and thereupon resigned his fellowship. He appears to have had the knack of writing Latin verses from boyhood, and on the occasion of Queen Elizabeth visiting Winchester in August 1560, he was either set, or set himself, to write a copy of trumpery elegiacs which should be fixed on the door of the palace of the Bishop of Winchester. If any

serious interpretation is to be found for the words prefixed to another copy of verses which follows, the queen gave the youth five pounds for his pains; whereupon he wrote another poem recommending her majesty to marry without delay. He can hardly have been more than fourteen years old when he tendered this piece of advice. While at Oxford he was evidently in needy circumstances, and in great measure had to live by his wits. He translated the whole book of psalms into Latin verse, a performance which happily was never printed, and has perished, but its completion was the occasion of another letter to Queen Elizabeth. He seems to have had no scruple about writing Latin verses to the nobility and others from whom there was any hope of getting a *douceur*. Once, at least, he addressed Lord Burghley, who sent him forty shillings in acknowledgment. On the occasion of the death of William, earl of Pembroke, he composed a silly elegy upon the deceased peer, whose son, Henry, lord Pembroke, made him his chaplain. At another time he sent some verses to the Lord-keeper Puckering, as well as to Archbishop Whitgift, besides writing epitaphs on Bishop Jewell and Archbishop Piers of York. His son inherited from him a considerable spice of the cunning and impudence which characterised that eccentric adventurer. According to his own showing Coryate proceeded to the B.D. degree upon leaving Oxford, but there seems to be no record of his ever having taken the degree. He was presented to the prebendal stall of Warthill in the cathedral of York, 17 Jan. 1594, but never rose to higher preferment. He died in the parsonage house at Odcombe, 4 March 1606–7; 'whereupon his son Tom, upon some design, preserving his body from stench above ground, till the 14th April following, 'twas then buried in the chancel of the church at Odcombe.' He left behind him a widow, Gertrude, of whose parentage nothing is known. She survived her husband nearly forty years, and was buried near him 3 April 1645.

[Wood's Athenæ Oxon. (Bliss), i. 774; Register of the Univ. of Oxford (Boase), Oxf. Hist. Soc. i. 254; Le Neve's Fasti (Hardy); Posthuma Fragmenta Poematum Georgii Coryati, to be found at the end of some copies of Tom Coryate's Crudities.] A. J.

CORYATE, THOMAS (1577?–1617), traveller, son of the Rev. George Coryate [q. v.], rector of Odcombe, Somersetshire, by Gertrude his wife, was born in the parsonage house at Odcombe, about 1577, and entered at Gloucester Hall in the university of Oxford in 1596. He left the university without taking a degree, and appears to have led an aimless life for a few years, till, on the accession of James I, he became a hanger-on of the court, picking up a precarious livelihood as a kind of privileged buffoon. Gifted with an extraordinary memory, and being no contemptible scholar, with what Fuller calls 'an admirable fluency in the Greek tongue,' and a certain sort of ability which occasionally showed itself in very pungent repartee, and an appearance which must have been indescribably comic, he soon attracted notice, 'indeed was the courtiers' anvil to try their wits upon; and sometimes this anvil returned the hammers as hard knocks as it received, his bluntness repaying their abusiveness. He carried folly,' says Fuller '(which the charitable called merriment), in his very face. The shape of his head had no promising form, being like a sugar-loaf inverted, with the little end before, as composed of fancy and memory, without any common sense.' When a separate establishment was set up for the household of Prince Henry and his sister, the Princess Elizabeth, Coryate obtained some post of small emolument which brought him into familiar relations with all the eminent men of the time, who appear to have amused themselves greatly at his expense. Prince Henry had a certain regard for him, and allowed him a pension. Always provided that they made it worth his while, Coryate had no objection even to the courtiers playing practical jokes upon him. On one occasion they shut him up in a trunk, and introduced him in a masque at court, much to the delight of the spectators (Nichols, *Progresses of James I*, ii. 400). The incident is alluded to by Ben Jonson and other writers of the time. It is probable that he inherited some little property on the death of his father, for within a year of that event he had determined to start on his travels. He sailed from Dover on 14 May 1608, and availing himself of the ordinary means of transit, sometimes going in a cart, sometimes in a boat, and sometimes on horseback, he passed through Paris, Lyons, and other French towns, crossed the Mont Cenis in a *chaise à porteurs* on 9 June, and, after visiting Turin, Milan, and Padua, arrived at Venice on the 24th. Here he stayed till 8 Aug., when he commenced his homeward journey on foot. He crossed the Splugen, passed through Coire, Zurich, and Basle, and thence sailed down the Rhine, stopping at Strasburg and other places, and reached London at last on 3 Oct., having travelled, according to his own reckoning, 1,975 miles, the greater part of which distance he had covered on foot, and having visited in the

space of five months forty-five cities, 'whereof in France five, in Savoy one, in Italy thirteen, in Rhœtia one, in Helvetia three, in some parts of High Germany fifteen, in the Netherlands seven.' Notwithstanding the novelty of this strange expedition and the very large amount of valuable information which he had gathered in his travels, Coryate found it hard to get a bookseller who would undertake the publication of his journal; and as late as November 1610 it seemed doubtful whether it would be printed at all. But Coryate was not the man to be discouraged or to be easily turned from his purpose. He applied to every person of eminence whom he knew, and many whom he can scarcely have known at all, to write commendatory verses upon himself, his book, and his travels, and by his unwearied pertinacity and unblushing importunity contrived to get together the most extraordinary collection of testimonials which have ever been gathered in a single sheaf. More than sixty of the most brilliant and illustrious *litterati* of the time were among the contributors to this strange farrago, the wits vying with one another in their attempts to produce mock heroic verses, turning Coryate to solemn ridicule. Ben Jonson undertook to edit these amusing panegyrics, which actually fill 108 quarto pages. Prince Henry was applied to to further the printing of the book, and the volume was published in quarto by W. S[tansby?] in 1611. With the commendatory verses and the posthumous poems of the author's father, George Coryate, it contained nearly eight hundred pages. The title ran: 'Coryats Crudities. Hastily gobled up in Five Moneths Travells in France, Savoy, Italy, Rhetia cõmonly called the Grisons country, Helvetia alias Switzerland, &c., &c.,' together with 'a most elegant Oration, first written in the Latine tongue by H. Kircunerus . . . now distilled into English spirit through the Odcombian Limbecke;' and 'Another, also composed by the Author of the former, in praise of travell in Germanie in particular.' It was illustrated by engravings on copper and steel, which have now become extraordinarily valuable. The folded frontispiece and the large and careful copperplate of Strasburg Cathedral are especially rare. The book seems to have had a large sale. In fact it was the first, and for long remained the only, handbook for continental travel; and though the grotesque collection of commendatory verses went far to get for the work a character which it did not deserve of being only a piece of buffoonery from beginning to end, it is quite plain that there were those who soon got to see its value. Perhaps of no book in the English language of the same size and of the same age is it possible to say that there are not two perfect copies in existence. At the end of one of the British Museum copies is an autograph letter from Coryat to Sir Michael Hickes, dated 'from my chamber in Bowelane this 15th November 1610,' which was printed in Brydges's 'Censura Literaria.' Two appendices to the 'Crudities,' also issued in 1611, are equally rare. They are: 'Coryats Crambe, or his Colwort twise sodden and now served in with other Macaronicke dishes as the second course to his Crudities,' Lond. W. Stansby, 4to; and 'The Odcombian Banquet, dished foorth by T. the Coriat and served in by a number of Noble Wits in prayse of his Crudities and Crambe too. Imprinted for T. Thorp,' Lond. 4to.

In 1612 Coryate started again on his travels. Before doing so he repaired to his native place, and there delivered a valedictory oration at the market cross, announcing his intention of being absent for ten years, and formally hanging up in the church at Odcombe the shoes in which he had walked from Venice. These shoes had already become celebrated, and appear in a droll woodcut, in which they are drawn bound together by a laurel wreath. They serve as an illustration of some humorous verses by Henry Peacham, author of the 'Complete Gentleman,' among the 'Panegyricke Verses' prefixed to the 'Crudities.' The shoes were still hanging up in Odcombe Church at the beginning of the eighteenth century. Coryate sailed first to Constantinople; visited Greece and Asia Minor; got a passage from Smyrna to Alexandria; went up the Nile as far as Cairo, returned to Alexandria; proceeded thence to the Holy Land, which he traversed from the Dead Sea to the Lebanon; joined a caravan that was on its way to Mesopotamia; stood upon the mounds of Nimroud; thence made his way through Persia to Candahar; managed to reach Lahore; and arrived safely at Agra, where he was well received by the English merchants who had a 'factory' there. He reached Agra in October 1616. During the four years that he had been in the East, Coryate had learned Persian, Turkish, and Hindustani. On one occasion falling in with Sir Thomas Roe, who was the English ambassador at the court of the Great Mogul, Coryate obtained an audience of the mighty potentate, and delivered an oration in Persian. He sent home letters to his friends from time to time as opportunity occurred. One set of them was published in 1616, entitled 'Letters from Asmere, the Court of the Great Mogul, to several Persons of Quality in England,' in which, in a rather well drawn and well executed woodcut which serves as a frontispiece, he appears riding on an elephant. His last

letter ('Mr. Thomas Coriat to his Friends in England sendeth greeting, from Agra .... the last of October 1616') was printed in 1618. There are some other pieces of his in 'Purchas his Pilgrimes,' published in 1625. He lived about a year after reaching Agra, but his constitution, naturally a very strong one, gave way under the hospitalities which were shown him when he came among his own countrymen once more in the Indian frontiers, and after receiving one or two serious warnings he died of 'a flux' at Surat in December 1617. A humble tumulus marking the place of his burial was shown half a century afterwards. It is described in Sir Thomas Herbert's 'Travels' (1634). The fame of Tom Coryate produced at least one imitator, even in his lifetime, in the person of William Lithgow [q.v.] Considering how faithful and instructive an account of the chief cities of Europe during the seventeenth century is to be found in his narrative, and how simple and lucid his style is when he is not intentionally fooling, it is strange that Coryate's 'Crudities' should not have been more continuously popular, and that the book should not have been reprinted in our own day.

[The fullest account of Coryate's life is to be found in Wood's Athenæ Oxon. (Bliss), ii. 208. Fuller gives a notice of him in his Worthies of Somersetshire. See too Nichols's Progresses of James I, ii. 400 *n*, and the references there given. There is a pretty full list of his printed works in the Catalogue of English books printed before 1640 in the library of the British Museum, issued in 1884, and a careful description of the Crudities in W. C. Hazlitt's Handbook of Early English Literature, 1867. One copy of the Crudities now in the British Museum was a presentation copy from the author to Prince Henry. The copy in the Chetham Library is said to be the only perfect copy of the book in existence.] A. J.

CORYTON, WILLIAM (*d.* 1651), politician, eldest son of Peter Coryton of Coryton and Newton Ferrars, Devonshire, by Joan, daughter of John Wreye of Militon, Cornwall, was appointed vice-warden of the stannaries in 1603. He was returned to parliament for the county of Cornwall in 1623, and sat for Liskeard in the first and for the county of Cornwall in the second parliament of 1625. In July 1627 he was arrested for refusing to subscribe the forced loan of that year, and lodged in the Fleet prison, where he remained until March 1627–28, when, in view of the opening of parliament, he was released. His place of vice-warden of the stannaries had in the meantime been given to John, afterwards Lord Mohun (Forster, *Life of Sir John Eliot*, i. 394). Again returned to parliament for the county of Cornwall in 1628, he spoke in the debate on religious grievances on 27 Jan. 1628–9, in that on tonnage and poundage which followed, and in other debates. His tone was studiously moderate. He was present on the memorable occasion (2 March 1628–9) when, Sir John Eliot having read a remonstrance on the subject of tonnage and poundage, the speaker (Finch) refused to put it to the house, and rising to dissolve the assembly was compelled to keep his seat by Denzil Holles and Benjamin Valentine while resolutions against Arminianism and illegal exactions were read and declared carried. Coryton was subsequently charged with having aided and abetted Eliot, Hollis, and the rest, and even with having assaulted Francis Winterton, member for Dunwich, Suffolk. He was summoned with the other 'conspirators' before the Star-chamber, and appeared, but refused to plead on the ground of privilege of parliament. He was accordingly committed a close prisoner to the Tower. An application for a habeas corpus made on his behalf in the following May was refused. He made submission, however, was released, and reinstated in his office in the stannaries court at some date prior to 16 Jan. 1629–30 (*ib.* ii. 325). His administration of justice in the stannaries court gave much dissatisfaction to suitors, and in or about 1637 he was arrested on a charge of false imprisonment (*Cal. State Papers*, Dom. 1637, p. 244). The matter, however, was not pressed, and on his release he resumed his judicial duties.

He was returned to the first parliament of 1640 for Grampound, and to the Long parliament for the same place; but being found guilty on petition of falsifying the returns for the borough of Bossiney, of which he was mayor, and also of maladministration in the stannaries court, he was 'not admitted to sit.' At the same time he was removed from the office of vice-warden of the stannaries, and also from the stewardship of the duchy and deputy-lieutenancy of the county of Cornwall which he then held. He died on 1 May 1651, and was buried in the church of St. Mellion, near Plymouth. A rhyming inscription on his tomb describes him as

> Both good and great, and yet beloved;
> In judgment just, in trusts approved.

By his wife Elizabeth, daughter of Sir John Chichester de Raleigh, who survived him, dying on 26 Jan. 1656–7, he had four sons and seven daughters. His son and successor, John, was created a baronet on 27 Feb. 1661–2.

[Burke's Landed Gentry; Lysons's Mag. Brit. (Cornwall), p. vii; Willis's Not. Parl. iii.; Rushworth's Mem. i. 428, 472, 667; Parl. Hist. ii. 450, 466–8, 471, 487–90; Cobbett's

State Trials, iii. 235; Sir John Bramston's Autobiography (Camden Soc.), 55, 57; Cal. State Papers (Dom. 1625-6), p. 105; ib. (Dom. 1627-8), p. 275; Commons' Journals, ii. 29, 47, 57, 184, 201; Parochial History of Cornwall, iii. 305; Wallis's Cornwall Register, 335; Boase and Courtney, Bibl. Cornub. 88, 1137; Forster's Sir John Eliot.] J. M. R.

COSBY, FRANCIS (*d.* 1580), Irish general, settled in Ireland in Henry VIII's reign. In 1548 Bellingham, the lord deputy, acknowledged the resource and courage displayed by Cosby in attacking the marauders who infested the boundaries of the English pale, and ten years later Sussex was as enthusiastic in his commendation. In 1558 Cosby was appointed general of the Kerne, and in 1562 was granted the suppressed abbey of Stradbally in Queen's County. In 1565 he became governor of Maryborough, and seneschal of Queen's County. He helped to massacre, although the amount of his responsibility is doubtful, many of the O'Mores at Mullagh, near Athy, in 1567, who had been summoned to the fortress on avowedly peaceful business. (The date 1577 in the 'Annals of the Four Masters' is corrected to 1567 in the 'Annals of Lough Cé.') Cosby was not successful in repressing disorder in Queen's County. Rory Oge O'More was continually threatening him, and took his eldest son prisoner in 1577. The murder of Rory in the following year relieved Cosby of his chief difficulty, but the outbreak of the Desmond rebellion in 1580 caused him new anxieties, and he was killed by the rebels at the battle of Glenmalure, 25 Aug. 1580. He married Elizabeth Palmer, by whom he had three sons, Alexander, Henry, and Arnold, and one daughter. ALEXANDER succeeded to the estates, received additional grants in Queen's County, and was, with his son Francis, killed at the battle of Stradbally Bridge. The estates subsequently passed to Richard, another son of Alexander, whose descendants still possess them. ARNOLD, Francis Cosby's second son, served under the Earl of Leicester in the Low Countries.

[Burke's Landed Gentry; Four Masters, ed. O'Donovan (1856); Bagwell's Ireland under the Tudors; Webb's Irish Biography; Carew MSS.; Cal. Irish State Papers; Froude's Hist. x. 580.] S. L. L.

COSBY, SIR HENRY AUGUSTUS MONTAGU (1743–1822), lieutenant-general, only son of Captain Alexander Cosby, a direct descendant of Francis Cosby of Stradbally [q. v.], was born at Minorca, where his father was then stationed, in 1743. Captain Cosby was himself a distinguished officer, who after serving in the Duke of Montagu's regiment, and on the staff in Germany and Minorca, went on half-pay, and was sent to India by the directors of the East India Company in 1753 with a special mission to reorganise the company's troops. He first served as second in command to Major Stringer Lawrence in the Madras presidency, and was then transferred to Bombay, where he acted as second in command at the taking of Surat in 1759, of which important city he was appointed commandant, and where he died soon afterwards. Henry Cosby first saw service as a volunteer in the capture of Gheria, the stronghold of the Maráthá pirate Angria, by Colonel Clive and Admiral Watson in 1756, when he was only thirteen years of age. In 1760 he joined the company's Madras regiment of Europeans, which his father had disciplined, as an ensign. He was at once employed in Coote's advance on Pondicherry, and at the capture of that place he distinguished himself by saving the life of the major commanding H.M.'s 79th regiment, who offered him an ensigncy in his regiment, which he refused. He was present at the siege of Vellore, and on being promoted lieutenant was sent with a detachment of Europeans and sepoys to Masulipatam, where he remained in command until 1764. He threw up his command in order to serve at the siege of Madura in that year, and in 1767 he was promoted captain and appointed to the 6th battalion of Madras sepoys, which he commanded at the battles of the Chengama and of Errore, and at the siege of Arlier, where he was wounded in 1768. In 1771 he commanded the troops which stormed Vellore on 27 Sept., and was appointed governor of that place; in 1772 he went on the staff as brigade-major, and in 1773 he was promoted lieutenant-colonel, and appointed the first adjutant-general of the company's troops in Madras. In that capacity he served at the second siege of Tanjore in 1775, and was sent home with the despatches announcing its capture by Brigadier-general Joseph Smith, the commander-in-chief at Madras. He returned to India in 1777, and, after commanding a force against the celebrated palegar Bom Rauze, resigned his staff appointment in December 1778 to take up the lucrative appointment of commander of the nawáb of Arcot's cavalry. This force he thoroughly disciplined, and he played an important part at its head in the second war with Haidar Ali. His forced march from Trichinopoly was a great military feat, though he was just too late to join Colonel Baillie, who was defeated and forced to surrender at Pullalúr, and he managed to circumvent Haidar Ali, and cleverly joined Sir

Hector Monro, under whom he did important service. In October 1782 he was ordered to England on sick leave, but was taken prisoner at the Cape on his way; he, however, managed to save the most important despatches concerning the war with Haidar Ali with which he was entrusted, and for so doing he was knighted by George III when he reached England on parole. In 1784 he returned to India for the last time, and after commanding in Trichinopoly and Tinnevelly as brigadier-general he was appointed colonel of the 4th Madras Europeans, and finally left India in December 1786, after thirty years of continuous service. He had made a large fortune in India, and purchased the beautiful seat of Barnsville Park, near Chepstow, which he greatly improved and embellished. In 1793 he married Agnes, daughter of Samuel Eliot of Antigua, and sister of Lady Le Despenser. He continued to take the keenest interest in all Indian matters, and was president of the committee of Indian officers in London, who were chosen to draw up the new regulations intended to settle the grievances of the company's officers. His services were so great and he became so popular in this capacity that he was presented with a piece of plate by the other officers on the commission, and was by their special request made one of the first major-generals on the Indian establishment, although he had been absent from India more than five years, the period allowed by the new regulations. He was also appointed to command the depôt which the East India Company thought of establishing in the Isle of Wight in 1796 for the recruiting service of their European regiments, a scheme which eventually came to nothing. Cosby was promoted lieutenant-general in due course, and died at Bath on 17 Jan. 1822. He was buried in Bath Abbey, where a monument was erected to him.

[Dodwell and Miles's Indian Army List; Gent. Mag. February and March 1822, nearly identical with the notice in the East India Military Calendar, i. 1–24, and therefore probably written by Sir John Philippart, the compiler of the Calendar.] H. M. S.

COSBY, PHILLIPS (1727 ?–1808), admiral, was born in Nova Scotia, of which province his father, Colonel Alexander Cosby, was lieutenant-governor, and his godfather, General Phillips, the husband of his father's sister, was governor. He entered the navy in 1745, on board the Comet bomb, under the command of Captain (afterwards Sir Richard) Spry, with whom he continued in different ships—the Chester in the East Indies and at the siege of Pondicherry, the Gibraltar in North American waters with Commodore Keppel, the Fougueux in the fleet under Boscawen in 1755, the Orford at Louisbourg in 1758 and Quebec in 1759—until his promotion to the rank of commander on 2 June 1760. As lieutenant of the Orford he is said to have been specially attached as naval aide-de-camp to General Wolfe, and to have been with him at his death on the heights of Abraham. In the early months of 1761 he commanded the Laurel and Beaver sloops, and on 19 May was posted to the Hind frigate, and continued in her on the home station till October 1762, when he was transferred to the Isis, in which he continued till the peace. In 1766 he was appointed to the Montreal frigate, and commanded her in the Mediterranean under his old captain, Commodore Spry, until 1770, with the interlude of bringing to England the body of the Duke of York in October 1767. On paying off the Montreal he was appointed, in 1771, receiver-general of St. Kitts, a lucrative post which he resigned on the outbreak of the war with France in 1778. He was then appointed to command the Centaur, and was shortly afterwards moved into the Robust, in which he accompanied Vice-admiral Arbuthnot to North America in 1779, and continuing on that station had the honour of leading the line, and, owing to the admiral's ignorance and incapacity, of sustaining the whole brunt of the enemy's fire in the action off the Chesapeake on 16 March 1781. The Robust was so shattered that it was not without great difficulty and danger that she reached New York, nor could she be refitted in time to sail with Rear-admiral Graves in September. When Graves returned to the Chesapeake in October, the Robust, though scarcely seaworthy, accompanied him, and being shortly afterwards ordered to England had to bear up for Antigua, where she was hove down. She finally reached England in July 1782.

In 1786 Cosby was appointed commodore and commander-in-chief in the Mediterranean. He held this post for three years, and shortly after his return was advanced to flag rank, 21 Sept. 1790. In 1792 he was port-admiral at Plymouth, and in 1793, with his flag in the Windsor Castle, went out to the Mediterranean as third in command in the fleet under Lord Hood. His service in command of a detached squadron was uneventful, and towards the end of 1794, having hoisted his flag in the Alcide, he returned to England with a large convoy. He had no further service afloat, though till the peace in 1801 he had command of the impress service in Ireland. He became vice-admiral on 12 April

1794, admiral on 14 Feb. 1799, and at the age of eighty died suddenly at Bath on 10 Jan. 1808. 'He was at the rooms the preceding evening and played at whist.' He married in 1792 Eliza, daughter of Mr. W. Gunthorpe of Southampton, but left no children, and the estates of Stradbally (in Queen's County) passed by his will to his next of kin, Thomas Cosby, who traced back to a common ancestor, their respective great-grandfather and great-great-grandfather. Phillips Cosby himself was the second son of the ninth son of his grandfather, who had eleven sons and four daughters; and had, contrary to all probabilities, succeeded to the estate in 1774, on the failure of all the elder branches of the family.

[Burke's Landed Gentry; Charnock's Biog. Nav. vi. 435; Naval Chronicle (with a portrait), xiv. 353; Gent. Mag. (1808), vol. lxxviii. pt. i. p. 92; official letters in the Public Record Office.] J. K. L.

COSIN or **COSYN, EDMUND** (*fl.* 1558), vice-chancellor of Cambridge University, a native of Bedfordshire, entered King's Hall, Cambridge, as a bible clerk; proceeded B.A. early in 1535, M.A. in 1541, and B.D. in 1547; was successively fellow of King's Hall, St. Catharine's Hall, and of Trinity College (on its formation in 1546); and held from 21 Sept. 1538 to November 1541 the living of Grendon, Northamptonshire, which was in the gift of King's Hall. Cosin was proctor of the university in 1545, and his zeal in the catholic cause combined with Gardiner's influence to secure his election early in Mary's reign to the mastership of St. Catharine's Hall, and his presentation by the crown to the Norfolk rectories of St. Edmund, North Lynn (1553) and of Fakenham (1555), and to the Norfolk vicarages of Caistor Holy Trinity, and of Oxburgh (1554). In 1555 Trinity College presented him to the rectory of Thorpland, Norfolk. At the same time Cosin held many minor ecclesiastical offices, being chaplain to Bonner, bishop of London, and assistant to Michael Dunning, chancellor of Norwich diocese. In 1558 he was elected vice-chancellor of his university, but failing health and the ecclesiastical changes which accompanied Elizabeth's accession induced him to resign all his preferments in 1560 (cf. his letter to Parker in Strype's *Parker*, i. 176). He subsequently lived in retirement in Caius College, Cambridge, of which he was a pensioner in 1564. In 1568 the lords of the council summoned him before them to answer a charge of nonconformity, but Cosin appears to have preferred leaving the country to complying with the order. He was known to be living abroad in 1576.

[Strype's Memorials, III. i. 80; Cooper's Athenæ Cantab. i. 204, 552; Egerton Papers (Camd. Soc.), p. 65; Nichols's Prog. Eliz. iii. 173; Blomefield's Norfolk.] S. L. L.

COSIN, JOHN (1594–1672), bishop of Durham, was born in 1594 at Norwich, of which city his father, Giles Cosin, was a wealthy and much-respected citizen. His mother, Elizabeth Cosin (née Remington), belonged to a Norfolk county family. He was educated at the Norwich grammar school, and at the age of fourteen was elected to one of the Norwich scholarships at Caius College, Cambridge. In due time he was elected fellow of his college, and was then appointed secretary and librarian to Bishop Overall of Lichfield. A similar offer was made to him by Bishop Lancelot Andrewes of Ely; but on the advice of his tutor he preferred Bishop Overall's offer. As the bishop died in 1619, Cosin was not long with his patron, but long enough to acquire an immense reverence for him, whom he always spoke of in later life as his 'lord and master.' Cosin next became domestic chaplain in the household of Bishop Neile of Durham, by whom he was appointed in 1624 to the mastership of Greatham Hospital, and (4 Dec. 1624) to a stall in Durham Cathedral. He speedily exchanged his mastership for the rectory of Elwick. In 1625 he became archdeacon of the East Riding of Yorkshire, and in 1626 rector of Brancepeth in Durham. In the same year he married Frances, daughter of Matthew Blakiston of Newton Hall, a canon of Durham, and a man of ancient family in that county. Cosin was soon brought into collision with the puritans. He was a personal friend of Laud, and still more intimate with Montague; and in 1626 he attended the conference at York House respecting Montague's books, 'Appello Cæsarem' and 'A Gagg for the New Gospell,' as a defender of the author. The publication of his 'Collection of Private Devotions' in 1627 brought Cosin into still more hostile relations with the puritan party, and in 1628 he was further embroiled with them, owing to a violent sermon preached in Durham Cathedral by one of the prebendaries, Peter Smart, who inveighed against 'the reparation and beautifying of the cathedral,' in which Cosin had taken a leading part. The preacher referred to Cosin as 'our young Apollo, who repaireth the Quire and sets it out gayly with strange Babylonish ornaments.' For this sermon Smart was cited before a commission of the chapter, Cosin being one of the commissioners, and was suspended 'ab ingressu ecclesiæ, and soon after his prebendal stall was sequestered. Smart twice (1628 and 1629)

brought an indictment against the commission before the assizes, and, both times failing, brought the articles before Archbishop Harsnett at York, again without success. The principal things objected to were the position of the altar, the altar lights, the vestments used at Holy Communion, and the position of the celebrant. It is a curious illustration of that force of character which was a striking feature in Cosin that, though he was probably the youngest of the chapter (he was only thirty-two), he was evidently and rightly regarded as the prime mover in the obnoxious alterations. This prominence of Cosin is further shown by the fact that in 1633, when Charles I visited Durham Cathedral, Cosin had the whole regulation of the king's reception, and the arrangement of the services which the king attended.

In 1634–5 Cosin was elected to the mastership of Peterhouse, Cambridge, vacant by the promotion of Dr. Matthew Wren to the see of Hereford. Here again he at once made his mark. The chapel services were brought up by the new master to the Laudian level. 'A glorious new altar,' writes Prynne, 'was set up, and mounted on steps, to which the master, fellowes, schollers bowed, and were enjoyned to bow by Doctor Cosins, the master who set it up. There were basons, candlestickes, tapers standing on it, and a great crucifix hanging over it,' and much more in the same vein (*Canterbury's Doom*, pp. 73, 74). In 1639 Cosin became vice-chancellor of the university, and in 1640 was appointed by Charles I, whose chaplain he was, dean of Peterborough.

But his old enemy, Smart, had now an opportunity of paying off old scores. He presented a petition to the House of Commons complaining of Cosin's 'superstitious and popish innovations in the church of Durham,' and of his own 'severe prosecution in the high commission court.' Cosin was sentenced by the whole house to be 'sequestered from all his ecclesiastical benefices,' and thus became 'the first victim of puritanical vengeance who suffered by a vote of the commons' (Surtees, *Hist. of Durham*). In 1642 he was an active instrument in sending the college plate to supply the royal mint at York, and was, in consequence, ejected from the mastership (13 March 1643–4) by warrant from the Earl of Manchester, being again the first to be thus ejected.

He retired to Paris, and officiated, by order of the king, as chaplain to those of Queen Henrietta Maria's household who belonged to the church of England. He first officiated in a private house; but that soon proved too small to contain the congregation, and Sir Richard Brown, the English ambassador in France, and the father-in-law of John Evelyn, fitted up the chapel at the residency, and there the English services were conducted for nearly nineteen years, with all that imposing ritual which Cosin loved. The Romanists made persistent efforts both to win over Cosin with offers of great preferment, and to seduce the English in the household of Queen Henrietta, who was herself a Romanist. Perhaps they thought the way would be prepared for them by Cosin himself, who had been regarded by the puritans in England as half a Romanist. But if so, they quite mistook their man. Cosin was much further removed from Romanism than he was even from puritanism; and the attempts of the Romanists only incited him to forge some formidable weapons against themselves. He held controversies with Roman priests; he devoted his enforced leisure to literary work against Romanism, and used his great personal influence for the same purpose. So that 'whilst he remained in France he was the Atlas of the protestant religion, supporting the same with his piety and learning, confirming the wavering therein, yea, daily adding proselytes (not of the meanest rank) thereunto' (Fuller, *Worthies*). One convert the Romanists did succeed in making, viz. Cosin's only son, to the intense grief of his father, who disinherited him in consequence. It has been thought that Cosin's annoyance caused him to fraternise with the Huguenots more closely than might have been expected from one of his views. He attended the services of the reformed church at Charenton, and was on terms of great intimacy with several ministers of that communion, who allowed him to officiate in their chapels, using the office of the church of England. But it is quite unlike Cosin to be influenced by personal pique in such a matter; and there is not the slightest trace of any such feeling in his own writings. On the contrary, he gives a perfectly clear and logical account of the course which he adopted. He drew a marked distinction between those who had not received ordination from bishops because they could not help themselves, and those who deliberately rejected it when it was within their reach. This was also the view taken by Bishop Overall, and Cosin was always deeply influenced by the judgment of his 'lord and master.'

Cosin 'had lodgings assigned him in the Louvre, together with a small pension from France, on account of his connection with the Queen of England' (Surtees). He also received some pecuniary assistance from friends in England, notably from Dr. (after-

wards Archbishop) Sancroft, to whom he gave practical proof of his gratitude as soon as it lay in his power. But there is no doubt that he was reduced to great straits at Paris, a stronger proof of which could not be found than in the fact that he was on the point of selling his books to meet his exigencies. Cosin was an enthusiastic book collector, and his library was 'one of the choicest collections of any private person in England' (Evelyn). Happily he was spared this sacrifice by the occurrence of the Restoration. Upon this event he returned to England and resumed his preferments. It is thoroughly characteristic of the man that, as he had been the first to suffer for his principles in the rebellion, he was the first to avow them openly at the Restoration. While other men were, as Pepys terms it, 'nibbling at the Common Prayer,' waiting timidly to see which way the wind would blow, Cosin, as dean of Peterborough, 'in the year 1660, about the end of July, revived the ancient usage [in Peterborough Cathedral], and read divine service first himself, and caused it to be read every day afterwards, according to the old laudable use and custom, and settled the church and quire in that order wherein it now (1685) continues' (Kennet, *Register*, p. 229). Cosin, however, did not remain long at Peterborough. On 2 Dec. 1660 he was consecrated bishop of Durham at Westminster Abbey, his friend and kind helper in adversity, and now his domestic chaplain, Sancroft, preaching the consecration sermon. He now began that course which deservedly won for him the reputation of being one of the greatest prelates of his own, or indeed of any age. This reputation he won not so much as a preacher or a writer, though he was great as both. But his preaching cannot be compared with that of Jeremy Taylor or Barrow or South; nor can his writings be compared with those of Pearson or Stillingfleet or Brian Walton. His strength lay in his administrative powers. He always had the clearest and most definite conception of the position of the English church, and was deterred by no obstacles from making good that position. His personal influence was immense, and that influence was no doubt enhanced by his splendid munificence. Hence the diocese of Durham, from being exceptionally backward, soon became exceptionally forward under his rule, and mainly owing to his energy. He gathered around him men of a kindred spirit, who worked loyally under him, and upon whom, like most strong men, he left a permanent impression, which survived long after his death.

The bishop of Durham was prince of the palatinate as well as bishop of the diocese, and Cosin was as well fitted to sustain the former as the latter character. His reception into the see was enthusiastic. 'The confluence,' he writes to Sancroft, 'and alacritie, both of the gentry, clergie, and other people, was very greate; and at my first entrance through the river of Tease there was scarce any water to be seene for the multitude of horse and men that filled it when the sword that killed the dragon was delivered to me with all the formality of trumpets and gunshots and acclamations that might be made.' (This was the tenure on which the bishops held the manor of Sockburn.) 'I am not much affected with such showes; but, however, the cheerfullness of the country in the reception of their bishop is a good earnest given for better matters which, by the grace and blessing of God, may in good time follow here among us all.' 'The country' had no reason to be disappointed. No doubt Cosin spoke truly when he said he was 'not much affected by such showes,' for he was personally a plain, homely man. Nevertheless he was, both in mind and appearance, admirably adapted to play the part that was required of him. With a tall, handsome, and erect person, he possessed a commanding character, such as befitted the temporal as well as the spiritual ruler of the county palatine. He at once held 'a solemne confirmation,' at which a vast number of catechumens were presented, as was natural, seeing that the arrears of twenty years had to be made up. He then held a synod of the clergy, determining, he says, 'to put them in order, if by any fayre means I can.'

But meanwhile, besides the affairs of his diocese, the affairs of the church at large had to be settled; and in the settlement of them Cosin took a leading part. In 1661 the Savoy conference, 'to advise upon and review the Book of Common Prayer,' was held. Cosin was a constant attendant, and the part which he took, both at this conference and at the convocation which immediately followed it, is exceedingly characteristic. At the conference he showed himself, as Baxter, after some depreciation of him, owns, 'excellently well versed in canons, councils, and fathers;' and, 'as he was of rustick wit and carriage, so he would endure more freedom of our discourse with him, and was more affable and familiar than the rest.' He earnestly endeavoured to effect a reconciliation with the presbyterians, but in vain.

At the convocation in November 1661 Cosin's proposals were all in favour of making the services more in accordance with the ancient liturgies. There was no inconsistency in this. As a staunch churchman he yearned

for unity, and was quite ready to stretch a point in order to secure it. But equally as a staunch churchman his personal predilections were in favour of ancient ritual and order. All his proposals as a very influential member of the revision committee were in this direction. The committee was instructed 'to compare the prayer-book with the most antient liturgies which have been used in the church in the primitive and purest times;' and no one was better fitted for this task than Cosin, for he was a profound liturgical scholar, and his suggestions were based on a thorough study of ancient liturgies, whose spirit as well as letter he had deeply imbibed. He possessed the now almost lost art of composing prayers after the best and most ancient models; and to him we are indebted for some of the most beautiful collects in our prayer-book, and probably for most of the alterations made. He suggested, at the revision of 1661, many further alterations, a few of which may be noticed. They are all in the direction of a greater strictness of order, or definiteness of doctrine, or supply obvious omissions. The rubric enjoining all priests and deacons to say daily the morning and evening prayer is worded more strictly. Proper psalms are suggested for the Epiphany, rogation days, St. Michael and All Angels' day, and All Saints' day. In the rubric concerning chancels the words 'shall be divided from the body of the church' are inserted. Instead of 'Endue thy ministers,' Cosin suggests 'Let Thy priests be clothed' with righteousness. In the rubric respecting the Litany it is added, 'The priests (or clerks) kneeling in the midst of the quire, and all the people kneeling and answering as followeth.' In the rubric before the Communion Service, instead of 'the table at the communion time shall stand in the body of the church,' &c., Cosin suggests 'the table always standing at the upper end of the chancell (or of the church, where a chancell is wanting), and being at all times covered with a carpet of silk, shall also have a faire white linnen cloth upon it, with paten, chalice, and other decent furniture, meet for the high mysteries there to be celebrated.' To the rubric 'The priest standing at the north side,' &c., is added 'or end.' The rubric respecting the Gospel runs: 'And the Epistle ended, the priest (or the gospeller appointed) or a deacon that ministereth shall read the Gospel, saying first, "The Holy Gospel," &c.; and the people all standing up shall say "Glory be to Thee, O Lord," and at the end of the Gospel he that readeth it shall say, "Here endeth the Holy Gospel," and the people shall answer, "Thanks be to Thee, O Lord."' In the prayer for the church militant the clause referring to the faithful departed is considerably amplified; and after the prayer of consecration there is a very beautiful 'memoriall, or prayer of oblation.' The Order of Confirmation is enlarged; and in the 'Thanksgiving of Women' &c. the rubric directs that 'the woman shall, upon some Sunday or other holy-day, come decently vayled into the parish church, and at the beginning of the Communion Service shall kneele down in some convenient place appointed unto her by the minister before the holy table.' The fact that some of Cosin's suggestions have been adopted without specific direction shows how seemly they were.

A prayer-book of 1619, with the emendations and alterations in Cosin's own handwriting, together with some further suggestions of Cosin in Sancroft's handwriting, which Canon Ornsby thinks may 'certainly be regarded as that which was laid by him before the convocation,' is still preserved in the library at Durham. Convocation committed to Cosin's care the preparation of a form of consecration of parish churches and chapels. The bishop drew up a form based on that of Bishop Andrewes, and used it in his own diocese; but it was not generally adopted by authority. One rubric in this consecration service is very significant, in regard of Cosin's views on the much-vexed question of the eastward position: 'Then shall the bishop ascend towards the table of the Lord, and then kneele downe at his falstoole before it,' &c.

The convocation ended, Cosin returned to Durham, and pursued that career of unwearied diligence and extraordinary munificence which left an impress upon the diocese greater, perhaps, than was made by any bishop in the kingdom. In 1662 he held a visitation both in Northumberland and Durham; and in November of the same year 'made a fair progress through the larger part of this county palatine, preaching on every Sunday in several churches, and being received with great joy and alacrity, both of the gentry and all the people' (Kennet). In the same year he held his primary visitation of the cathedral, making the fullest and most minute inquiries. The intervals of the year were filled up with visits to country churches in his own neighbourhood, preaching, catechising, and inducing parents to bring their children to baptism, which sacrament had been much neglected during 'the troubles.' He had always one definite object in view, viz. to have the church system fully worked, with the utmost order and the greatest beauty of ritual, and he succeeded to a marvellous

extent. Personally, he was disposed to be friendly to men of all opinions; but he was a strict disciplinarian, and he felt it his duty to use rigorously the powers which the law gave him to bring all men into outward conformity with the church he served, and then to turn mere conformists into real churchmen, or at least the semblance of such. His position gave him a double power; for he was not only bishop of the diocese, but also, quâ bishop, lord-lieutenant of the county, and he had not the slightest scruple, as such, in employing the train-bands to hunt out nonconformists. There was a strong puritan element in his diocese, perhaps owing to its near neighbourhood to Scotland. There were also many old and influential Roman catholics; and these of course drew after them many dependents. 'Popish recusant' and nonconforming presbyterian were equally obnoxious to Cosin. Many of his acts in relation especially to the latter were utterly unjustifiable, according to our modern notions; but it is obviously unfair to judge a prelate of the Restoration era by the standard of the nineteenth century. And again, it is only fair to take into account the very real, though no doubt exaggerated, fear of danger both to the altar and the throne which prevailed. But after making full allowance for all this, such sentences as the following naturally shock us: 'I am sorry to heare that Mr. Davison, vicar of Norton, hath so many obstinate men and women in his parish that will not yet let downe their conventicles. Here at London they are ferretted out of every hole by the train-bands of the city and the troops employed for that purpose by the king and his officers,' and so forth. In other respects Cosin was not a perfect character. His violent opposition to the election of parliamentary representatives for the county—a point which he succeeded in carrying—seems rather an arbitrary proceeding; nor can we at all approve of his sanctioning the sale of offices in his patronage. Indeed, he had always rather too keen an eye for business, exacting all that he considered his due to the utmost farthing. But if he loved to acquire money, he also loved to spend it on purely unselfish objects. The amount he spent upon the castles at Durham and Auckland, upon the cathedral at Durham, upon the chapel at Auckland (which he brought up externally to the standard of ornate ritual which he loved), upon the library at Durham which still bears his name, upon the foundation of scholarships, both at Caius and Peterhouse, upon general and rather indiscriminate almsgiving, upon help to the sufferers from the plague in London, at Durham, and at Cambridge, upon lavish hospitality, upon the redemption of christian captives at Algiers, upon the building and endowment of hospitals at Durham and Auckland, upon the augmentation of poor livings, and upon innumerable other objects of benevolence, must have been enormous. We can well understand his being called *par excellence* '*the* munificent bishop of Durham;' and we could imagine that Archdeacon Basire's statement in his funeral sermon, that he spent 2,000*l.* every year of his episcopate on works of charity, was below rather than above the mark. When his friends remonstrated with him for spending such vast sums of money upon church building and ornamentation, to the detriment of his children, he replied, 'The church is my firstborn.' But his business habits enabled him also to make ample provision for his younger children.

Cosin died in London on 15 Jan. 1671–2, after a long and painful illness, which was probably aggravated by his persistence in attending church, 'though the weather was never so ill.' When his friends and physicians remonstrated with him, he replied that 'when his body was unfitt to serve and honour God, 'twas fitt to go to the dust from whence it came.' He was buried, according to his own desire expressed in his will, at Bishop Auckland, with a magnificent funeral, as befitted one who may fairly be called a magnificent prelate. The funeral sermon was preached by the archdeacon of Northumberland, Isaac Basire [q. v.], who had loyally seconded all his chief's efforts during his lifetime, and continued to carry them out after his death. The sermon is entitled 'The Dead Man's Real Speech,' and appended to it is a 'Brief' of the great prelate's life.

Though Cosin was a staunch and unflinching churchman of a very marked type, and may, broadly speaking, be grouped with the Laudian school, he differed, both in general tone and in special opinions, from many churchmen of his day. For instance, at the Savoy conference he was, as we have seen, more favourable to the nonconformists than any of the bishops except Reynolds and Gauden, one of whom virtually was, and the other had been, a presbyterian. His attitude towards the foreign protestant churches was certainly different from that of many churchmen in his day. He acted in this matter at Paris in a way which his friend, Bishop Morley, for instance, who on the whole was by no means so advanced a churchman, could neither approve nor imitate. He held the same views to the end of his life, and drew an elaborate parallel between Rome and Geneva, showing that on every point the

English church was more in accord with the latter than the former. He also took quite a different line from most churchmen on the Sabbath question. He laid great stress on the Fourth Commandment, which he termed 'the very pith of all the Decalogue, by due observance whereof we come both to learn and put in practice all the rest of God's commandments the better, and without which, in a short time, they would all come to nothing.' Three out of his twenty-two extant sermons are on this commandment, and he wrote a letter, which almost amounts to a treatise, on the subject. Of course, he fully distinguished between the Jewish Sabbath and the christian Lord's day. He classes the latter among other holy days, and he would have had all of them observed as strictly, though not as austerely, as the puritans would have had their Sabbath. His teaching on this point is strangely different from that which led to and defended the 'Book of Sports.' His attitude towards Romanism was always one of uncompromising hostility; and by far the greatest proportion of his literary work is expressly directed against that system. He was also strongly in favour of divorce in the case of adultery, and of permission to the innocent party in such cases to remarry. In the famous case of Lord Ross eighteen bishops voted against the divorce, and only two in favour of it, and Cosin was one of the two. Again, though he was always emphatically the priest, though he maintained to the end the traditions of his early intimacy with men like Laud, Mountague, Erle, Morley, and especially Overall, yet he was also, in the good sense of the term, a man of the world. He was full of *bonhomie*, interested in the minutest points of secular business, on terms of great intimacy with the laity, and a great smoker. He was singularly frank and outspoken, and showed a quaint originality of character and expression, which must have been very attractive.

Cosin's writings acquire an adventitious importance from the writer's own forcible and interesting character. It is not the writings that have preserved the man, but the man who has preserved the writings from oblivion. Still, the writings themselves possess a great intrinsic value. With two exceptions, none of them were published during the bishop's lifetime. Probably the first written, though not the first published, of Cosin's works is that entitled 'The Sum and Substance of the Conferences lately held at York House concerning Mr. Mountague's Books, which it pleased the Duke of Buckingham to appoint, and with divers other honourable persons to hear, at the special and earnest request of the Earl of Warwick and the Lord Say.' These conferences were held in February 1625–6. The books were 'The Gagg' and the 'Appello Cæsarem;' and it appears from Mountague's letters to Cosin that the latter had seen and approved, if he had not actually had a considerable share in the production of, the offending volumes. 'The Sum and Substance' is simply a narrative of all that took place at the conferences. In February 1626–7 Cosin published his famous 'Collection of Private Devotions, in the practice of the Ancient Church, called the Hours of Prayer; as they were after this manner published by authority of Queen Elizabeth, 1560.' John Evelyn gives the following account of its publication: 'Oct. 12, 1651.—I asked Mr. Deane (Cosin) the occasion of its being publish'd, which was this: the Queene coming over into England with a great traine of French ladys, they were often upbraiding our English ladys of the court that, having so much leisure, trifled away their time in the antechambers among the young gallants, without having something to divert themselves of more devotion; whereas the Ro. Catholick ladys had their Hours and the Breviarys, which entertained them in religious exercise. Our Protestant ladys scandalized at this reproach, it was complained of to the king.' The king consulted Bishop White, and 'the bishop presently named Dr. Cosin (whom the king exceedingly approv'd of) to prepare [a book], as speedily as he cou'd, and as like to their pockett offices as he cou'd, with regard to the antient forms before Popery.' Cosin prepared his book in three months; and the Bishop of London (Mountain) 'so well lik'd and approv'd, that (contrary to the usual custome of referring it to his chaplain) he wou'd needs give the *imprimatur* under his own hand.' The book sold very rapidly; and if it had been published at any other time no outcry would have been raised against it. But it appeared when Laud and Mountague had lately roused the antipathy of the puritans, and Cosin was a known friend of both. It was therefore found to contain popery in disguise. Henry Burton wrote against it his 'Examination of Private Devotions; or the Hours of Prayer, &c.,' W. Prynne his 'Brief Survey and Censure of Mr. Cozen's Cozening [or 'cousining' or 'cozenizing'] Devotions.' In fact Cosin, as he told Laud, was 'the subject of every man's censure.' Most of the objections were of the most ridiculous nature. 'In the frontispiece the name of I.H.S. is engraven, which is the Jesuit's marke.' 'The title, "The Houres," is both a popish and a Jewish name.' 'Matins and Evensong are popish words.'

'*Nunc Dimittis* and *De Profundis* are two papistical songs.' 'Lent is made a religious fast,' and so forth. Two points only required an answer: (1) seven sacraments are mentioned, but Cosin clearly showed that he distinguished markedly between the two sacraments of the Gospel and the five commonly but not so truly called sacraments; (2) prayers for the departed, but Cosin pointed out 'the tytle at the top of the page was, "Praiers *at* the point of death,"' not *after* it, and that the printer omitted to place in the margin, as he was directed to do, 'repeating the sentences untill the soule were departed.' Cosin, however, contends that 'the substance of these two prayers be nothynge els but what we all used to say, even after we heare a man is dead, *God's peace be with him*, and *God send him a joyfull resurrection*, which kind of praiers for the dead the Archbishopp of Armagh doth highly approve and acknowledge to be the old and perpetuall practice of the church of Christ.' Of course, after the Restoration the tide turned, and 'Cosin's Devotions' became one of the favourite devotional works with churchmen of the period.

Cosin was a most uncompromising enemy to popery. In France he wrote his 'Historia Transubstantialis Papalis' at the request of Gilbert Talbot, who had undertaken to argue the matter out with 'a German prince' (the Duke of Newbourg), in the presence of Charles II at Cologne, and apparently did not feel quite equal to the task. Cosin readily consented, and showed in his treatise that the church of England held the doctrine of a real presence without in any way countenancing the doctrine of transubstantiation. It was not published until nineteen years after it was written (in 1675), and three years after the death of the author; but the title says it was 'allowed by him to be published a little before his death, at the earnest request of his friends.' It was then given to the world, with an interesting preface by Dr. Durel, in the original Latin. In the following year (1676) an English translation was published by Luke de Beaulieu. Cosin also wrote, in 1652, 'Regiæ Angliæ Religio Catholica,' at the request of Edward Hyde, afterwards earl of Clarendon, in order to give foreigners a right notion of the doctrine and discipline of the church of England as constituted by authority. This, too, was written in Latin, and was first published in Dr. Thomas Smith's 'Vitæ,' as a sort of appendix to the 'Vita Joannis Cosini,' in 1707. The most elaborate and important work which Cosin wrote during his exile, and the only one of them which he himself gave to the world, was 'A Scholastical History of the Canon of Holy Scripture; or the certain indubitable Books thereof as they are received in the Church of England.' Cosin tells us that Dr. Peter Gunning (afterwards bishop of Ely) 'first requested him to make it a part of his employment,' and the same Peter Gunning saw the work through the press when it was published in London in 1657. Cosin took so much pains over this learned work that he injured his eyesight. It was dedicated to Bishop Matthew Wren, then a prisoner in the Tower. It gives a history of all the books that were held canonical before the Council of Trent formed a new canon, and shows that the universal testimony of the church was for the books we have without the Apocrypha. Cosin also wrote many minor pieces, almost all of them bearing upon the same subject, viz. the position of the Anglican as opposed to the Romish church; but these scarcely require a separate notice. There is, however, one work of importance, which was not published until 1710, when Dr. Nicholls inserted it at the end of his 'Comment on the Book of Common Prayer.' It is entitled 'Notes on the Book of Common Prayer,' and contains (1) the first series of notes in the interleaved Book of Common Prayer, A.D. 1619; (2) the second series of notes in the interleaved Book of Common Prayer, A.D. 1638; (3) the third series in the manuscript book, and three appendices. The importance of this work to all who are interested in our Book of Common Prayer cannot be exaggerated.

Only twenty-two of Cosin's sermons are now extant, and these all belong to the period before he was bishop. They are in the style of the earlier part of the seventeenth century, before the quaint roughness of Andrewes was exchanged for the rather vapid smoothness of Tillotson. But in one respect they differ from the fashion of the day, in that they are but sparingly embellished with quotations from the learned languages, and then only from the Latin. Cosin's 'Correspondence,' in two volumes (1868 and 1870), edited by the Surtees Society, with an admirable introduction to each volume by Canon Ornsby, the editor, gives an interesting picture of the life and character of the man, and also of his friends and times. A full collection of Cosin's works was not published until the excellent edition, in five octavo volumes, of the 'Library of Anglo-Catholic Theology' was issued (1843–55). Dr. T. Smith, in 1692, began to prepare an edition, but did not carry it out. He inserts a short 'Vita Joannis Cosini' in his 'Vitæ quorundam eruditissimorum, &c. Virorum,' &c. (1707); but though he had the

advantage of knowing and receiving information from several friends and contemporaries of the bishop, it is but a meagre performance, and hardly worth the trouble of wading through in Latin, now that Canon Ornsby has given us the substance, and much more than the substance, in a graphic and interesting form in the vernacular.

[The Works of Bishop Cosin, 5 vols. (Library of Anglo-Catholic Theology); Bishop Cosin's Correspondence, 2 vols. (Surtees Society); Vitæ quorundam eruditissimorum et illustrium virorum, scriptore Thomâ Smitho; The Dead Man's Real Speech, with a Brief of the Life of the late Bishop of Durham, by I. Basire; Surtees's History of Durham; Prynne's Canterbury's Doom; Neal's History of the Puritans; Walker's Sufferings of the Clergy.] J. H. O.

COSIN, RICHARD (1549?–1597), civil lawyer, born at Hartlepool about 1549, was the son of John Cosin of Newhall, lieutenant to Thomas Dudley at the battle of Musselburgh (1547), who was either killed by the Scots soon after that battle, or was drowned on his way home. Richard's mother remarried one Medhope, by whom Richard was brought up. He was educated at Skipton school, and evinced so much precocity that he became a pensioner of Trinity College, Cambridge, 12 Nov. 1561, before he was twelve years old, and was soon afterwards elected a scholar, and subsequently fellow. Whitgift was his tutor, and was much impressed with his abilities. He proceeded B.A. in 1565–6, M.A. in 1569, and LL.D. in 1580. He subscribed against the new university statutes in May 1572; became chancellor of Worcester diocese and visitor of Lichfield Cathedral (20 Jan. 1582–3), and was appointed dean of arches and vicar-general of the province of Canterbury by Archbishop Whitgift 10 Dec. 1583. Cosin was an ecclesiastical commissioner of the diocese of Winchester in 1583–4, a visitor for the diocese of Gloucester in 1584, a member of the Society of Advocates 14 Oct. 1585, M.P. for Hindon, Wiltshire, in the parliaments meeting 29 Oct. 1586 and 4 Feb. 1588–9, and master in chancery 9 Oct. 1588. He was also a member of the ecclesiastical commission court. He died at his lodgings in Doctors' Commons 30 Nov. 1597, and his body was removed for burial at Lambeth on 9 Dec. Lancelot Andrewes preached the funeral sermon, and William Barlow, afterwards bishop of Lincoln [q. v.], for whose education Cosin had paid, wrote a biography in Latin, published in 1598. Barlow describes Cosin as learned and witty, and of powerful physique. With Barlow's biography was issued a collection of 'Carmina Funebria' in Greek, Latin, English, and Italian from the pens of Cosin's Cambridge friends. Cosin left 40*l.* to Trinity College Library, and 10*l.* to two poor scholars.

Cosin was the author of the following works on ecclesiastical law, all of which were treated as high authorities: 1. An Apologie of and for sundrie proceedings by Jurisdiction Ecclesiasticall,' London, 1591, 1593, a defence of the ex-officio oath, in reply to 'A Brief Treatise of Oaths,' by James Morice, attorney of the court of wards. Morice's reply to Cosin was not published, and is in MS. Cott. Cleop. F. i. 2. 'An Answer to the two first and principall treatises of a certeine factious libell put foorth latelie . . . under the title of An Abstract of certeine Acts of Parliament,' 1584. The 'Abstract' was a collection of canons and statutes claimed to support the presbyterian system of church government. 3. 'Conspiracie for Pretended Reformation, viz. Presbyteriall discipline,' with a life of Hacket, executed as a presbyterian in 1591, and accounts of the opinions of Edmund Coppinger [q.v.] and H. Arthington. 4. 'Ecclesiæ Anglicanæ Politeia in Tabulas digesta,' 1604, 1634.

[Strype's Whitgift, i. 244, 261, 409–10, 560, 584, ii. 28, 32, 352, iii. 238; Strype's Aylmer, 91; Strype's Annals, III. i. 338, iv. 196; Cooper's Athenæ Cantab. ii. 230–2, 551; Notes and Queries, 3rd ser. xi. 300; Coote's Civilians, 55–8; Brit. Mus. Cat.] S. L. L.

COSPATRIC, EARL OF NORTHUMBERLAND (1070?). [See GOSPATRIC.]

COSTA, EMANUEL MENDES DA (1717–1791), naturalist, was the sixth but second surviving son of Abraham, otherwise John, Mendes da Costa, a Jewish merchant who lived in the parish of St. Christopher-le-Stocks, London. He was born on 5 June 1717, and, being intended for the lower branch of the legal profession, served his articles in the office of a notary (*Gent. Mag.* vol. lxxxii. pt. i. pp. 22–4). From his early years he had applied himself with enthusiasm to the study of natural history; the branches he most excelled in were conchology and mineralogy. In November 1747 he was elected a fellow of the Royal Society, and from that period until his withdrawal in 1763 he enriched the 'Philosophical Transactions' with many papers upon his favourite studies. He was admitted fellow of the Society of Antiquaries on 16 Jan. 1751–2, and was also a member of several other scientific associations, English and foreign. Although he early obtained the reputation of being one of the best fossilists of his time, and was in correspondence with many of the most celebrated naturalists of Europe, his life appears to have been a continual struggle with adversity. In 1754

we find him imprisoned for debt, and his cabinets held in bond (*A Selection of the Correspondence of Linnæus*, &c., edited by Sir J. E. Smith, ii. 482–3). Upon his release in the following year he set about preparing for the press his long-promised 'Natural History of Fossils,' the proposals for which had been issued in 1751. Of this work vol. i., part i., appeared in 1757, but no more was published, the author not finding or deserving encouragement. Through the benevolent efforts of Dr. Stukeley, Peter Collinson, and other scientific friends, Da Costa was elected to the clerkship of the Royal Society on 3 Feb. 1763, in place of Francis Hauksbee, deceased. He had held the appointment barely five years, when, being detected in various acts of dishonesty, he was summarily dismissed in December 1767, and shortly afterwards arrested at the suit of the society and committed to the king's bench prison. His library and collections were seized and sold by auction in the following May. He continued a prisoner until the end of 1772, supporting himself by his pen and lecturing, but was frequently in want. We next hear of him in 1774, when he petitioned to be allowed to read a course of lectures on fossilology to the university of Oxford in the ensuing Act term; but his reputation had preceded him, and permission was peremptorily refused. Towards the close of his life he resumed authorship with some success. He published 'Elements of Conchology; or an introduction to the Knowledge of Shells,' 8vo, London, 1776, and 'Historia naturalis Testaceorum Britanniæ, or the British Conchology, containing the . . . Natural History of the Shells of Great Britain and Ireland . . . in English and French,' 4to, London, 1778. He also revised and contributed additional notes to Engeström's translation of Cronstedt's 'Essay towards a System of Mineralogy,' 8vo, London, 1770 (second edition, enlarged by J. H. de Magellan, 2 vols. 8vo, London, 1788). In these undertakings he was greatly assisted by his steady friends Dr. John Fothergill and Dr. Richard Pulteney. Da Costa died at his lodgings in the Strand in May 1791, and was buried in the Portuguese Jews' cemetery at Mile End (*Will. reg. in P.C.C.*, June 1791; Lysons, *Environs*, iii. 478). He was twice married: first, in March 1750, to his cousin Leah, third daughter of Samuel del Prado, who died in 1763, leaving no issue; secondly, about 1766, to Elizabeth Skillman, or Stillman, by whom he had an only daughter. Many of his manuscripts are preserved in the British Museum; the more important are: his letters to and from scientific friends, which cover a period of fifty years (1737–1787), in Addit. MSS. 28534–44 (a few are printed in Nichols, *Literary Illustrations*, vol. iv.); 'Commonplace Book,' in Addit. MS. 29867 (portions of which appeared in *Gent. Mag.* vol. lxxxii. pt. i. pp. 205–7, 513–17); 'Collections relating to the Jews,' in Addit. MS. 29868 (portions in *Gent. Mag.* vol. lxxxii. pt. ii. pp. 329–31); 'Minutes of the Royal Society and Society of Antiquaries, 1757–1762,' in Egerton MS. 2381. Da Costa also mentions his 'Athenæ Regiæ Societatis Londinensis,' in three folio volumes, which he presented to the society's library in 1766; but of this all traces have disappeared.

[Nichols's Lit. Anecd. ii. 292, iii. 233, 757, v. 712, vi. 80, 81, viii. 200, ix. 607, 799, 812, 813, 816; Gent. Mag. lxxxiii. (pt. i.) 429, new ser. xxvi. 493; Quarterly Rev. cxxxix. 391; Munk's Coll. of Phys. (1878), ii. 156.] G. G.

COSTA, Sir MICHAEL (1810–1884), conductor and musical composer, son of Cavaliere Pasquale Costa, was born in Naples on 4 Feb. 1810. He learnt the rudiments of music from his maternal grandfather, Giacomo Tritto, and was subsequently placed at the Royal Academy of his native town. Three compositions by him were composed for the theatre of the college, a cantata, 'L' Immagine' (1825), and two operas, 'Il Delitto punito' (1826) and 'Il Sospetto funesto' (1827). An oratorio, 'La Passione,' a mass, a 'Dixit Dominus,' and three symphonies were composed at this time, no doubt under the supervision of Zingarelli, then director of the college. In 1828 he wrote an opera, 'Il Carcere d' Ildegonda,' for the Teatro Nuovo, and was appointed accompanist at San Carlo. In 1829 he wrote 'Malvina' for San Carlo, and 'Seldlachek,' in which Tosi, Rubini, and Bendetti appeared. In the autumn of this year he was sent to England by Zingarelli, who had composed a sacred cantata, based on Isaiah xii., for the Birmingham festival, and wished that his pupil should conduct it. The directors of the festival, distrusting his ability on account of his youth, refused not only to allow him to conduct the work, but to pay him any fee whatever unless he would undertake to sing at the festival. This he accordingly did, but, as may be imagined, with very moderate success. He was first heard on 6 Oct. in the duet 'O mattutini albori' from Rossini's 'Donna del Lago,' which he sang with Miss F. Ayton 'in character.' On the subsequent days of the festival he sang two solos, besides taking part in a few ensemble numbers. The criticisms on his performance were uniformly unfavourable, nor did his master's work obtain a much greater success. Zingarelli, according to the 'Harmonicon,'

'would have acted with more discretion had he kept both his *sacred song* and his profane singer for the benefit of his Neapolitan friends. As a singer he is far below mediocrity, and he does not compensate for his vocal deficiencies by his personal address, which is abundantly awkward.' In 'Musical Reminiscences of the Last Half-century,' a work written by an intimate friend of Costa's, it is stated that Clementi found him 'scoring' a song from Bellini's 'Pirata,' and declared him to be a composer rather than a singer. For 'scoring' we should probably read 'arranging from the score,' since it is certain that he accompanied himself in the song 'Nel furor delle tempeste,' and that the audience testified their displeasure in no doubtful manner. That the proper direction of his talents was soon recognised, whether by Clementi or some other person, is evident from his being appointed *maestro al cembalo* at the King's Theatre under Laporte's management. In 1831 his ballet, 'Kenilworth,' was produced with considerable success, and in the following year he succeeded Bochsa as director of the music under Monck Mason's management. It was at this time that his real power began to show itself. Many of his most effectual reforms of abuses which had crept in among the orchestral players at the opera were now set on foot, no doubt much to the disgust of the old members of the band, who on the morning after his first appearance as conductor had presented him with a case containing seven miniature razors in mockery of his extremely youthful appearance. A ballet, 'Une heure à Naples,' is the principal work of this year; in 1833 he wrote a similar work, 'Sir Huon,' for Taglioni, and the vocal quartet, 'Ecco quel fiero istante.' In the beginning of 1838 an opera by him, 'Malek Adhel,' was produced at the Italian opera in Paris, with Grisi, Albertazzi, Rubini, Tamburini, and Lablache in the cast. When produced in London it succeeded better than it had done in Paris. A ballet, 'Alma,' was composed in 1842, and in 1844 another opera, 'Don Carlos,' saw the light, but failed to obtain the success which, in the opinion of Mr. Chorley, it deserved. In 1846, on the occasion of the sécession from Mr. Lumley's company, Costa, with some of the principal singers and many of the members of the orchestra, joined the new enterprise at Covent Garden, and in the same year he was appointed conductor of the Philharmonic concerts. In this new capacity he astonished every one by his unexpected ability in the rendering of classical compositions, and he continued to conduct the concerts to universal satisfaction until 1854, when for one year the direction of the concerts was in the hands of Richard Wagner. On 22 Sept. 1848 he was elected conductor of the Sacred Harmonic Society, and in the following year he directed the festival at Birmingham, the scene of his unfortunate début, with very different results from those which followed his early attempts as a vocalist. The successive triennial festivals were conducted by him until 1879, as were also the Bradford festival of 1853 and the Leeds festivals from 1874 to 1880. To his energy must doubtless be ascribed the extraordinary success of the first Handel festival in 1857, and its successors from 1859 till 1877 inclusive. The list of his official posts is completed by that of director of Her Majesty's Opera, which he held from 1871 onwards. He received the honour of knighthood in 1869, and was also decorated with many foreign orders. Shortly before the Handel festival of 1883 he was struck with paralysis, and died at Brighton 29 April 1884.

The most prominent among his compositions are the two oratorios 'Eli' and 'Naaman,' both produced at Birmingham, on 29 Aug. 1855 and 7 Sept. 1864 respectively. Though it is impossible to deny that these two works owe their form, if not their very existence, to the success of Mendelssohn's 'Elijah,' there is yet no doubt that they contain many extremely effective passages, many attractive melodies, and, in the latter case more especially, some instances of fine choral writing. Perhaps the best proof of their vitality is the fact that they are still retained in the programmes of the Sacred Harmonic Society. In point of popularity 'Eli' was far more successful than Costa's second oratorio; the simplicity of Samuel's evening prayer, 'This night I lift my soul to Thee,' was justly admired for many years, and the well-known march has almost become part of our national music. In 'Naaman' the composer seems to have aimed at a higher and more earnest style of writing; several somewhat noisy marches occur, it is true, no doubt in consequence of the success of that which we have just mentioned, but the structure is a good deal more ambitious in many ways. It has never taken the public taste as 'Eli' took it, nor does it possess enough sterling merit to secure the lasting admiration of musicians.

Living at a time before faithfulness to a composer's intentions was considered the first qualification for a conductor, it is not to be wondered at that Costa should have made additions to Handel's scores with a view to rendering the compositions of that master thoroughly effective from his point of view. He had not the perception to see that the simple grandeur of the choruses in the 'Israel

in Egypt' requires no help from the brass instruments of modern times, and he therefore inserted trombone parts and occasional drum passages almost wherever he pleased. Though we may deplore his want of refinement, we must remember that Costa perfectly suited the taste of his generation, and that but for him the national love of Handel would have been far less than it now is.

It is as a conductor that his name will longest endure, for he was the first master of the art who had appeared in England. Not so very long before his arrival the direction of the orchestra had been effected from a pianoforte or by the leader of the violins; the change to the present system of beating time from the front of the orchestra was introduced by Spohr in 1820, but it was some time before conducting became a separate art as it is at the present day. His chief characteristics as a conductor were his indomitable will, his absolute firmness and decision of beat, and his indefatigable energy; he possessed also no small amount of diplomacy, which was of the greatest use in managing recalcitrant *prime donne* and other mutinous persons. Though many of the subtleties of the highest kind of music were beyond his reach, he never failed to realise the general effect of the compositions he directed, and Meyerbeer, whose contribution to the music of the 1862 exhibition he conducted, was no doubt in earnest when he called him 'the greatest *chef d'orchestre* in the world.'

[Grove's Dict. of Music; Quarterly Musical Magazine, x. 462, &c.; Harmonicon, vii. 273, &c.; Times, 30 April 1884; Musical Recollections of the Last Half-century; information from Dr. A. Nicholson.] J. A. F. M.

COSTARD, GEORGE (1710–1782), astronomical writer, was born at Shrewsbury in 1710, entered, about 1726, Wadham College, Oxford, of which body he became fellow and tutor, having taken degrees of B.A. and M.A. in 1731 and 1733. He was chosen proctor of the university in 1742, and on the death of Dr. Wyndham, in 1777, declined the wardenship of his college, on the ground of advanced age. His first ecclesiastical employment was the curacy of Islip, near Oxford, whence he was promoted to be vicar of Whitchurch, Dorsetshire. Finally, Lord Chancellor Northington, struck by the unusual attainments displayed in his writings, procured for him, in June 1764, the presentation to the vicarage of Twickenham, in which he continued until his death.

His two earliest works appeared anonymously—'Critical Observations on some Psalms' in 1733; 'A Critical Dissertation concerning the words Δαίμων and Δαιμόνιον, occasioned by two late Enquiries into the Meaning of Demoniacks in the New Testament' in 1738. His learned researches into the history of astronomy opened in 1746 with 'A Letter to Martin Folkes, Esq., concerning the Rise and Progress of Astronomy amongst the Ancients.' The subject was continued in 'A Further Account of the Rise and Progress of Astronomy among the Ancients, in three Letters to Martin Folkes, Esq.' (Oxford, 1748), treating severally of the Astronomy of the Chaldeans, of the Constellations in the Book of Job, and of the Mythological Astronomy of the Ancients. The drift of his arguments was to show that exact astronomy was a product of Greek genius, beginning with Thales, and owed little either to Egypt or Babylon.

His essay on 'The Use of Astronomy in History and Chronology, exemplified in an Inquiry into the Fall of the Stone into the Ægospotamos, said to have been foretold by Anaxagoras' (London, 1764), served as a further preparation for the work by which he is chiefly remembered. 'The History of Astronomy, with its Application to Geography, History, and Chronology, occasionally exemplified by the Globes' (London, 1767, 4to), received a distinctive value from the ample stores of Greek and Oriental erudition displayed in it. Designed chiefly for the use of students, demonstration accompanied narrative, the purpose of discovery being thus illustrated as well as its origin related. An 'Account of the Arabian Astronomy,' extracted from its pages, was included in the first volume of the 'Asiatic Miscellany,' printed at Calcutta in 1785.

Costard died at Twickenham, on 10 Jan. 1782, aged 71, in such poverty that the expenses of his funeral were defrayed by a subscription among his parishioners (*Monthly Review*, 1787, lxxvi. 419). By his particular desire he was buried, without monument or inscription to mark his grave, in Twickenham Churchyard. His library, oriental manuscripts, and philosophical instruments were sold by auction in March 1782.

Besides the works already mentioned, he wrote: 1. 'Some Observations tending to illustrate the Book of Job . . .' Oxford, 1747. 2. 'Two Dissertations (i.) containing an Enquiry into the Meaning of the Word *Kesitah*, mentioned in Job xlii. 11; (ii.) on the Signification of the Word *Hermes*,' Oxford, 1750, criticised the same year in a tract from an unknown hand, entitled 'Marginal Animadversions,' &c. 3. 'Dissertationes duæ Critico-Sacræ: quarum prima explicatur

Ezek. xiii. 18, altera vero 2 Reg. x. 22,' Oxford, 1752, of which the latter was the object of a bitter anonymous attack in 'A Dissertation upon 2 Kings x. 22, translated from the Latin of Rabbi C——d' (Costard). 4. 'A Letter to Nathaniel Brassey Halhead, Esq., containing some Remarks on his Preface to the Code of Gentoo Laws lately published,' Oxford, 1778, disputing the high antiquity claimed for them; besides some papers in the 'Philosophical Transactions' (xliii. 522, xliv. 476, xlviii. 17, 155, 441, lxvii. 231). Costard edited the second edition of Dr. Hyde's 'Veterum Persarum, et Parthorum, et Medorum Religionis Historia,' issued under his superintendence from the Clarendon Press in 1760, and published, with a preface by himself, Halley's translation of the 'Spherics' of Menelaus (Oxford 1758). He contributed to the first edition of Nichols's 'Literary Anecdotes,' and his correspondence with Mr. Jacob Bryant touching the locality of the land of Goshen is published in 'Miscellaneous Tracts by the late William Bowyer and several of his learned friends,' London, 1785, p. 681. A letter written by Costard, 29 March 1761, to Dr. Birch on the meaning of the phrase 'Sphæra Barbarica,' used by Julius Firmicus and Scaliger, is preserved in manuscript at the British Museum (Birch MS. 4440, f. 89). His works are still worth consulting for the frequent references to and citations from Hebrew, Arabic, and the less-known Greek authors contained in them.

[Biog. Brit. (Kippis); Phil. Trans. Abridg. ix. 168 (1809); Nichols's Lit. Aneed. ii. 428 (1812); Ironside's Twickenham, in Nichols's Bibl. Topogr. Brit. x. 125; Gent. Mag. lxxv. i. 305 (with portrait from a drawing by J. C. Barnes); Watt's Bibl. Brit.; Lysons's Environs, iii. 586, suppl. 319.] A. M. C.

COSTE, PIERRE (1668–1747), translator, was born in October 1668 in France, at the town of Uzès, where his father was a substantial cloth and wool merchant. The revocation of the Edict of Nantes seems to have driven him from France at an early age, and he was accepted for the protestant ministry at a synod held at Amsterdam in 1690. He preached, however, but seldom, and soon devoted himself exclusively to literature, translating works from Latin, Italian, and English, and writing what remains his most important original contribution to literature, a life of Condé.

Coste had translated Locke's 'Thoughts concerning Education' and 'Reasonableness of Christianity,' and was in 1697 translating the 'Essay concerning Human Understanding,' when he was made tutor to Frank Masham, the son of Lady Masham, Cudworth's daughter. Locke then resided with Sir Francis and Lady Masham at Oates in Essex, and Coste became intimate with the philosopher, who superintended the translation of the 'Essay' most minutely, even 'correcting the original in several passages,' according to Le Clerc, 'in order to make them plainer and more easy of translation.' When Locke died in 1704, Coste wrote a kind of character or 'éloge' of him, which was published in Bayle's paper, the 'République des Lettres,' for February 1705. It was republished in a 'Collection of several pieces of Mr. John Locke' (1720), and in the second edition of Coste's translation of the 'Essay' (Amsterdam, 1729). Des Maizeaux, the editor of the 'Collection of Several Pieces,' had inserted Coste's 'character' in that work 'at the request of some of the friends' of 'Mr. Locke,' who 'judge its publication necessary,' inasmuch as Coste, 'in several writings, and in his common conversation, has aspersed and blackened the memory of Mr. Locke.' No public 'aspersion' is traceable, and it seems more than probable that the republication of the 'character' in the second edition of the translation of the 'Essay' was Coste's reply to Des Maizeaux's challenge. At the same time there seems scarcely room for doubt that Coste thought he had some grievance against Locke; for Coste's biographer observes: 'that learned man did not deal very generously by Coste, which, however, did not prevent the latter from publishing a fine and just eulogium of him after his death.'

When Locke died, Coste was successively tutor to several young noblemen and gentlemen, and, among others, to the son of Lord Shaftesbury, the philosopher, with whom he was on terms of considerable intimacy. Meanwhile, and afterwards, his pen was busy, not with much original work, but with translations from Lady Masham, Lord Shaftesbury, Newton (the 'Optics'), and with annotated editions of La Fontaine, Montaigne, &c. His original work is indeed in no sense remarkable; but his translations were of durable service, and helped to introduce English thought to the French of the eighteenth century. It was through them that Bayle, who did not know English, became acquainted with Locke's 'Human Understanding.' The translations of Locke's works have been republished many times, that of the 'Essay on Education' as lately as 1882.

Coste, who appears to have had some knowledge of science, was made a foreign member of the Royal Society. His name appears for the first time in the list of members for 1743. He died in Paris on 24 Jan. 1747.

It is stated that there was a monument to his memory in old Paddington Church, but no trace can be found of that monument in the existing edifice.

[A short biographical notice prefixed to the third edition of the Life of Condé (the Hague, 1748). This book contains what seems to be a complete list of Coste's works, and a portrait. References to Coste will also be found in Mr. Fox Bourne's Life of John Locke (1876); in the Lettres choisies de M. Bayle (Rotterdam, 1714), and in the notes to the article on Locke in the first edition of the Biog. Brit.] F. T. M.

COSTELEY, GUILLAUME (1531–1606), organist and 'valet du chambre du roy' to Henry II and Charles IX of France, according to Fétis (*Dictionnaire des Musiciens*, vol. ii. ed. 1860), the son of Scotch parents, is said to have been born in 1531. He was a prolific composer of French chansons for several voices, many of which are still extant in the collections printed by Nicholas du Chemin, Adrien Le Roy, Robert Ballard, and Jean Bellère between 1554 and 1597. The Municipal Library of Orleans is said also to contain a manuscript collection of part-books, in which are many of his compositions. A passage in Antoine du Verdier's 'Bibliothèque' (Lyons, 1585, p. 476), repeated in the 'Bibliotheca Exotica' of G. Draudius (ed. 1625, p. 209), has been taken to mean that he was the author of a treatise 'La Musique,' printed by Le Roy and Ballard at Paris in 1579; but no copy of this is known, though Fétis mentions that the work is a quarto. It is therefore possible that Du Verdier only records the publication of Costeley's music at this date. In his later years Costeley retired to Evreux, where in 1571 he took a prominent part in establishing a guild in honour of St. Cecilia, of which he was chosen the first chief officer or prince. In the rolls of the guild Costeley's name occurs as fourth in rank, and when in 1575 a 'puy' or musical competition was established by the guild, he contributed ten livres and a yearly subscription of a hundred sols. The winner of the first prize—a silver harp—at the first public competition was Orlando de Lassus. It is also recorded that when Costeley was elected prince he gave a dinner and supper at his house, 'le Moullin de la Planche.' He died at Evreux, 1 Feb. 1606.

[Bonnin and Chassant's Puy de Musique érigé à Evreux, 1838; Mendel's Musik. Lexikon; Eitner's Bibliographie der Musik-Sammelwerke des 16ten und 17ten Jahrhunderts, 1877, p. 494; authorities quoted above.] W. B. S.

COSTELLO, DUDLEY (1803–1865), author and journalist, was born in Sussex in 1803. His father, James Francis Costello, who became a captain in the 14th regiment 25 May 1803, was born in the barony of Costello, county Mayo, and died at an early age, leaving his wife and two children in impoverished circumstances. The son Dudley was educated for the army at Sandhurst, and received a commission from that college as ensign in the 34th regiment on 4 Oct. 1821, but his regiment being in India and continuing there, he was placed on half-pay on 27 Sept. 1823. He joined the 96th regiment on 29 Jan. 1824, served on the staff in North America and the West Indies, and as an ensign went on half-pay on 10 Sept. 1828. While residing in Bermuda he showed much early literary talent by editing and writing, in a hand like print, a weekly journal entitled 'The Grouper,' which he continued with small means for a considerable period. After his return to England he joined his mother and sister in Paris with hopes that through the interest of Mr. Canning, to whom he was related through that statesman's mother, he might obtain some appointment which would prevent the necessity of a return to his regiment, but by the death of Canning his chance of preferment came to an end. For some months he was associated as an artist with the labours of the ichthyological department of the 'Règne Animal' under Baron Cuvier. After this he devoted himself to copying illuminated manuscripts in the Bibliothèque Royale. His copies of the work of King René of Sicily on 'Tournaments and their Laws' are most accurate and beautiful, and were much admired in Paris. He continued for some years to draw in this manner, and he and his sister [see COSTELLO, LOUISA STUART] were in fact the first to call public attention to manuscript copying both in Paris and in the British Museum. He helped his sister in her works on the 'Early Poetry of France' and the 'Persian Rose Garden,' which they enriched with curious illustrations laboriously executed by hand. He returned to London in 1833. In 1838 he accepted the place of foreign correspondent to the 'Morning Herald,' being a very good linguist, and for some time lived at Hanover. Paris and London afterwards divided his time, and in 1846 he was the foreign correspondent of the 'Daily News.' For thirty years he was a contributor to many of the periodicals of the day, including 'Bentley's Miscellany,' 'The New Monthly Magazine,' 'Household Words,' and 'All the Year Round,' and was also connected with the 'Examiner' from 1845. As an author, his charming 'Tour through the Valley of the Meuse' is still much appreciated in Belgium. The drawings in it are executed by himself, and are done with his

usual delicacy. His industry and his talents did not, however, serve to make him rich, and on 19 April 1861 he was glad to accept a civil list pension of 75*l.* a year. He married, on 23 Sept. 1843, Mary Frances, widow of J. D. Tweedy of Warley House, near Halifax. Her death, on 1 May 1865, contributed to his end, for an insidious malady declared itself when his broken spirits could not afford him the means of rallying. He tried a journey through Spain to divert his melancholy, but it failed of its effect, and a work on Spain which he had projected was not even attempted by him. He died of granular degeneration of the kidneys at 54 Acacia Road, St. John's Wood, London, on 30 Sept. 1865, aged 62. He was the author of: 1. 'A Tour through the Valley of the Meuse, with the Legends of the Walloon Country and the Ardennes,' 1845. 2. 'Stories from a Screen,' 1855. 3. 'The Joint-Stock Bank,' 1856. 4. 'The Millionaire of Mincing Lane,' 1858. 5. 'Faint Heart never won Fair Lady,' 1859. 6. 'Holidays with Hobgoblins,' 1861. 7. 'Piedmont and Italy, from the Alps to the Tiber, illustrated with a series of views taken on the spot,' 1859–61.

[Gent. Mag. November 1865, p. 659; Bentley's Miscellany, November 1865, pp. 543–50; Examiner, 7 Oct. 1865, p. 637.] G. C. B.

COSTELLO, LOUISA STUART (1799–1870), miniature painter and author, only sister of Dudley Costello [q. v.], was born in 1799, and, after the early death of her father, went with her mother in 1814 to Paris. Although not sixteen she was a proficient artist, and was able to add so considerably to her mother's pension by painting miniatures that she maintained her young brother at Sandhurst College, and assisted him not only while he served in the army, but subsequently till his death. Removing after some years to London to practise miniature painting as a profession, and almost unknown, she published in 1825 'Songs of a Stranger,' dedicated to Lisle Bowles. They are graceful verses, and so tunable that some of them set to music became popular. Her pale pretty face and engaging conversation soon gained friends, none firmer or more helpful than Sir Francis and Lady Burdett and their daughter. 'The Maid of the Cyprus Isle and other Poems' attracted the attention of Thomas Moore, to whom, in 1835, she dedicated 'Specimens of the Early Poetry of France.' This work, by which she first became generally known, procured for her the friendship of Sir Walter Scott, and caused her to devote herself entirely to literature. With her brother, to whom she was devotedly attached, she was one of the first to call attention to the occupation of copying illuminated manuscripts, and she worked at this business herself both in Paris and in London. She was one of the most voluminous and popular writers of her day. Her best books, describing those parts of France least known in England, combine graphic description with anecdotal archæology which varies the narrative of travel and adventure. Louis-Philippe marked his approval of these works by presenting Miss Costello with a very valuable jewelled ornament. She at length acquired by her industry a small competence, which was supplemented by a liberal pension from the Burdett family, and on 9 Aug. 1852 she was awarded a civil list annuity of 75*l.* Her mother died at Munich in 1846, and her brother died in 1865, when, although she was blessed with troops of friends in England, she retired to live alone at Boulogne. Here she died from the effects of a virulent cancer in the mouth on 24 April 1870, and was buried in the cemetery of St. Martin, Boulogne, on 27 April. She was the author of the following works: 1. 'The Maid of the Cyprus Isle and other Poems,' 1815. 2. 'Redwald, a Tale of Mona, and other Poems,' 1819. 3. 'Songs of a Stranger,' 1825. 4. 'Specimens of the Early Poetry of France, from the Time of the Troubadours and Trouvères to the Reign of Henri Quatre,' 1835. 5. 'A Summer among the Bocages and the Vines,' 1840. 6. 'A Pilgrimage to Auvergne from Picardy to Le Velay,' 1841. 7. 'The Queen's Poisoner, or France in the 16th Century,' 1841; republished as 'Catherine de Medicis, or the Queen Mother,' 1859. 8. 'Gabrielle, or Pictures of a Reign,' 1843. 9. 'Memoirs of Eminent Englishwomen,' 1844. 10. 'Béarn and the Pyrenees, a Legendary Tour,' 1844. 11. 'The Falls, Lakes, and Mountains of North Wales,' 1845. 12. 'The Rose Garden of Persia,' 1845. 13. 'A Tour to and from Venice, by the Vaudois and the Tyrol,' 1846. 14. 'Jacques Cœur, the French Argonaut, and his Times,' 1847. 15. 'Clara Fane, or the Contrasts of a Life,' 1848. 16. 'Memoirs of Mary, the young Duchess of Burgundy,' 1853. 17. 'Memoirs of Anne, Duchess of Brittany,' 1855. 18. 'The Lay of the Stork, a poem,' 1856.

[Athenæum, 7 May 1870, p. 612; Men of the Time, 1868, p. 204.] G. C. B.

COSTELLO, WILLIAM BIRMINGHAM, M.D. (1800–1867), surgeon, was born near Dublin, received his education in that city, and established himself in London about 1832 as a consulting surgeon. Subsequently he became medical superintendent of Wyke House Asylum, near Isleworth. The latter

part of his life was spent in Paris, where he devoted himself chiefly to literature, and where he died on 15 Aug. 1867.

He edited the 'Cyclopædia of Practical Surgery, including a copious bibliography,' of which twelve parts were published at London, 1841–3, 8vo; and was author of numerous contributions to medical science.

[Lancet, 31 Aug. 1867, p. 282; Gent. Mag. ccxxiii. 540.] T. C.

COSWAY, MARIA CECILIA LOUISA (*fl.* 1820), miniature painter, was born in Florence at an uncertain date. Her father, said by some to have been an Irishman by birth and by others a native of Shrewsbury, was named Hadfield. He kept an hotel at Leghorn, and was able to live in a luxurious style. She was one of several children, but she, a brother, and a younger sister were the only survivors of a tragical occurrence. A lunatic nurse killed four of Maria's brothers and sisters, under the persuasion that her victims would be translated at once to heaven, and was arrested after she had been overheard talking of murdering Maria. The nurse was sentenced to imprisonment for life. Maria was educated in a convent, and afterwards went to Rome, where she studied art under Battoni, Mengs, Fuseli, and Joseph Wright of Derby. On her father's death she expressed a strong desire to become a nun; her mother, however, brought her to England, where she became acquainted with Angelica Kauffmann, and took to miniature-painting, employing her talent chiefly in representing mythological subjects. In 1781 she exhibited for the first time at the Royal Academy the following three works: 'Rinaldo,' 'Creusa appearing to Æneas,' engraved in mezzotint by V. Green, and 'Like patience on a monument smiling at grief.' In the same year she married Richard Cosway [q. v.], and it is recorded that her manners were so foreign that he kept her secluded till she mastered the English language. However, Mrs. Cosway soon made her reputation as an artist, especially when the portrait of the fair Duchess of Devonshire in the character of Cynthia was exhibited. Among her personal acquaintances were Lady Lyttelton, the Hon. Mrs. Damer, the Countess of Aylesbury, Lady Cecilia Johnston, and the Marchioness of Townshend. Some say that she ran away from her husband, while others tell us, on the contrary, that she led a happy life with him. There seems to be no doubt that Mrs. Cosway did on one occasion take a tour on the continent without her husband, accompanied by Signor Luigi Marchesi, an Italian tenor of great reputation, whose portrait Richard Cosway painted, and afterwards engraved by Luigi Schiavonetti (1790). During her residence in Lyons she sought the shelter of the cloister, and also made a pilgrimage to the shrine of the Virgin at Loreto, in fulfilment of a vow to do so if blessed with a living child. In 1804 she returned to London and resumed her art and evening parties. She now set out with her brother, George Hadfield, the artist, for Rome, which she was unable to reach through illness. She lived in north Italy for three years, and then came to England. The death of her only child, Louisa Paolina Angelica, during her absence threw Mrs. Cosway upon art once more, and she executed several pictures for chapels. The father had the child's body embalmed and placed in a marble sarcophagus; yet Walpole writes: 'The man Cosway does not seem to think much of the loss.' Again Mrs. Cosway went to France, notwithstanding the war between England and that country. In Paris she was persuaded by Cardinal Fetch to establish a college for young ladies. This, however, failed; but she afterwards carried out the plan at Lodi. Her sister Charlotte married Mr. W. Coombe, the author of 'Dr. Syntax.' The date of Mrs. Cosway's death is unknown. Some authorities say a few months after her husband's death in July 1821, and others that she was living in 1833. It is certain that in June 1826 she was in correspondence with the Italian engraver, Giovan Paolo Lasinio, junior, respecting the publication of her husband's drawings in Florence. The folio volume is entitled: 'Raccolta di Disegni Originali scelti dai Portafogli del celebre Riccardo Cosway, R.A., e primo pittore del Serenissimo Principe di Wallia, posseduti dalla di lui vedova, la Signora Maria Cosway, e intagliati da Paolo Lasinio, figlio,' Firenze, 1826. Among the many engraved portraits of her after her husband the following may be mentioned: by Valentine Green, Luigi Schiavonetti, Francesco Bartolozzi, Anthony Cardon, and a group with the title, 'Abelard and Eloisa in the Garden of Fulbert's Country Residence at Corbeil,' by R. Thew, 1789. Her principal works engraved and exhibited at the Royal Academy are: 'Clytie,' by V. Green; 'The Descent from the Cross,' by V. Green; 'Astrea instructing Arthegal,' by V. Green; 'The Judgment on Korah, Dathan, and Abiram,' by S. W. Reynolds; 'A Persian,' by Emma Smith; 'H.R.H. the Princess of Wales and the Princess Charlotte,' by S. W. Reynolds; 'The Hours,' by F. Bartolozzi; 'Lodona,' by F. Bartolozzi; 'The Guardian Angel,' by S. Phillips; 'Going to the Temple,' by P. W. Tomkins; 'The Birth of the Thames,' by P. W. Tomkins; 'Creusa appearing to Æneas,' by V. Green;

'The Preservation of Shadrach, Meshac, and Abednego,' by W. S. Reynolds; and 'Louis VII, King of France, before Becket's Tomb,' by W. Sharp. Mrs. Cosway drew 'The Progress of Female Dissipation,' and 'The Progress of Female Virtue,' published in 1800; besides, she brought out a series of twelve designs, entitled 'The Winter's Day,' contributed to Boydell's 'Shakespeare Gallery' and Macklin's 'Poets.' She etched all the plates in a large folio work bearing the following title, 'Gallery of the Louvre, represented by etchings executed solely by Mrs. Maria Cosway, with an Historical and Critical Description of all the Pictures which compose the Superb Collection, and a Biographical Sketch of the Life of each Painter, by J. Griffiths, &c. &c.,' Paris, 1802, and numerous other plates, some in soft-ground etching, most of which are in the department of prints and drawings, British Museum.

[Clayton's English Female Artists, London, 1876, 8vo, i. 314; Cunningham's Lives of British Painters, London, 1836, 8vo, vi. 1; Smith's Nollekens and his Times, London, 1828, 8vo, ii. 392; manuscript notes in the British Museum.]

L. F.

COSWAY, RICHARD (1740–1821), painter in water-colour, oil, and miniature, was born at Tiverton, Devonshire, in 1740. His father was master of the public school there, but the son received his first education at a school in Okeford, near Bampton, and very early displayed a strong disposition to the art of painting. He was therefore sent to London, at the expense chiefly of his uncle, who had been mayor of Tiverton, and his earliest patron, one Oliver Peard. He now studied under Thomas Hudson, Sir Joshua Reynolds's master, and afterwards joined William Shipley's academy of drawing in the Strand. John Thomas Smith, in 'Nollekens and his Times' (London, 1828), ii. 392, relates that Cosway when a boy was noticed by Mr. Shipley, who took him to wait upon the students and carry in the tea and coffee which the housekeeper was allowed to provide, and for which she charged threepence per head. The students, among whom were Nollekens and Smith's father, good-temperedly gave 'Dick' instructions in drawing, and advised him to try for a prize in the Society of Arts, where, in 1755, he obtained a premium of 5*l.* 5*s.* for a drawing. In 1757 he gained another premium of 4*l.* 4*s.*, in 1758 one of 4*l.* 4*s.*, in 1759 a premium of 2*l.* 2*s.*, and in 1760 another of 10*l.* 10*s.* He also excelled as a draughtsman from the antique, in the Duke of Richmond's gallery in Privy Garden, Whitehall. After the expiration of his engagement with Shipley, Cosway began to teach in Parr's drawing school and to execute heads for shops, besides fancy miniatures, not always chaste, and used for lids of snuff-boxes. From the money he earned and from the gaiety of the company he kept Cosway rose 'from one of the dirtiest boys to one of the smartest men.' Smith tells us how he saw him at the elder Christie's picture sales, full dressed in his sword and bag, with a small three-cornered hat on the top of his powdered *toupé* and a mulberry silk coat, profusely embroidered with scarlet strawberries. In addition to his artistic works, which he disposed of readily, Cosway increased considerably his income by dealing in old pictures.

In 1766 he became a member of the Incorporated Society of Artists, and in 1769 a student at the Royal Academy. At this period he resided in Orchard Street, Portman Square. His talent and great reputation gained him an early admission to the Academy, for he was elected an associate in 1770, and a full academician in 1771. He exhibited at the Royal Academy, somewhat irregularly, forty-five miniatures. In 1781 he married Maria Hadfield, a native of Italy, distinguished for her talents and beauty [see COSWAY, MARIA], and now resided at No. 4 Berkeley Street, Berkeley Square, and three years later in Pall Mall, in the centre portion of the house built for the Duke of Schomberg. Hence he moved to a residence at the corner of Stratford Place, Oxford Street, in what was then considered one of the best London mansions (see Crace Collection, department of prints and drawings, British Museum, portfolio xxix. plates 95, 96; and ACKERMANN, *Repository of Arts*, 1 March 1815). He left his house on account of some satirical verses referring to the sculptured lions (still in existence) near his doorway:

When a man to a fair for a show brings a lion,
'Tis usual a monkey the sign-post to tie on;
But here the old custom reversed is seen,
For the lion 's without, and the monkey 's within.

The lines, posted on his door, are supposed to have been composed by Peter Pindar (Dr. Wolcott). Cosway moved to No. 20 in the same street. Here he practised his art with immense success, and fashionable people were in the habit of making his studio a morning lounge. The house was magnificently furnished; it contained, moreover, a large collection of paintings, principally by masters of Dutch and Flemish schools, majolica, arms, prints, drawings, &c. The Prince of Wales's carriage was frequently seen at the door, Cosway having painted a remarkable minia-

ture, engraved by John Condé, of Mrs. Fitzherbert afterwards. His professional engagements at Carlton House were, it is said, so frequent that when residing in Pall Mall, Cosway had a private communication with Carlton Palace Gardens. He was appointed principal painter to his royal highness the Prince of Wales, and it was generally believed among artists that Cosway received from his royal patron in one year no less a sum than 10,000*l.* Owing to his wife's delicate health they went to Paris, where, at the instance of the Duchess of Devonshire, he painted the Duchess of Orleans and family and the Duchess of Polignac. They also visited Flanders together, but afterwards separated for some considerable time. During his latter years he endured great physical pain. Twice he was stricken with paralysis, and on 4 July 1821, when living at Edgware, he died suddenly while taking an airing in the carriage with his old friend Miss Udney. Cosway often expressed a wish to be buried either in St. Paul's or near Rubens at Antwerp, but he lies in the vault, north wall, of Marylebone Church, where a monument, by R. Westmacott, was erected to his memory by his widow. The sculpture (see a print by Charles Picart, measuring 14 in. by 11½ in.) represents a medallion of the artist in right profile, surrounded by three figures of genii, emblematic of art, taste, and genius, with some verses by his brother-in-law, William Coombe ('Dr. Syntax').

In person Cosway was unlike his numerous portraits by himself, which have usually the air of a cavalier of romance. He occasionally painted in oil with a strong predilection for Correggio, and one of these productions he presented to his parish church of Tiverton. He showed, in his later years, a decided tendency towards mysticism, being a Swedenborgian and a strong believer in animal magnetism. He often alluded to mysterious conversations with the Virgin Mary, with Dante, and Apelles. His most popular portraits were small whole-length figures, executed in a somewhat sketchy style, with the exception of the head and hands, which were highly finished. He had a beautiful and clever daughter, Louisa Paolina Angelica. At the age of five her portrait, after Cosway, was engraved by Anthony Cardon. She possessed a natural taste for drawing and music, and was set by her father to study Hebrew when ten years old, in order that she might read the Bible in the original. She died young. His own portraits have been engraved by J. Clarke, Mariano Bovi, William Daniell, and R. Thew. About 1770 Dighton drew a caricature of Cosway, afterwards engraved by Richard Earlom in mezzotint, and published by Bowles and Carver. It is called 'The Macaroni Painter, or Billy Dimple sitting for his Picture' (see *Catalogue of Satirical Prints* in the British Museum, 1883, iv. 712, No. 4520). There is in the National Portrait Gallery a miniature of himself in water colours painted by himself (4 in. by 3 in.) In the British Museum there are several, but slight, sketches by his hand, and at Blenheim three portraits, viz. George Spencer Churchill, fourth duke of Marlborough, George, fifth duke of Marlborough, and his brother, Lord Charles S. Churchill, when boys, in fancy costume, and a fancy portrait of Lady Caroline Spencer Churchill, daughter of George, fourth duke. To these may be added the following compositions, portraits, &c., engraved in mezzotint: a portrait of James Hutton, engraved by J. R. Smith; 'Wisdom directing Beauty and Virtue to Sacrifice at the Altar of Diana,' engraved by J. R. Smith. The figures in this picture are portraits of Lady Margaret Corry, Lady Harriet Butler, and Juliana, countess of Carrick; 'Sigismond,' engraved by Blackmoore; Lady Hume, by V. Green; Miss Elliot, in the character of Minerva, by I. Saunders; 'Love,' by I. G. Fluck; and 'Europa,' by J. R. Smith. In the stipple manner: 'Infancy,' by C. White; 'The Royal Infant,' by F. Bartolozzi; Caroline, Princess of Wales, and the Princess Charlotte, by F. Bartolozzi; the Right Honourable Lady Anna Maria Stanhope, by A. Cardon; Madame Récamier, by A. Cardon; Major-general R. C. Ferguson, M.P., by A. Cardon; Frederick, duke of York, by G. Hadfield; George, prince of Wales, by J. Condé; and others engraved by I. S. Agar, I. Godefroy, G. Minasi, W. Sharp, L. Salliar, C. Townley, &c. A book entitled 'A Miscellaneous Metaphysical Essay; or, an Hypothesis concerning the Formation and Generation of Spiritual and Material Beings, &c. By an Impartial Inquirer after Truth,' London, 1748, 8vo, is erroneously ascribed to Cosway in the British Museum Library Catalogue. The sale of his collection of drawings and prints took place at Stanley's 14 Feb. (eight days) 1822. He stamped these drawings with the letters 'C. R.' (see Fagan, *Collectors' Marks*, London, 1883, 8vo, No. 119).

[Art Journal, 1858, p. 268; Cunningham's Lives of British Painters, &c., London, 1833, 8vo, vi. 1; manuscript notes and catalogues in the British Museum.] L. F.

COSWORTH or COSOWARTH, MICHAEL (*fl.* 1600), translator of the psalms, born in 1568, was the son of John Cosworth, a London mercer, of a Cornish family, by

Dorothy, daughter of Sir William Locke, alderman of London, and widow of Ottiwell Hill, another London mercer. He matriculated as a pensioner at St. John's College, Cambridge, in December 1576, and proceeded B.A. in 1579–80. Richard Carew, the well-known topographer of Cornwall [q. v.], was Cosworth's cousin, and writes of him thus in his 'Survey of Cornwall,' p. 145: 'He addicteth himself to an ecclesiastical life, and therein joining Poetry with Divinity, endeavoureth to imitate the holy prophet David, whose Psalmes of his translation into English metre receiveth general applause beyond a great many other well-deserving undertakings of the same type.' These translated psalms were not printed by the author, but were apparently widely circulated in manuscript. A manuscript copy—a neatly written quarto volume—is among the Harleian MSS. at the British Museum (No. 6906). The author's cousins, Carew and Henry Locke, contribute commendatory verses. Only selected psalms are translated; the metres are various; and the work is not conspicuous for literary merit. Extracts have been printed in Farr's 'Selected Poetry' (Parker Soc.), and in Brydges's 'Excerpta Tudoriana,' i. 48–51. Cosworth also contributed verses to Henry Locke's 'Ecclesiastes' (1597).

Cosworth and his family appear to have removed to Cornwall, their true home, in the seventeenth century. The well-known judge, Sir John Bramston the elder [q. v.], whose wife was distantly related to the Cosworths, had a clerk of that name, who retired to Cornwall before 1640, and resided there with a brother, a justice of the peace with a good estate (Sir John Bramston the younger's *Autobiography* (Camd. Soc.), p. 13). Cosworth, the translator, has been conjecturally identified with both Bramston's clerk and his brother, the Cornish justice. Henry Locke, the translator's cousin, wrote to the Earl of Salisbury (8 Nov. 1605) that 'Mr. Cosowarth,' justice of the peace for Cornwall, was ready to place at the earl's disposal the representation of a borough there.

[Hunter's MS. Chorus Vatum in Brit. Mus. Add. MS. 24489, p. 386; Cooper's Athenæ Cantab. ii. 430; Boase and Courtney's Bibl. Cornub. i. 88; Holland's Psalmist, i. 229; Cal. State Papers (Dom.), 1603–10, p. 244.]

S. L. L.

COTES, FRANCIS, R.A. (1725?–1770), portrait painter, born in London about 1725, was the son of Robert Cotes, an apothecary in Cork Street, Burlington Gardens, who had been mayor of Galway, but who, having fallen under the censure of the Irish House of Commons, left Ireland, and settled in London about 1720. Young Cotes became a pupil of George Knapton, and soon outstripped his master. He became eminent for his portraits in crayons, in which branch of art he surpassed all his predecessors, though it has been said that he owed something of his excellence to the study of the works of Rosalba. He also painted in oil colours with considerable ability, and his portraits are often good pictures, although somewhat hard and coarsely pencilled. Hogarth declared, probably not without a little malice, that Cotes was a better painter than Reynolds; but this opinion posterity has not endorsed. His crayon portraits are well drawn and have been much admired, and among them none are better than that of Queen Charlotte, with the Princess Royal asleep on her lap, belonging to the Duke of Northumberland, which was exhibited in the National Portrait Exhibition of 1867. Cotes was at one time a member of the Incorporated Society of Artists, at whose exhibitions he exhibited forty-eight pictures, but he seceded from it, and was one of the artists who memorialised George III for the establishment of the Royal Academy of Arts, of which he became one of the first academicians. He enjoyed a reputation in his day, and fashion followed him from London to Bath, and back again. He was very early in life afflicted with stone, to which he fell a victim before he attained the age of forty-five, through having imprudently taken soapleys as a cure. He died 19 July 1770 at Richmond, Surrey, where he was buried. His residence, 32 Cavendish Square, London, was afterwards occupied by Romney, and then by Sir Martin Archer Shee. Among his best portraits in oil are the group of Joah Bates [q. v.] and his wife, in the possession of Mr. Henry Littleton, the full-length portrait of Admiral Lord Hawke at Greenwich Hospital, a portrait of Mary, duchess of Norfolk, at Arundel Castle, and that of his father, his diploma work, in the Royal Academy. Most of his draperies were painted by Peter Toms, R.A. Many of his portraits have been engraved by McArdell, Houston, Valentine Green, James Watson, and others. The only portrait of him which ever existed was a large miniature painted from memory by his brother, Samuel Cotes [q. v.]

[Walpole's Anecdotes of Painting, ed. Wornum, 1849, ii. 711; Edwards's Anecdotes of Painters, 1808, p. 33; Sandby's Hist. of the Royal Academy of Arts, 1862, i. 95; Redgraves' Century of Painters of the English School, 1866, i. 42; Redgrave's Dict. of Artists of the English School, 1878; Segnier's Critical and Commercial Dict. of the Works of Painters, 1870.]

R. E. G.

COTES, ROGER (1682–1716), mathematician, was the second son of the Rev. Robert Cotes, rector of Burbage in Leicestershire, where he was born 10 July 1682. His mother, Grace, daughter of Major Farmer of Barwell in the same county, was connected with the noble family of the De Greys. Before the age of twelve he discovered, while at Leicester school, so marked an aptitude for mathematics, that his uncle, the Rev. John Smith, took him to his house in Lincolnshire, that he might personally forward his studies. Removed to St. Paul's School, London, he made rapid progress in classics under Dr. Gale, then head-master, while keeping up a scientific correspondence with his uncle, portions of which have been preserved and published (*Correspondence of Newton and Cotes*, p. 190 et seq.) He was admitted a pensioner of Trinity College, Cambridge, 6 April 1699, was chosen fellow at Michaelmas 1705, and acted as tutor to his relatives, the sons of the Marquis, afterwards Duke, of Kent. In the following year he proceeded M.A., having taken a degree of B.A. in 1702. While still an undergraduate, his extraordinary proficiency in science had attracted the notice of Dr. Bentley, the master of his college. Bentley introduced him to Newton and Whiston, whose testimonials in his favour, combined with Bentley's influence, procured his election, in January 1706, to the new professorship of astronomy and natural philosophy founded by Dr. Plume, archdeacon of Rochester, then recently dead. Whiston, who, as occupant of the Lucasian chair, was one of the electors, thus describes his share in the transaction: 'I said that I pretended myself to be not much inferior in mathematics to the other candidate's master, Dr. Harris, but confessed that I was a child to Mr. Cotes; so the votes were unanimous for him' (WHISTON, *Memoirs*, p. 133).

The project of founding, with his co-operation, a first-class astronomical observatory in Trinity College was now eagerly embraced by Bentley. He raised a subscription for its erection over the King's Gate, and obtained a college order, assigning the chambers there in perpetuity to the Plumian professor. Here, accordingly, during the remaining decade of his life, Cotes dwelt with his cousin, Robert Smith, whom he chose as his assistant; and here his lectures were delivered. He did not live to see the observatory finished, and it was demolished in 1797. A brass sextant of five feet radius, constructed by Rowley at a cost of 150*l.*, was part of its equipment; Newton contributed a fine pendulum clock; and a transit instrument was in hand early in 1708 (*Corr. of Newton and Cotes*, p. 198). The total solar eclipse of 22 April (O.S.) 1715 furnished Cotes with the opportunity of making his only recorded astronomical observation, relative to which Halley communicated the following particulars to the Royal Society:—

'The Rev. Mr. Roger Cotes at Cambridge had the misfortune to be oppress by too much company, so that, though the heavens were very favourable, yet he missed both the time of the beginning of the eclipse and that of total darkness. But he observed the occultations of the three spots . . . also the end of total darkness, and the exact end of the eclipse' (*Phil. Trans.* xxix. 253).

His description and drawing, however, of the sun's corona, transmitted 12 May to Newton, amply compensate some technical shortcomings. A brilliant ring, about one-sixth the moon's diameter, was perceived by him superposed upon a luminous cross, the longer and brighter branches of which lay very nearly in the plane of the ecliptic. The light of the shorter (polar) arms was so faint as not to be constantly visible (*Corr. of Newton and Cotes*, pp. 181–4). This is precisely the type of corona seen in 1867 and 1878, and associated therefore with epochs of sun-spot minimum. But spots were numerous in 1715, so that Cotes's observation goes far to disprove the supposed connection.

In the beginning of 1709 Bentley at length persuaded Newton, by the offer of assistance from Cotes, to consent to a reissue of the 'Principia.' It was not, however, until September that a corrected copy of the work was placed in the hands of the new editor, when the remarkable correspondence between him and Newton ensued, preserved in the original in the library of Trinity College, and published by Mr. Edleston in 1850. It must be admitted that the younger man's patience was often severely tried by Newton's long cogitations over the various points submitted to him; but it proved imperturbable. 'I am very desirous,' he wrote to Sir William Jones, 30 Sept. 1711, 'to have the edition of Sir Isaac Newton's "Principia" finished, but I never think the time lost when we stay for his further corrections and improvements' (*Corr. of Newton and Cotes*, p. 209). Of all his contemporaries, Cotes possessed the strongest and clearest grasp of the momentous principles enunciated by his author. He suggested many rectifications and improvements, for the most part adopted by Newton. The frequently interrupted process of printing occupied some three and a half years. Cotes's preface, an able defence of the Newtonian

system against Cartesian and other objectors, was dated 12 May 1713; the impression at the University Press was finished about the middle of June. The reception of the work was most flattering to the editor. His preface was retained, in the original Latin, in the edition of 1726, and was anglicised in Andrew Motte's English version of the 'Principia' in 1729. Bentley was profoundly gratified at the encomium upon himself contained in it; and spoke of Cotes, in a letter to Bateman, as 'one of the finest young men in Europe' (Monk, *Life of Bentley*, p. 266).

Cotes was chosen a member of the Royal Society in 1711; he took orders in 1713. His sole independent appearance as an author during his lifetime was in an essay styled 'Logometria,' inscribed to Halley, and communicated to the Royal Society in 1713 by the advice of Newton (*Phil. Trans.* xxix. 5). It treated of measures of ratios, contained directions for constructing Briggs's canon of logarithms, and exemplified its use for the solution of such problems as the quadrature of the hyperbola, the descent of bodies in a resisting medium, and the density of the atmosphere at any given height. Designs of further publication, timidly entertained, were destined to prove abortive. Cotes died 5 June 1716, of a violent fever, in the thirty-fourth year of his age. 'Had Cotes lived,' Newton exclaimed, 'we might have known something!' And he was no less loved than admired, attractive manners combining with beauty of person and an amiable disposition to endear him to all with whom he came in contact. He was buried in the chapel of Trinity College, the restoration of which he had actively superintended; and the monument erected to his memory by his cousin and successor, Robert Smith, was adorned with an epitaph composed by Bentley under the influence of genuine sorrow. The master was not only attached to him as a friend, but valued him as one of his most zealous adherents; and had entertained the highest expectations of his career. Its premature close was felt in his college as a calamity the keen sense of which the lapse of a century failed to obliterate.

Robert Smith undertook the office of his literary executor. His papers were found in a state of baffling confusion. The resulting volume, dedicated to Dr. Richard Mead, bore the title 'Harmonia Mensurarum, sive Analysis et Synthesis per Rationum et Angulorum Mensuras promotæ: Accedunt alia Opuscula Mathematica per Rogerum Cotesium. Edidit et auxit Rob. Smith,' Cambridge, 1722. The first part included a reprint from the 'Philosophical Transactions' of the 'Logometria,' with extensive developments and applications of the fluxional calculus. The beautiful property of the circle known as 'Cotes's Theorem' was here first made known. Two months before his death Cotes had written to Sir W. Jones, 'that geometers had not yet promoted the inverse method of fluxions, by conic areas, or by measures of ratios and angles, so far as it is capable of being promoted by these methods. There is an infinite field still reserved, which it has been my fortune to find an entrance into' (*Phil. Trans.* xxxii. 146), adding instances of fluxional expressions which he had found the means of reducing. Upon this letter Dr. Brook Taylor based a challenge to foreign mathematicians, successfully met by John Bernoulli in 1719; and by it Smith was incited to a search among Cotes's tumbled manuscripts for some record of the discovery it indicated. His diligence rescued the theorem in question from oblivion. It was generalised by Demoivre in 1730 (*Miscellanea Analytica*, p. 17), and provided by Dr. Brinkley in 1797 with a general demonstration deduced from the circle only (*Trans. R. Irish Acad.* vii. 151).

The second part of the volume comprised, under the heading 'Opera Miscellanea,' 1. 'Æstimatio Errorum in mixta Mathesi per variationes Partium Trianguli plani et sphærici.' The object of this tract was to point out the best way of arriving at the most probable mean result of astronomical observations. It is remarkable for a partial anticipation of the 'method of least squares,' as well as for the first employment of the system of assigning different weights to observations (p. 22, see also A. de Morgan, *Penny Cycl.* xiii. 379). It was reprinted at Lemgo in 1768, and its formulæ included in Lalande's 'Traité d'Astronomie.' 2. 'De Methodo Differentiali Newtoniana' professes to be an extension of the method explained in the third book of the 'Principia,' for drawing a parabolic curve through any given number of points. 3. 'Canonotechnia' treats of the construction of tables by the method of differences. Its substance was translated into French by Lacaille in 1741 (*Mem. Ac. des Sciences*, 1741, p. 238). Three short papers, 'De Descensu Gravium,' 'De Motu Pendulorum in Cycloide,' and 'De Motu Projectilium,' followed, besides copious editorial notes.

Cotes's 'Harmonia Mensurarum' was, Professor De Morgan says, 'the earliest work in which decided progress was made in the application of logarithms and of the properties of the circle to the calculus of fluents' (*Penny Cycl.* viii. 87). But though highly

praised, it was little read. The style was concise even to obscurity. A requisite and excellent commentary was, however, furnished by Dr. Walmesley in 1753 (*Analyse des Mesures, des Rapports, et des Angles*). Cotes's 'theorem of harmonic means,' discovered by Smith among his papers, and communicated to Maclaurin, was made the basis of the latter's treatise, 'De linearum geometricarum proprietatibus generalibus' (London, 1720).

Smith announced his intention of publishing further papers by Cotes on arithmetic, the resolution of equations, dioptrics, and the nature of curves, but it remained unfulfilled. Only in his own work on optics he founded a chapter (ch. v. book ii.) on a 'noble and beautiful theorem,' stated to have been the last invention of his lamented relative. He edited, moreover, in 1738, his 'Hydrostatical and Pneumatical Lectures,' issued for the third time in 1775, and translated into French by Lemonnier in 1740 under the title 'Leçons de Physique Expérimentale.' The course of experiments for which they were composed, begun at Cambridge by Cotes and Whiston conjointly, 5 May 1707, was among the earliest of its kind given in England. Twelve lectures were written by each of the partners, and were repeated by Whiston and Hauksbee in London, and, in part, by Smith at Cambridge. The publication of Cotes's set was finally compelled by the prospect of a surreptitious edition. Whiston considered his own so inferior that he could never prevail upon himself to print them.

A 'Description of the Great Meteor,' a brilliant aurora, 'which was on the 6th of March 1716 sent in a letter from the late Rev. Mr. Roger Cotes to Robert Dannye, D.D., rector of Spofforth in Yorkshire,' was included in the 'Philosophical Transactions' for 1720 (xxxi. 66). Cotes's zeal for practical astronomy only waited opportunity for full development. He remodelled Flamsteed's and Cassini's solar and planetary tables, and had undertaken to construct tables of the moon on Newtonian principles; while his description of a heliostat-telescope furnished with a mirror revolving by clockwork (*Corr. of Newton and Cotes*, p. 198) showed that he had already in 1708 (independently, it is probable, of Hooke's project of 1674), anticipated the system of equatorial mounting.

[Biog. Brit. (Kippis); Phil. Trans. Abridg. vi. 77 (1809); Gen. Dict. iv. 441 (1736); Nichols's Lit. Anecd. ii. 126; Nichols's Leicestershire, iv. 35, 472; Knight's Life of Colet, p. 429; Monk's Life of Bentley, passim; Whiston's Memoirs, pp. 133–5; Edleston's Correspondence of Newton and Cotes; Rigaud's Correspondence of Scientific Men, i. 257–70; Smith's Pref. to Harmonia Mensurarum; Cole's Athenæ Cantab. Add. MS. 5865, f. 53; Hutton's Mathematical Dict. (1815), Introduction to Math. Tables, p. 112, and Math. Tracts, i. 437; Montucla's Hist. des Mathématiques, iii. 149; Suter's Gesch. der math. Wissenschaften, ii. 133; Nouvelles Annales de Math. ix. 195 (1850); Delambre, Hist. de l'Astronomie au xviii^e^ Siècle, p. 449; Marie's Hist. des Math. vii. 222.] A. M. C.

COTES, SAMUEL (1734–1818), miniature painter, was third son of Robert Cotes, mayor of Galway, who settled in London, adopting the medical profession, and married Elizabeth, daughter of Francis Lynn, chief secretary to the Royal African Company, by whom he was the father of Francis Cotes [q. v.] and Samuel. The latter was brought up by his father to the medical profession, but was encouraged by his brother's great success as a painter to throw over medicine for the fine arts. He received instruction from his brother, who greatly assisted him; and though he never attained the eminence his brother succeeded in doing, he became deservedly and highly esteemed as a portrait painter, and was reckoned the first miniature painter of his time. His crayon portraits were also much admired. He painted in miniature both on enamel and on ivory, and exhibited from 1760 to 1789 at the exhibitions of the Incorporated Society of Artists, of which he was a fellow, and at the Royal Academy. During this time he resided at 25 Percy Street, Rathbone Place. He was devotedly attached to his brother, and after the latter's death he painted a large miniature of him from memory. Cotes retired from active life some years before his death, and then resided in Paradise Row, Chelsea, where he died 7 March 1818 in his eighty-fifth year. He was twice married, first to a Miss Creswick, and secondly to Miss Sarah Shepherd, a lady of great attainments, especially as an artist, who died 27 Sept. 1814, aged 76. A portrait by him of Mrs. Yates, as Electra, was engraved in mezzotint by Philip Dawe, and a portrait of Thomas Pownall, governor of New Jersey, was similarly engraved by Richard Earlom.

[Redgrave's Dict. of English Artists; Gent. Mag. (1814) lxxxiv. 403, (1818) lxxxviii. 276; Edwards's Anecdotes of Painting; Chaloner Smith's Catalogue of British Mezzotinto Portraits; Catalogues of the Royal Academy and the Incorporated Society of Artists.] L. C.

COTGRAVE, JOHN (*fl.* 1655), probably related to Randle Cotgrave [q. v.], and a member of the Cheshire family of Cotgreve,

was the author of 'The English Treasury of Literature and Language collected out of the most and best of our English Dramatick Poems,' London, 1655. The author is described as 'gent.' on the title-page. The British Museum possesses Oldys's copy of this work, in which the source of nearly every extract quoted is noted in manuscript. The handwriting is of the seventeenth century, and is not Oldys's. Cotgrave's second publication is of singular interest. It is entitled 'Wit's Interpreter: the English Parnassus, by J. C.,' Lond. 1655. It contains a prose treatise on the 'Art of Reasoning, or A New Logick;' 'Theatre of Courtships,' extracts from plays of lovers' dialogues; 'A Labyrinth of Fancies,' a collection of conundrums, arithmetical puzzles, and conjuring tricks; 'Apollo and Orpheus,' a collection of love songs, epigrams, drolleries, and other verses; 'The Perfect Inditer, or Letters à la mode,' a model letter-writer; 'Compliments à la mode;' and finally Richelieu's cipher interpreted. Some of the dialogues and poems are very broad, but they include several pieces not accessible elsewhere. Other editions of this book appeared in 1662 and 1671.

[Cotgrave's Works; Hunter's MS. Chorus Vatum in Brit. Mus. Addit. MS. 24492, f. 14.]
S. L. L.

COTGRAVE, RANDLE (*d.* 1634?), lexicographer, may possibly be Randal, son of William Cotgreve of Christleton in Cheshire, who is mentioned in the pedigree of the Cotgreve family, contained in Harl. MS. 1500, fol. 118. A fact which gives some support to this identification is that the Cotgreve arms, as depicted in this manuscript, are (with the exception of some trifling discrepancies in the tinctures, due probably to error on the part of the copyist) the same as those which appear on a seal used by Randle Cotgrave on one of his extant autograph letters. The arms borne by Hugh Cotgrave, Richmond herald in 1566, who has sometimes been supposed to be the father of Randle Cotgrave, are quite different. It is certain that Randle Cotgrave belonged to Cheshire, and that he was admitted scholar of St. John's College, Cambridge, on the Lady Margaret foundation, 10 Nov. 1587. He subsequently became secretary to William Cecil, lord Burghley, eldest son of Thomas, first earl of Exeter. In dedicating to Lord Burghley his French-English dictionary, Cotgrave says that to his patron's favour he owes 'all that he is or has been for many years,' and thanks him for his kindness in 'so often dispensing with the ordinary assistance of an ordinary servant.' The dictionary was first published in 1611; a second edition was published in 1632, together with an English-French dictionary by Robert Sherwood. Subsequent editions, revised and enlarged by James Howell, appeared in 1650, 1660, and 1673. The author presented a copy of the first edition of his work to Prince Henry, eldest son of James I, and received from him a gift of ten pounds. Cotgrave's dictionary, although not free from ludicrous mistakes, was, for the time at which it was published, an unusually careful and intelligent piece of lexicographical work, and is still constantly referred to by students, both of English and of French philology. Two autograph letters of Cotgrave are extant, both addressed to M. Beaulieu, secretary to the British ambassador at Paris. The first of these, dated 27 Nov. 1610, was printed in 'Notes and Queries,' 3rd ser. viii. 84, and relates to the progress that was being made with the printing of his dictionary, in the preparation of which he says that he had received valuable help from Beaulieu himself and from a Mr. Limery. In the other letter (*Harl. MS.* 7002, fol. 221) Cotgrave states that he has sent his correspondent two copies of his book, and requests payment of twenty-two shillings, 'which they cost me, who have not been provident enough to reserve any of them, and therefore am forced to be beholden for them to a base and mechanicall generation, that suffers no respect to weigh down a private gain.' It appears from this letter that Cotgrave was still in Lord Burghley's service. If he be the same person as the 'Randal Cotgreve' of the Harl. MS., he became subsequently registrar to the bishop of Chester, and married Ellinor Taylor of that city, by whom he had four sons, William, Randolf, Robert, and Alexander, and a daughter Mary. The 1632 edition of the dictionary was evidently carried through the press by the author himself, the year of whose death is given in Cooper's 'Memorials of Cambridge' as 1634.

[Harl. MSS. 1500, fol. 118, 7002, fol. 221; Joseph Hunter, in Addit. MS. 24492, fol. 14; Cooper's Memorials of Cambridge, ii. 113; Notes and Queries, 2nd ser. x. 9, 3rd ser. viii. 84; Cunningham's Extracts from the Accounts of the Revels (Shakespeare Soc.), p. xvi.] H. B.

COTMAN, JOHN SELL (1782–1842), architectural draughtsman and landscape-painter, was the son of a prosperous silk mercer and dealer in foreign lace at Norwich, whose place of business was in London Lane of that town, and whose residence was a small villa on the bank of the river Yare at Thorpe. Cotman was born on 16 May 1782, and was educated at the free grammar school at Norwich, under

Dr. Forster. He was intended for his father's business, but showing a decided preference for art went to London, most probably in 1798 or 1799, for purposes of study, and made the acquaintance of Turner, Girtin, Dewint, and others of the group of young artists who met together at Dr. Monro's in the Adelphi. He was, however, one of the later comers, being some seven years younger than Turner, and nine years younger than Girtin. He must also have already attained much skill, for he exhibited at the Royal Academy in 1800, and thenceforward to 1806, chiefly views in Wales. In 1807 he returned to Norwich and became a member of the Norwich Society of Artists, and a prolific contributor to their exhibitions. He painted portraits as well as landscapes, and several of these were included in his large contribution to the Norwich Exhibition of 1808, which contained no less than sixty-seven of his works. In 1810 he became vice-president, and in 1811 president, of the Norwich Society. Early in life he married Ann, the daughter of Edmund Miles, a farmer of Felbrigg near Cromer, by whom he had five children. As in the case of Crome his principal means of livelihood was obtained from giving lessons in drawing, and his good looks and pleasant manners assisted his success with the families in the neighbourhood. One of his pupils was afterwards Mrs. Turner, the wife of Mr. Dawson Turner, the botanist and antiquarian [q. v.], a lady of considerable artistic gifts, by whose hand there is an etched portrait of Cotman after J. P. Davis. Dawson Turner was one of the artist's most constant friends. They were united by a community of taste in art and archæology, and Cotman taught all his children drawing, and was associated with him in an important work on the architectural antiquities of Normandy. Cotman soon began to publish etchings of architecture by subscription. His first volume appeared in 1811, and consisted of twenty-four plates of ancient buildings in various parts of England. Next year was commenced his 'Specimens of Norman and Gothic architecture in the county of Norfolk,' a series of fifty plates completed and published in a volume in 1817. Next year appeared 'A Series of Etchings illustrative of the Architectural Antiquities of Norfolk' (sixty plates), and the year after 'Engravings of the most remarkable of the Sepulchral Brasses in Norfolk,' and 'Antiquities of St. Mary's Chapel at Stourbridge, near Cambridge.' During 1818 and 1819 was published 'Excursions in the County of Norfolk,' a work neither published nor projected by him, but illustrated by numerous small engravings after drawings by himself and others. His industry must have been very great when we consider the time occupied by his etchings, his drawing classes, and the large number of drawings in water colours which he also executed, besides an occasional portrait or other picture in oils. From the catalogues of the Norwich exhibitions we learn that in 1809 and in 1810 he was living in Wymer Street, Norwich. He then removed to Southtown, Yarmouth, returning to Norwich in 1825, when he took a stately red brick house in St. Martin's at Palace. Here he had a large collection of prints and books, some fine armour, and models of many kinds of vessels, from a coble to a man-of-war. During this time Cotman gave lessons at both Norwich and Yarmouth, and we learn from the 'Norwich Mercury' of 2 Aug. 1823 that his terms 'in schools and families' were a guinea and a half and two guineas the quarter, and for 'private lessons for finishing more advanced pupils, 24 lessons, 12 guineas.'

In 1817 Cotman accompanied Dawson Turner and his family on a tour in Normandy, which he visited again in 1818 and 1820. The result of these visits to the continent was shown in his 'Architectural Antiquities of Normandy,' which appeared in 1822, with letterpress by Dawson Turner. As an etcher he, according to his own statement, took Giovanni Battista Piranesi for a model, and there is a breadth and simplicity of treatment about them which shows the influence of this master, but he was less conventional than the Venetian, and also less forcible in light and shade. These etchings of Cotman's, as picturesque records of various forms of architecture, are admirable, but they did not call out his more imaginative gifts as an artist. These are better seen in a small collection of forty-eight 'soft' etchings which he published (1838) in a volume called 'Liber Studiorum,' in imitation of Claude and Turner, some of which, by their charming composition, poetry of sentiment, and elegant drawing, recall both these masters.

In 1825 Cotman was elected an associate exhibitor of the Society (now the Royal Society) of Painters in Water-colours, and from this year till 1839 he was a constant contributor to their exhibitions, sending views of France and Norfolk, landscapes and sketches of figures. In 1834 he obtained, greatly through the persistent championship of Turner, the appointment of drawing-master to King's College, London, a position he filled with great success, and in which he was succeeded by his eldest son, Miles Edmund. The appointment compelled him to reside in London, where he seems to have spent a hard-working but retired life in Hunter Street (No. 42), Brunswick Square. His last years were

clouded with ill-health and mental depression, which interfered seriously with his work and his happiness. The statement in Redgrave's 'Dictionary of Artists of the English School' that Cotman ultimately lost his reason is unwarranted, but there is no doubt that he suffered from fits of alternate melancholy and excitement, and that the mental condition of more than one of his children gave him great anxiety. Some letters which have been preserved show this and also the strength of his affections, his desire to do his duty towards his children, and the courage with which he endeavoured to meet the difficulties of life. In 1836 he was elected an honorary member of the Institute of British Architects, and after this, except the publication of 'Engravings of the Sepulchral Brasses in Norfolk,' 173 plates, 1839, there is no other event of sufficient importance to chronicle before his death, which occurred 24 July 1842. He was buried in the cemetery behind St. John's Wood Chapel on 30 July. His collections at Norwich had been sold when he left that place in 1834, but the contents of his house in Hunter Street were sufficient to occupy five days' sale at Christie's. On 17 and 18 May 1843 his drawings and pictures were sold by his executors at Christie's, and realised 262*l.* 14*s.* only, nearly all the drawings fetching but a few shillings apiece. The highest price obtained for a water-colour drawing was 6*l.*, and for an oil-painting 8*l.* 15*s.* His library, which contained many rare and beautiful works, was sold on 6 and 7 June, and realised 277*l.* 18*s.* 6*d.*, and his prints, sold on 8 June, brought only 29*l.* 12*s.*

The reputation of Cotman as an artist has greatly increased of late years. It is now seen that he was one of the most original and versatile of English artists of the first half of this century, a draughtsman and colourist of exceptional gifts, a water-colourist worthy to be ranked among the greater men, and excellent whether as a painter of land or sea. Although the variety of his sympathy for both art and nature was so great that his drawings and pictures differ much in style, they are generally remarkable for largeness of design and unusual breadth of light and colour. It was his principle to 'leave out but add nothing,' and no one has carried 'omissions' to a more daring extent than he in some of his later works, where great spaces of wall or of sky are 'left,' to the sacrifice of detail but the enhancing of the general effect. His oil-pictures are comparatively few. He had not time for them in his busy life, but he painted a few large in size and fine in style and colour. Taking him altogether he was the most gifted of the Norwich School, wider in range, a finer draughtsman, and of more refined and cultivated individuality than 'Old Crome' [q. v.]; but his efforts needed concentration to produce their due effect, and there can be little doubt that if he had had more time to devote to the production of important pictures he would have taken much higher rank as an artist while he lived, and have before now achieved a reputation as a colourist equalled by few of his countrymen. There is one picture by Cotman in the National Gallery, and some water-colour drawings at the South Kensington Museum.

Some fine oil-pictures of his—'The Mishap,' a 'Sea Breeze,' and a 'Composition,' with a waterfall and bridge—are in the possession of Mr. J. J. Colman, M.P., at Carrow House, near Norwich, and Mr. J. S. Mott of Barningham Hall has a small but very beautiful 'Gale at Sea.' Mr. Colman has also a good collection of his sketches, and Mr. J. Reeve of Norwich has a large number of sketches and drawings, including many good drawings illustrating the different phases of the artist from 1794 to 1841. Many of his pictures have been exhibited of late years at the winter exhibitions of the Royal Academy, especially in 1375 and 1878.

[Redgrave's Dict.; Redgraves' Century of Painting; Bryan's Dict. (Graves); Wedmore's Studies in English Art, 1st series; Wodderspoon's John Crome and his Works, edited by Bacon, 1876; notes left by the late Edwin Edwards, and communications from Mr. J. Reeve of Norwich.] C. M.

COTMAN, JOSEPH JOHN (1814–1878), landscape artist, was the second son of John Sell Cotman, and was apprenticed to his uncle Edmund, who had succeeded to his (John's) grandfather's business [see COTMAN, JOHN SELL]. After about two years' apprenticeship he made the acquaintance of Joseph Geldart, a solicitor of Norwich, who was fond of sketching, and Cotman, who down to that time had not applied himself to art, now determined to follow the profession of an artist. Geldart did the same, and the two friends worked together assiduously. He went to London with his father in 1834, and remained there till 1836, when he returned to Norwich to take his brother Miles's [q. v.] practice as drawing-master. He was a good teacher and an artist of much original power, but he suffered from periodical attacks of cerebral excitement, followed by depression, which presented an insuperable bar to success in life. As he grew older these attacks became more frequent; but in the intervals he worked with remarkable energy, producing a large quantity of drawings, many of them of great merit.

In his later years he was often reduced to destitution. In February 1878 he went into the Norfolk and Norwich Hospital to undergo an operation for cancer of the tongue. The operation seemed quite successful, but his elation at the thoughts of recovery brought on symptoms of his malady, and imprudently leaving his room in the hospital to sketch in the early morning caused a relapse, from which he did not recover. He died at the hospital 15 March 1878, leaving a widow and several children.

[Information communicated by Mr. James Reeve of Norwich.] C. M.

COTMAN, MILES EDMUND (1810–1858), landscape painter, eldest son of John Sell Cotman [q. v.], was born 5 Jan. 1810. He was brought up as an artist under his father's instruction. He continued to teach his father's pupils and classes at Norwich after the latter was appointed drawing-master at King's College, London. In 1836 he was appointed assistant to his father at King's College, and in 1843 succeeded him in his appointment; but, owing to a change in the arrangements which would have required a longer attendance at the college than his health permitted, he did not hold the appointment long. In the latter part of his life he resided at North Walsham, where he continued painting and teaching till his health declined. He was admitted into the Norfolk and Norwich Hospital in December 1857, suffering from disease of the ankle-joint, and died there 23 Jan. 1858.

Cotman painted river and sea views in oil and water colours, and etched a few plates, some of which were published by C. Muskett of Norwich; he also lithographed twelve facsimiles of sketches made by his father in Norfolk, which were published. His works are marked by taste and skill rather than by power or originality. He exhibited four works at the Royal Academy, ten at the British Institution, and nineteen at the Society of British Artists between 1835 and 1856.

[Information communicated by Mr. James Reeve of Norwich; Graves's Dict. of Artists.] C. M.

COTTA or COTTEY, JOHN, M.D. (1575?–1650?), physician and author, was a native of Warwickshire, but nothing is known of his parentage. In 1590 he was admitted a scholar of Trinity College, Cambridge, and five years later, after taking the B.A. degree, he removed to Corpus Christi College, where, in the following year, he proceeded to the M.A. degree. He obtained the M.D. degree in 1603, and immediately took up his residence at Northampton, where, through the patronage and influence of Sir William Tate, he acquired a considerable professional practice. He was still at Northampton in 1623, and possibly as late as 1650, if the date assigned to a manuscript opinion of Cotta's, on the poisoning of Sir Euseby Andrews, be correct. In 1612 he published 'A Short Discoverie of the Unobserved Dangers of Seuerall Sorts of Ignorant and Unconsiderate Practisers of Physicke in England, profitable not only for the Deceived Multitude and Easie for their Meane Capacities, but raising Reformed and more Advised Thoughts in the Best Understandings: with Directions for the Safest Election of a Physition in necessitie' (London, 1612, 4to). This book was dedicated to the author's patients in Northamptonshire, and seems to have met with but indifferent success, for in 1617 there appeared 'A True Discovery of the Empericke with the Fugitive Physition and Quacksalver, who Display their Banners upon Posts; whereby His Majestie's Subjects are not only deceived, but greatly endangered in the Health of their Bodies,' which was merely a remainder of the original edition of 'A Short Discoverie' with a new title-page. In the previous year the work by which Cotta is best remembered had made its appearance. This was 'The Triall of Witchcraft, showing the true Methode of the Discovery with a Confutation of Erroneous Ways' (London, 1616, 4to). The erroneous ways of proving a witch confuted by Cotta are those by means of fire and water and the like, which are convincingly shown to be foolish and misleading; but the author would have deserved more credit had he not at the same time expressed the interested opinion that the best method of discovering witchcraft is to take a physician's advice on the subject. A second edition of the book was published in 1625 under the new title of 'The Infallible, True and Assured Witch,' and differing in some few unimportant particulars. The only other work which Cotta published was 'Cotta contra Antonium, or an Ant-Antony, or an Ant-Apology, manifesting Doctor Antony his Apologie for Aurum potabile, in true and equall ballance of Right Reason, to be false and counterfeit' (Oxford, 1623, 4to); which was Cotta's contribution to the great Anthony controversy [see ANTHONY, FRANCIS]. In addition to these three works Cotta left behind him the manuscript above referred to —'The Poysoning of Sir Euseby Andrew. My opinion at the Assizes in Northampton, also my evidence,' which was first printed in 1881 by J. Taylor from the original in the

possession of Sir Charles Isham, bart., at Lamport Hall, Northamptonshire.

Whatever interest attaches to Cotta's writings is dependent on the matter contained in them, his literary style being, as he himself seems to have been aware, singularly cumbrous and far from lucid.

[Add. MS. 5866, fol. 223; Masters's Hist. of C. C. C. C. p. 272; Brit. Mus. Cat.] A. V.

COTTAM, THOMAS (1549–1582), jesuit, was a native of Lancashire, being son of Laurence Cottam, gentleman, of Dilworth and Tarnaker, by his wife Anne, daughter of Mr. Brewer, or Brewerth, of Brindle, who after her husband's death married William Ambrose, gentleman, of Ambrose Hall in Woodplumpton (Gillow, *Bibl. Dict. of the English Catholics*, i. 575). He entered at Brasenose College (B.A. 23 March 1568–9; M.A. 14 July 1572), and on the completion of his academical studies he undertook the direction of a noted free grammar school in London (Dodd, *Church Hist.* ii. 116). He was converted to the Roman catholic faith by Thomas Pounde, esq., of Belmont (afterwards a jesuit), and proceeded to Douay College, where he studied philosophy and theology for some years (Morus, *Hist. Missionis Anglicanæ Soc. Jesu*, p. 127). Ardently desiring to take part in the mission to the East Indies, he left Douay for Rome, where he received the two lower sacred orders, was admitted to the Society of Jesus, and entered the novitiate of St. Andrew on 8 April 1579 (Foley, *Records*, ii. 148). In the sixth month of his noviceship he was attacked by violent fever, and was sent by his superiors to Lyons for change of air, but the sickness increasing, he appeared unfit for the society, and therefore was dismissed from the novitiate (Challoner, *Missionary Priests*, ed. 1741, i. 103). Cottam then went to the English college of Douay, then temporarily removed to Rheims, was ordained priest, and sent to England on the mission. On his arrival at Dover in June 1580, he was immediately arrested, having been betrayed by a spy named Sledd. Eventually he was committed to the Marshalsea prison, where he was tortured, and thence he was removed on Christmas day to the Tower of London, where he underwent the most terrible tortures of the rack and the 'Scavenger's Daughter' (Tanner, *Societas Jesu usque ad sanguinis et vitæ profusionem militans*, pp. 18, 19; Foley, *Records*, ii. 159).

On 14 Nov. 1581 he was arraigned at Westminster Hall with Father Edmund Campion and others, and condemned to death on account of his priestly character (Howell, *State Trials*, i. 1078); Simpson, *Life of Campion*, p. 281 et seq.) His execution was deferred for state reasons until 13 May 1582, when he was drawn on a hurdle from Newgate to Tyburn, with his companions William Filbie, Luke Kirby, and Laurence Richardson, priests, and was hanged, disembowelled, and quartered (*Historia del glorioso Martirio di diciotto Sacerdoti macerati*, 1585, p. 149). It is said that he was readmitted to the Society of Jesus shortly before his execution. He was beatified by Pope Leo XIII on 29 Dec. 1886.

His portrait has been engraved (Granger, *Biog. Hist. of England*, ed. 1824, i. 274).

[Authorities cited above.] T. C.

COTTENHAM, Earl of. [See Pepys, Charles Christopher, 1781–1851.]

COTTER, GEORGE SACKVILLE (1755–1831), poet and translator, was the fourth son of Sir James Cotter. He was educated at Westminster School, of which he was captain in 1770, and in 1771 he was elected to St. Peter's College, Cambridge. He graduated B.A. in 1775 and M.A. in 1779. Having taken holy orders he became vicar of Kilmacdonough, and rector of Kilcreddan-Garrivoe and Ightermorragh, diocese of Cloyne. In 1788 he published two volumes of 'Poems,' dedicated to Lady Shannon, and consisting of a poem in two books, entitled 'Prospects,' and a collection of odes and other fugitive pieces. In 1826 he published a translation of Terence for the use of schools, in the preface to which he states that when at Westminster School he had been an actor in three of Terence's comedies. In the following year he printed seven of the plays of Plautus, 'translated literally and grammatically, and cleared of objectionable passages.' The later years of his life were spent at Youghal, Cork, and he died in 1831. By his wife, a daughter of Bayley Rogers, physician and banker of Cork, he left, with other issue, four sons.

[Welch's Alumni Westmonasterienses, ed. 1852, pp. 383, 393, 394, 534, 536, 573; Foster's Baronetage and Knightage.] T. F. H.

COTTER, PATRICK (1761?–1806), Irish giant, was born at Kinsale, co. Cork, in or about 1761, of poor parents of ordinary stature. He was brought up as a bricklayer, but at the age of eighteen was hired by a showman for exhibition in England for the sum of 50*l.* for three years. Soon after his arrival at Bristol, owing to a disagreement with his master, he was thrown into the debtors' prison for a fictitious debt. Upon his release he established himself at the Bristol fair, and earned 30*l.* in three days. After the manner of Irish giants he changed his name to O'Brien,

claiming to be a lineal descendant of Brian, king of Ireland [q. v.], and to have 'in his person and appearance all the similitude of that great and grand potentate.' Until the last two years of his life he continued to travel throughout the country exhibiting himself. In 1804, having realised an independence, he retired into private life, and died at his lodgings in the Hotwell Road, Clifton, on 8 Sept. 1806, in the forty-sixth year of his age. He was buried in the jesuit chapel in Trenchard Street, Bristol, where a tablet to his memory states that he was eight feet three inches in height. The inscription on his coffin-plate, however, was 'Patrick Cotter O'Brien of Kinsale, Ireland, whose stature was 8 feet 1 inch. Died 8 Sept. 1806, aged 46 years.' It is impossible to reconcile the numerous discrepancies with regard to his height. According to Mr. Blair's account, written in 1804, Cotter 'could not have been more, on the whole, than 7 feet 10 inches' (*Gent. Mag.* vol. lxxiv. pt. i. pp. 420–1); while the catalogue of the contents of the Royal College of Surgeons (pt. v. 1831, p. 51), in the description of a plaster cast of one of his hands, states that his 'height in the year 1802 was 8 feet 7 inches and a half.' An engraving by T. Smith of the giant was published in 1785, and another by A. Van Assen, dated 1804, is given in the second volume of Kirby (opp. p. 332). There is also a curious etching by Kay done in 1803, when Cotter was in Edinburgh (vol. ii. No. 210). The giant is here portrayed in the act of being measured for a great coat by a little tailor standing on tiptoe on a chair, while one of Cotter's arms rests carelessly on the top of the roomdoor. Cotter has often been confused with Charles Byrne [q. v.], another Irish giant, who died in London in 1783.

[Wood's Giants and Dwarfs, 1868, pp. 166–187, 375, 385, 457–8; Kirby's Wonderful and Scientific Museum, 1804, ii. 332–7; Gent. Mag. 1806, vol. lxxvi. pt. ii. p. 983; Wilson's Wonderful Characters, 1821, i. 415–22; Kay's Original Portraits and Caricature Etchings, 1877, ii. 115–17; Chambers's Book of Days, 1864, ii. 326–7; Notes and Queries, 2nd ser. iii. 436, xi. 369, 396.]

G. F. R. B.

COTTERELL, Sir CHARLES (1615–1687 ?), master of the ceremonies and translator, born in 1615, was son of Sir Clement Cotterell of Wylsford, Lincolnshire, groomporter to James I for twenty years, who was appointed muster-master of Buckinghamshire by the influence of Villiers in December 1616 (*Egerton Papers*, Camd. Soc. 484). In early life Charles was able to speak and read most modern languages, and in 1641 succeeded Sir John Finet as master of the ceremonies. His closest friend at court was William Aylesbury [q. v.], whom he assisted in translating Davila's 'History of the Civil Wars in France.' On Charles I's execution, Cotterell, as a royalist, fled to Antwerp, and in 1650 entertained at his house there many royalist fugitives, including Dr. George Morley [q. v.] and Dr. John Earle [q. v.] About 1652 he was appointed steward to Charles I's sister, Elizabeth, titular queen of Bohemia, and lived in her house at the Hague for the two following years. He is frequently mentioned in the letters addressed by Elizabeth to Sir Edward Nicholas, and was in the confidence of Sir Edward Hyde and others of Charles II's advisers (*Cal. Clarendon Papers*, ii. 310, 333, 339; cf. Sir G. Bromley, *Coll. Letters*, 1787). In September 1655 Cotterell became secretary to Henry, duke of Gloucester. At the Restoration he returned to England; was reinstated master of the ceremonies; was from 6 April 1663 to 1678 M.P. for Cardigan; lived at Westminster, and was a prominent figure in all the court ceremonials of Charles II's reign. Wood complains that by persistently worrying Archbishop Juxon in 1661 he foisted his brother-in-law, Dr. Thomas Clayton, into the wardenship of Merton College, Oxford, against the wish of the fellows. In 1663 he was sent for a short time as ambassador to Brussels. In 1670 he was nominated master of requests, and in December of the same year the degree of D.C.L. was conferred on him at Oxford, when he accompanied Prince William of Orange on a visit to the university. Cotterell was permitted by James II to resign his offices at court in December 1686, and the mastership of the ceremonies was bestowed on his eldest son, Charles Lodowick, while his grandson, John Dormer, became assistant master. He was created LL.D., Cambridge, 1682. Sir Charles apparently died in the following year (Fuller, *Worthies*, ed. Nuttall, ii. 309).

Cotterell translated: 1. 'A Relation of the Defeating of Card. Mazarin and Ol. Cromwell's design to have taken Ostend by treachery in 1658, from the Spanish' (London, 1660 and 1666). 2. 'The Famous Romance of Cassandra,' from the French of G. de Costes, Seigneur de la Calprenède; Cotterell's dedication to Charles II is dated from the Hague, 5 June 1653; a first edition of a part of the work appeared in 1652, and the whole was issued in 1661, 1676, and (in 5 vols.) 1725. Pepys read 'Cassandra' and preferred it to 'Hudibras' (*Diary*, 16 Nov. 1668 and 5 May 1669). 3. 'The Spiritual Year, or a Devout Contemplation digested into distinct arguments for every month of the year, and for every week in the month,' from the

Spanish (London, 1693). Cotterell republished his own and his friend Aylesbury's translation of 'Davila,' which had first appeared in 1647, in 1678, and claimed the execution of the greater part of the work. Robert Codrington [q. v.] dedicated to Cotterell his 'Memorials of Margaret of Valois,' 1661.

Cotterell married the daughter of Edward West, of Marsworth, Buckinghamshire, by whom he had several children. A daughter Anne was the wife of Robert Dormer, of Rousham, Oxfordshire, and another daughter married Sir William Trumbull. A younger son was killed in the sea fight of Southwold Bay in 1672 (Evelyn, *Diary*, ii. 281).

Sir Charles Lodowick Cotterell, the eldest son and his father's successor in the mastership of the ceremonies in 1686, was knighted on 18 Feb. 1686–7. He was educated at Trinity College, Cambridge, where he took the degree of LL.D.; was incorporated D.C.L. of Oxford on 4 June 1708 (Hearne, *Coll. Oxf. Hist. Soc.* ii. 112); was commissioner of the privy seal in April 1697; obtained the reversion of his mastership of the ceremonies for his son on 31 Jan. 1698–9; was robbed on Hounslow Heath on his way to Windsor on 4 June 1706, and died in July 1710. On the death of Prince George of Denmark in 1708, he published a 'Whole Life' of that prince as a chapbook. A copy is in the Grenville Library at the British Museum. Sir Charles Lodowick married (1) Eliza, daughter of Nicholas Burwell of Gray's Inn, and (2) Elizabeth, daughter of Chaloner Chute.

Sir Clement Cotterell, the son by the first wife, became master of the ceremonies on his father's death; was vice-president of the Society of Antiquaries; is described by Hearne, under date 28 June 1734, as 'a scholar and an antiquary, and well skill'd in matters of proceeding and ceremony' (*Reliquiæ Hearn.* iii. 144); and died on 13 Oct. 1758. On the death of his cousin, General John Dormer [q. v.], in 1741, Sir Clement inherited the Rousham estates and assumed the additional surname of Dormer. Sir Clement's son, who died in 1779, and grandson, who died in 1808, each became master of the ceremonies. The family is still represented by C. Cotterell Dormer, and in his library is a valuable collection of letters and papers relating to Sir Charles, Sir Charles Lodowick, and Sir Clement Cotterell (*Hist. MSS. Comm.* 2nd Rep. 82–3).

[Wood's Fasti (Bliss), ii. 324, 325, 390; Wood's Athenæ Oxon. (Bliss), xliii, xlvi, xlvii, lxii, iii. 433, 441, 717, iv. 151; Notes and Queries, 1st ser. xi. 19, 2nd ser. x. iii. 365, 60, 6th ser. iv. 384; Evelyn's Diary; Luttrell's Relation; Burke's Landed Gentry, s.v. 'Dormer.'] S. L. L.

COTTERELL, WILLIAM (*d.* 1744), bishop of Ferns and Leighlin, was grandson of Sir Charles Cotterell [q. v.], and the third son of Sir Charles Lodowick Cotterell, by his second wife, Elizabeth, only daughter of Chaloner Chute of the Vyne, near Basingstoke, Hampshire. Sir Clement Cotterell was his brother. One of the same name (probably the future bishop), having passed through Pembroke College, Cambridge, graduated B.A. in 1721, and M.A. three years later (see *Notes and Queries*, 6th ser. iv. 385). In 1725, on the death of Dean John Trench, he was presented to the deanery of Raphoe in the north of Ireland, and the degree of D.D. was conferred upon him by diploma from the university of Oxford 1 March 1733. His promotion to the bishopric of Ferns and Leighlin was by patent dated 24 March 1742–3; but he enjoyed this dignity for little more than twelve months, his death taking place in England on 21 June of the following year. The mention made of him in a letter from Swift to Mrs. Cæsar, dated Dublin, 30 July 1733, would lead us to infer that he was on terms of intimacy with the dean. He died unmarried on 21 June 1744, and was buried at St. Anne's Church, Soho, London, where there is a brief inscription to his memory.

[Burke's Dictionary of the Landed Gentry (1849), i. 342; Catalogue of Oxford Graduates; Cotton's Fasti Ecclesiæ Hibernicæ; Scott's ed. of Swift's Works (1824), xviii. 152.] B. H. B.

COTTESFORD, THOMAS (*d.* 1555), protestant divine, a native of Winchester, studied first apparently at Oxford, and afterwards at Cambridge, where he took the degree of M.A. He adopted the doctrines of the reformers, and in January 1540–1 was charged before the privy council for setting forth an epistle written by Melanchthon in violation of the act of the six articles, and he was committed to the Fleet during the king's pleasure. He held the rectories of St. Peter and St. Andrew in Walpole, Norfolk, which he resigned on 31 May 1544. On 9 June following he was presented to the vicarage of Littlebury, Essex, and in 1547 was appointed preacher to the royal commissioners for visiting the dioceses of Salisbury, Exeter, Bath, Bristol, and Chichester. On 20 May 1553 he was collated to the rectory of St. Martin, Ludgate, London, and on 10 July in the same year preferred to the prebend of Apesthorpe in the church of York (Le Neve, *Fasti*, ed. Hardy, iii. 167). On the accession of Queen Mary he withdrew to the continent, and resided successively at Copenhagen, Geneva, and Frankfort. He died at Frankfort on 6 Dec. 1555.

His principal works are: 1. 'The Reckenynge and Declaracion of the Fayth and Belefe of Huldrike Zwingly, Bysshoppe of Züryk,' Zurich, 1543, 8vo; [London ?], 1548, 8vo; Geneva, 1555, 12mo. To the last edition of this translation from the Latin three pieces by Cottesford himself are appended, viz.: 'An Epistle wrytten from Copynhauen in Denmarke vnto an Englyshe Marchaunt dwellyng at Wynchestre in Englande,' 'An Epistle vvritten to a good Lady, for the comforte of a frende of hers, wherein the Nouations erroure now reuiued by the Anabaptistes is confuted, and the synne agaynste the holy Goste playnly declared,' and 'The prayer of Daniel turned into metre and applied vnto our tyme.' This metrical prayer was licensed to John Alde as a ballad in 1569 or 1570. 2. 'Pious Prayers for every Day in the Week,' London, temp. Edward VI, 8vo. 3. 'Marten Micron, minister of the Dutch Church in London, his short and faithfull instruction for the edifyeng and comfort of the symple christians, which intende to receyue the holy Supper of the Lorde,' translated from the Dutch, London [1552]. 4. A translation of John à Lasco on the discipline of the church. Cottesford was also, it is said, engaged in the compilation of the liturgy.

[Tanner's Bibl. Brit. p. 202; Newcourt's Repertorium, i. 415, ii. 394; Gough's Index to Parker Soc. Publications; Cooper's Athenæ Cantab. i. 140; Ames's Typogr. Antiq. (Herbert), 711, 1571, 1584; Wood's Athenæ Oxon. (Bliss), i. 231; Bale De Scriptoribus, ix. 63; Ritson's Bibl. Poetica, p. 174.] T. C.

COTTINGHAM, LEWIS NOCKALLS (1787–1847), architect, born at Laxfield, Suffolk, 24 Oct. 1787, was the son of a farmer of an ancient and respectable family. As he quickly showed a taste for science and art, he was apprenticed to a builder at Ipswich, who had an extensive practice, where Cottingham, by several years of industry, acquired a sound practical education. In 1814 he commenced his career as an architect, and removed to London. In 1822 he obtained his first appointment as architect and surveyor to the Cooks' Company, and in 1825 he was selected by the dean and chapter of Rochester to execute repairs and restorations for their cathedral, the latter including a new central tower. He was patronised by Mr. John Harrison of Spelston Hall, Derbyshire, for whom he built a residence at that place in the Perpendicular style of Gothic. Cottingham soon gained a reputation as a Gothic architect, and executed several important works; among these were the restoration of the interior of the chapel at Magdalen College, Oxford, for which he was a successful competitor in 1829; the repairs of St. Albans Abbey (1833); the restoration and almost entire rebuilding of the cathedral at Armagh, a work which extended over several years; the restoration of the tower and spire of St. James's Church at Louth, Lincolnshire, which had been shattered by lightning; the restoration of the beautiful Norman tower of St. Mary's Church, Bury St. Edmund's; the restoration of Hereford Cathedral, on which he was engaged at the time of his death. In London he actively supported the retention and restoration of the lady chapel in St. Saviour's Church, Southwark, and gave valuable advice and assistance in the restoration of the Temple Church. He sent in designs for the new Fishmongers' Hall and the new Houses of Parliament, but was not successful with either. He exhibited many of his architectural designs at the Royal Academy. Among the minor works may be named: the restoration of the churches of Ashbourne, Derbyshire; Chesterford, Essex; Clifton, Nottinghamshire; Horningsheath, Market Weston, and Theberton in Suffolk; Milton Bryan, Bedfordshire; Roos, Yorkshire, and many others. He executed private works for Lord Brougham at Brougham Castle, Westmoreland; for Lord Harrington at Elvaston Castle, Derbyshire; for Lord Dunraven at Adare Manor, Limerick; and for Lord Craven at Combe Abbey, Berkshire. One of Cottingham's most important works was the laying out, about 1825, of the extensive estates on the Surrey side of Waterloo Bridge, belonging to Mr. John Field of Tooting, and forming the large parish of St. John's, Lambeth. Here he built a residence for himself in Waterloo Bridge Road, which comprised suites of rooms specially designed to receive the valuable collections of architectural works and the library which he formed during his career. These collections were very well known to all students and lovers of Gothic architecture, and contained many specimens of Gothic carving in stone and wood preserved from buildings that had been destroyed. A catalogue was published, but the collection was dispersed, to the regret of all, a few years after his death. Cottingham was a fellow of the Society of Antiquaries and a member of other scientific societies. In 'Archæologia,' vol. xxix., there is published his description of the encaustic tiles in the pavement of the chapter-house at Westminster (engraved from his designs in J. G. Nichols's 'Facsimiles of Encaustic Tiles'), and his account of the discovery in the Temple Church of the leaden coffins of the Knights Templars.

He published from 1822 to 1829: 1. 'Plans, Elevations, Sections, Details, and Views, with Mouldings, full size, of the Chapel of King Henry VII at Westminster Abbey,' and also a second volume containing details of the interior of the same. 2. 'Plans, Elevations, Sections, and Details at large of Westminster Hall.' 3. 'The Smith and Founder's Directory, containing a series of Designs and Patterns for Ornamental Iron and Brass Work.' 4. 'Working Drawings for Gothic Ornaments, selected and composed from the best examples, consisting of capitals, bases, cornices, &c.' These drawings, though rather coarsely executed, are interesting, as being perhaps the first full-size illustrations of mediæval carving published in this form. 5. 'Grecian and Roman Architecture, in twenty-four large folio plates.' Cottingham did a great deal to promote the revival of mediæval Gothic architecture, but, as an architect, is now esteemed more for his draughtsmanship than the works that he carried out; in the latter his enthusiasm for the Gothic revival frequently overcame his discretion in handling the buildings entrusted to his care. He died in Waterloo Bridge Road, after a long illness, 13 Oct. 1847, and was buried at Croydon. He married in 1822 Sophia, second daughter of Robert Turner Cotton of Finsbury, by whom he left two sons and one daughter. The elder son, Nockalls Johnson Cottingham (1823–1854), also became an architect, and assisted his father, especially in the restoration of Hereford Cathedral, where the reredos is executed from his designs. He showed some skill also in designing for stained glass. After a rather chequered career he perished in 1854 on his way to New York in the wreck of the 'Arctic' at the early age of thirty-one.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Gent. Mag. (1847) pp. 648–50; Builder, 23 Oct. 1847 and 2 Dec. 1856; Athenæum, 16 Oct. 1847; Ipswich Journal, 23 Oct. 1847; Art Union, 1847; Ward's Men of the Reign; Lowndes's Bibl. Man.; Brit. Mus. Cat.] L. C.

COTTINGTON, FRANCIS, Lord Cottington (1578?–1652), born about 1578, was the fourth son of Philip Cottington of Godmonston (Collins, *Peerage*, ix. 481), near Bruton in Somersetshire. His mother, according to the pedigree in Hoare (*Modern Wiltshire, Hundred of Dunworth*, 21), was Jane, daughter of Thomas Biflete. Clarendon, however, says 'his mother was a Stafford, nearly allied to Sir Edward Stafford, who was vice-chamberlain to Queen Elizabeth, and had been ambassador to France; by whom Francis Cottington was brought up, and was gentleman of his horse, and left one of the executors of his will, and by him recommended by Sir Robert Cecil, then principal secretary of state, who preferred him to Sir Charles Cornwallis when he went ambassador to Spain in the beginning of the reign of King James' (*Rebellion*, xiii. 30). When Cornwallis was recalled, Cottington acted for a time as English agent (1609–11), and was appointed English consul at Seville (January 1612, Gardiner, *History of England*, ii. 134, 151). On his return to England he was appointed one of the clerks of the council (September 1613, *Court and Times of James I*, i. 273). While holding this position he was employed by Somerset, Lake, and the Spanish party in the king's council to urge Gondomar to press forward the proposal for a Spanish marriage in opposition to the treaty for the marriage of Prince Charles to a French princess then in progress (January 1614, *Narrative of the Spanish Marriage Treaty*, Camd. Soc. 111). In 1616 Digby was recalled from Spain, and Cottington for a time took his place. Through him King James made to the Spanish court his offer of mediation in the Bohemian quarrel (September 1618, *Relations between England and Germany*, Camd. Soc. 10, 19, 26). On his return, Cottington's knowledge of Spanish affairs made him continually in request with the king, and he was also, in October 1622, sworn secretary to the Prince of Wales (*Court and Times of James I*, ii. 352). On 16 Feb. 1623 he was knighted, and at the same time created a baronet (*Forty-seventh Report of the Deputy-Keeper of Public Records*, 130). When Prince Charles resolved to go in person to Spain, Cottington was one of the first persons consulted, and communicated to Clarendon a lively description of the scene between himself, Buckingham, and the king (Clarendon, i. 30). In spite of his expressed disapproval of the plan, Cottington was charged to accompany the prince, and took part in the negotiations at Madrid which followed. On his return he was disgraced, deprived of his office and emoluments, and forbidden to appear at court. Buckingham had not forgiven his original opposition to the journey, to which he had lately added the fault of protesting his belief that the restoration of the Palatinate was still to be hoped for from the Spanish ministers (Gardiner, *History of England*, v. 321). Buckingham therefore openly announced to Cottington that he would do all he could to ruin him, to which Cottington replied by requesting the return of a set of hangings, worth 800*l.*, which he had presented to the duke in hope of his future favour (Clarendon, i. 67). After the duke's death

Weston's influence secured Cottington a seat in the privy council (12 Nov. 1628), and on 30 March 1629 the attorney-general was ordered to prepare for him a grant of the chancellorship of the exchequer. In the autumn of 1629 he was sent ambassador to Spain, and signed with that power (5 Nov. 1630) a treaty which put an end to the war, and reproduced, with a few unimportant modifications, the treaty of 1604. This was followed on 2 Jan. 1631 by a secret treaty for the partition of Holland between England and Spain, as the price of the restoration of the Palatinate (Gardiner, *History of England*, vii. 176; *Clarendon State Papers*, i. 49). As a reward the negotiator was raised to the peerage by the title of Baron Cottington of Hanworth, Middlesex (10 July 1631). With Weston and Windebanke Cottington was throughout in the king's confidence with respect to his secret foreign policy, and represented with them in the council the party favourable to Spain, and hostile to France and Holland. Himself a catholic at heart, and usually declaring himself such when seriously ill, Cottington supported the catholic propaganda in England, but was yet not trusted by the catholics. In March 1635 Cottington became master of the court of wards, in which capacity he 'raised the revenue of that court to the king to be much greater than it had ever been before his administration; by which husbandry all the rich families of England, of noblemen and gentlemen, were exceedingly incensed, and even indevoted to the crown' (Clarendon, ii. 102). His activity in extending the rights of his office was one of the chief causes of its abolition; it also led him into a quarrel with the lord-keeper Coventry (Heylyn, *Life of Laud*, i. 225). More serious was the hostility between Laud and Cottington which began about the same time. On 16 March 1635 the treasury was put in commission, and both Cottington and the archbishop named commissioners. Both at the treasury board and in the committee for foreign affairs Cottington frequently came into collision with Laud, whose correspondence is full of complaints of his 'Spanish tricks' and general untrustworthiness. In two important cases, the case of the soap-makers' monopoly and the case of Bagge and Pell, Laud and Cottington took opposite sides. He also alarmed Laud by interceding on behalf of Williams, bishop of Lincoln, although, when his case actually came to a judgment, Cottington gave his sentence for the imposition of a fine of 10,000*l.* on the bishop (Laud, *Works*, vii. 139; Rushworth, ii. 416). In the archbishop's confidential correspondence with Strafford he had termed Portland 'the Lady Mora,' the delayer of the honest and economical administration he sought to introduce; he now wrote of Cottington as the great obstacle, 'the Lady Mora's waiting-maid,' who, perhaps, 'would pace a little faster than her mistress did, but the steps would be as foul' (*Works*, vii. 145). All Cottington's activity was directed to obtaining the treasurership for himself, to secure which he intrigued on every side. In this struggle his self-control, and his acquaintance with the business of the exchequer, enabled him to hold his own against Laud, and sometimes, as in the instance of the enclosure of Richmond Park, to make his adversary ridiculous to the king (Clarendon, i. 208). Nevertheless, Laud succeeded in securing the treasury for Juxon (6 March 1636), and Cottington became 'no more a leader, but meddled with his particular duties only' (*Strafford Papers*, i. 523, ii. 52). Besides serving on the committee of the council for foreign affairs, Cottington acted also as a member of the committee for Irish affairs appointed in April 1634 (Laud, *Works*, iii. 67), and of the far more important committee for Scotch affairs (reproachfully called 'the junto,' according to Clarendon) appointed in July 1638 (*Strafford Letters*, ii. 181). In the latter committee he formed one of the war party (*ib.* ii. 186), but his position as chancellor of the exchequer made him still more prominent in the different devices for raising money for the war. In June 1639 Cottington attempted to raise a loan from the city, and, when the aldermen refused, supported Windebanke in urging coercion (Gardiner, *History of England*, ix. 39). In the following May, after the dissolution of the Short parliament, he advocated war against the Scots as a necessary measure of self-defence, and argued that in such an extremity money might be raised without a parliament. According to Vane's notes he added that the lower house were weary both of king and church (*Hist. MSS. Comm.* 3rd Rep. 3). In July he in vain attempted to persuade the city to lend, and the French ambassador to procure, the king a loan of 400,000*l.*; in the end he was obliged to raise money by a speculation in pepper (Gardiner, *History of England*, ix. 175, 190). He also prepared the Tower for a siege, having been appointed constable of that fortress (*ib.* 191). At the meeting of the Long parliament the parliamentary leaders resolved to call Cottington to an account (Sanford, *Studies of the Great Rebellion*, 308). Seeing the danger, he resolved to efface himself and give up his offices. He was ready, in exchange for an assurance of indemnity, to surrender the chancellorship

of the exchequer to Pym, and the court of wards to Say. The 'sharp expressions' he had used in the council, made known during Strafford's trial by Vane's notes, added to his danger. In May 1641 he did actually surrender the court of wards to Say (17 May), and also the lieutenancy of Dorsetshire to Salisbury (10 May), but he retained the chancellorship of the exchequer till the appointment of Sir John Colepeper in January 1642. According to Clarendon, Strafford had recommended the king to send Cottington to succeed him in Ireland as deputy, 'but the winds were too high and too much against him then to venture thither' (*Rebellion*, App. M. 6).

Cottington was not one of the peers who joined the king at York at the beginning of the war. In a petition to the House of Lords he represents himself as ill with gout at Founthill, and appears as paying assessments to the parliament (*Lords' Journals*, v. 417). In 1643, however, he joined the king, and was one of the 'junto' set up by Charles in the autumn of that year (Clarendon, *Life*, iii. 37). He also took part in the Oxford parliament, was appointed lord treasurer on 3 Oct. 1643 (Black, *Docquets of Letters Patent signed by Charles I at Oxford*, p. 80), and signed the capitulation of Oxford in July 1646. Being one of the persons excepted by the parliament from any indemnity or composition, he went abroad, and during the earlier part of his exile seems to have lived at Rouen. Thence the queen summoned him in May 1648 to attend Prince Charles, and after being taken by an Ostend pirate, and losing 1,000*l.* on the way, he at length reached the Hague (Clarendon, *Rebellion*, xi. 23; *Life*, v. 11). After the king's execution a determined attempt was made by Lord Jermyn to exclude Cottington from the council of Charles II. It was not successful; but, nevertheless, in April 1649, on the suggestion of the prince, it was determined by the king that Cottington should go to Spain to endeavour to raise money, and Hyde resolved to accompany him (*Rebellion*, xii. 35; *Nicholas Papers*, Camd. Soc., p. 124). Their instructions are dated 24 May 1649 (*Calendar of Clarendon State Papers*, ii. 48). The ambassadors, who reached Spain in November 1649, were coldly received, slighted, and could effect nothing. The deliberations of the Spanish council on the question of their reception have been printed by Guizot (*Cromwell*, i. App. vi. x. xi.), and Clarendon has left a long account of their mission (*Rebellion*, bk. xiii.) Cottington's old influence had entirely vanished; 'he is more contemned and hated here than you can imagine,' writes Hyde; 'without question we might have done more in the king's business if it had not been for him, who yet will not understand that they are not his friends' (*Clarendon State Papers*, iii. 25). The destruction of the Spanish fleet in the Downs by the Dutch in 1639 was 'most unjustly laid to his want of kindness,' and another cause of the Spanish king's 'notable aversion from him was furnished by Cottington's apostasy from the catholic religion.' His religious history was indeed somewhat remarkable. Cornwallis records an attempt to convert him to catholicism in 1607 (*Winwood Papers*, ii. 321), but he did not actually become a catholic till 1623, during a dangerous illness which took place while he was at Madrid (*Narrative of the Spanish Marriage Treaty*, Camd. Soc., 249).

Returning to England he again adopted protestantism, but made a second declaration of catholicism during another illness in 1636 (Gardiner, *History of England*, viii. 140). Now resolving, as he wrote to the king on 1 March 1651, to remain in Spain, he determined again to become a catholic, and was after considerable difficulties reconciled by the papal nuncio (Clarendon, *Rebellion*, xiii. 27; *Calendar of Clarendon State Papers*, ii. 97). He succeeded in obtaining license to remain at Valladolid, and a promise that his necessities should be supplied. The care of the English jesuits provided and made ready for him the house in that city where he had before resided during the reign of Philip III, and there he died, on 19 June, 1652, at the age of seventy-four. His body was brought to England in 1679, and interred in Westminster Abbey by his nephew, Charles Cottington. His epitaph and an engraving of his monument are given in Dart's 'Westmonasterium' (i. 181). Clarendon, who describes his character at length, terms him a very wise man, and praises above all his great self-command. One of his chief characteristics was his dry humour; 'under a grave countenance he covered the most of mirth, and caused more than any man of the most pleasant disposition.' 'His greatest fault was that he could dissemble,' a fault of which all who had any dealings with him continually complain. He raised by his industry an estate of about 4,000*l.* a year, and built himself at Hanworth and Founthill two of the finest houses in England (*Strafford Papers*, i. 51, ii. 118). Clarendon concludes by saying that 'he left behind him a greater esteem of his parts than love of his person.' With his death the barony of Cottington became extinct. He married in 1623 Sir Robert Brett's young widow, Anne, daughter of Sir William Meredith, sometime pay-

master of the forces in the Low Countries (*Court and Times of James I*, ii. 365). His children by her all predeceased him; two, a son and a daughter, died in 1631 during his embassy to Spain (*Court of Charles I*, ii. 65), while a second daughter died shortly after his return (*Strafford Papers*, i. 81). On 11 March 1634 Cottington wrote to Strafford announcing the death of his wife (*ib.* i. 214), who died 22 Feb. 1634, aged 33. From notices in the same papers it seems that he thought of marrying again, and Lady Stanhope and a daughter of the lord-keeper Coventry are mentioned, but he remained a widower (*ib.* ii. 47, 168, 246). His estates passed to Francis, son of his brother Maurice. A portrait, probably painted in Spain by a Spanish artist, is in the National Portrait Gallery.

[Clarendon's Life, Hist. of the Rebellion; Clarendon State Papers; Domestic State Papers; Strafford Correspondence; Gardiner's Hist. of England; Hoare's Modern Wiltshire, the Hundred of Dunworth; and the other authorities mentioned in the text.] C. H. F.

COTTISFORD, JOHN (*d.* 1540?), rector of Lincoln College, Oxford, was educated at Lincoln College, taking the degrees of B.A. in 1505, M.A. in 1510, and D.D. in 1525 (3 July). He served as proctor for 1515, and, on the resignation of Thomas Drax, was elected rector of his college (2 March 1518). This office he held for nearly twenty years. He was also 'commissary' or vice-chancellor of the university. He received this appointment from Archbishop Warham, the chancellor, on the death of Dr. Thomas Musgrave in the autumn of 1527, and took the oaths on 7 Dec. On Warham's death in August 1532 he resigned, and was succeeded by William Tresham, the nominee of John Longland, bishop of Lincoln, the newly elected chancellor. As commissary, Cottisford was engaged in the attempt to stop the introduction of heretical books into Oxford, and in the arrest of Thomas Garret, parson of Honey Lane, London, who was active in the distribution of such literature, and was subsequently burnt in Smithfield in company with Barnes and Jerome. A graphic account of the whole affair, and the dismay of Cottisford on hearing of Garret's escape from his prison by his friend Dalaber, is in Foxe's 'Martyrs' (v. 421). Both Foxe and Strype erroneously give 1526 instead of 1528 as the date of the occurrence.

In 1532 Henry VIII nominated him as one of the canons of the new college (now Christ Church) which he erected on the foundation laid by Cardinal Wolsey, but he continued to hold his rectorship of Lincoln College, in which capacity he signed an acknowledgment of the royal supremacy on 30 July 1534. This document is now in the Public Record Office. His connection with Lincoln College was terminated by his resignation on 7 Jan. 1538, and shortly after (13 Sept.) he was collated to the prebend of All Saints in Hungate, Lincoln, being installed on 5 Oct. His successor was collated in October 1542, so that Gutch's statement that he died in 1540 is, perhaps, not far wrong. The 'Mr. Cotisforde, preacher,' mentioned by Strype (*Cranmer*, p. 147) in the reign of Edward VI, must be a different person.

[Cal. State Papers Henry VIII, vols. iii. iv. v.; Wood's Fasti Oxon. i. 14, 29, 41, 71, 76, 81, 84, 85–90; Gutch's Colleges and Halls, 241, 428; Strype's Eccl. Mem. I. i. 570; Foxe, v. 5, 422, 801. 829; Le Neve's Fasti Eccl. Angl. ii. 101, iii. 475, 486, 557.] C. T. M.

COTTLE, AMOS SIMON (1768?–1800), elder brother of Joseph Cottle [q. v.], was born in Gloucestershire about 1768. He received a classical education at Mr. Henderson's school at Hanham, near Bristol, and subsequently at Magdalene College, Cambridge, but did not take his B.A. degree until 1799. He died at his chambers in Clifford's Inn on 28 Sept. 1800. His principal work is 'Icelandic Poetry, or the Edda of Saemund, translated into English verse,' Bristol, 1797. It is not stated whether the translation is made from the original Icelandic or from a Latin version, most probably the latter. It is neither faithful nor vigorous, but displays considerable facility of versification. It is preceded by a critical introduction of no value, and a poetical address from Southey to the author, which contains the celebrated panegyric of Mary Wollstonecraft, 'who among women left no equal mind.' As she died on 10 Sept. 1797, and Cottle's preface is dated on 1 Nov., it must have been composed immediately after her death. Several minor poems of Cottle, including a panegyric on missionary enterprise and a Latin ode on the French conquest of Italy, are published along with his brother's 'Malvern Hills.'

[Gent. Mag. 1800; Joseph Cottle's Malvern Hills.] R. G.

COTTLE, JOSEPH (1770–1853), bookseller and author, born in 1770, was the brother of Amos Cottle [q. v.] He did not, like his brother, enjoy a classical education, but was for two years at the school of Mr. Richard Henderson, and received some instruction from his son John, who, though writing nothing, afterwards passed for a prodigy at Oxford. Henderson took great notice of Cottle, advised him to become a bookseller,

and so stimulated his love of reading that before he was twenty-one he had read more than a thousand volumes of the best English literature. He set up in business in 1791. In 1794 he made, through Robert Lovell, the acquaintance of Coleridge and Southey, then in Bristol and preparing for emigration to America [see COLERIDGE, SAMUEL TAYLOR]. Cottle, having himself a small volume of poems in the press, warmed towards the young poets, and surprised them by the liberality of his proposals. Coleridge had been offered in London six guineas for the copyright of his poems. Cottle offered thirty, and the same sum to Southey, further proposing to give the latter fifty guineas for his 'Joan of Arc,' which he would publish in quarto, allowing the author fifty copies for himself. He also assisted in making arrangements for the lectures delivered on behalf of pantisocracy. He facilitated Coleridge's marriage by the promise of a guinea and a half for every hundred lines of poetry he might produce after the completion of the volume already contracted for. This eventually appeared in April 1796. 'Joan of Arc' was published in the same year. Cottle next undertook the publication of Coleridge's periodical, 'The Watchman,' the expense of which was chiefly borne by him. He was shortly afterwards introduced by Coleridge to Wordsworth, and the acquaintance resulted in the publication of the two poets' 'Lyrical Ballads' in the autumn of 1798. In the following year Cottle retired from business as a bookseller. He certainly could not have made a fortune by publishing the works of the Lake poets, but his means must have been good, for he shortly afterwards produced several volumes of his own. 'Malvern Hills' was published in 1798, 'John the Baptist, a Poem,' in 1801, 'Alfred, an Epic Poem,' in the same year, 'The Fall of Cambria' in 1809, 'Messiah' in 1815. These pieces attracted sufficient attention to expose him to the sarcasm of Byron, whose lines would probably have been forgotten if Cottle had not pilloried himself in a more effectual manner. 'You are,' wrote Southey when he heard, in 1836, that Cottle was preparing his reminiscences, 'keeping up your habitual preparation for an enduring inheritance.' He certainly did succeed in immortalising himself as the most typical example of the moral and religious Philistine. His acquaintance with Coleridge, interrupted by the latter's departure from Somersetshire, had been resumed on two or three occasions; he had been the channel of conveying to him De Quincey's munificent gift of 300*l.*; and when in 1814 and 1815 Coleridge's fortunes had sunk to the lowest ebb by his indulgence in opium, Cottle had addressed to him some very well intended if not very judiciously worded remonstrances, which had extorted contrite and agonised replies. Writing a little later, in his 'Biographia Literaria,' Coleridge alludes to Cottle as 'a friend from whom I never received any advice that was not wise, or a remonstrance that was not gentle and affectionate.' In spite of the strongest remonstrances from Poole and Gillman, vanity and self-righteousness together induced Cottle, in his 'Early Recollections, chiefly relating to Samuel Taylor Coleridge' (1837), not only to enumerate all his own little generosities to Coleridge and Southey, but to enter into the painful details of Coleridge's opium infatuation, printing his own letters and the answers. The unworthiness of such conduct is even aggravated by an attempt to represent it as the fulfilment of an injunction of Coleridge's own, wrung from him by the extremity of mental and bodily anguish. Cottle erred from sheer obtuseness and want of moral delicacy, and hurt himself much more than Coleridge, whose failings would have become sufficiently known from other sources, while even Cottle's poems would have given a very inadequate idea of his stupidity without his memoirs. 'The confusion in Cottle's "Recollections" is greater than any one would think possible,' says Southey. It may be added that the book is very inaccurate in its dates, and that the documents quoted are seriously garbled. Reprehensible and in some parts absurd, it is, however, by no means dull, and besides its curious and valuable particulars of the early literary career of Coleridge and Southey, has notices of other interesting persons, otherwise little known, such as Robert Lovell and William Gilbert. It is embellished by youthful portraits of Coleridge, Southey, Wordsworth, and Charles Lamb. A second edition with some alterations and additions was published in 1847 under the title of 'Reminiscences of Coleridge and Southey.' Cottle died at Fairfield House, Bristol, 7 June 1853. The appendix to the fourth edition of his 'Malvern Hills' (1829) contains several prose essays by him, including an account of his tutor Henderson, a discussion of the authenticity of the Rowley poems, and a description of the Oreston Caves, near Plymouth, and the fossils found therein. His correspondence with Haslewood on the Rowley MSS. is preserved in the British Museum.

[Cottle's Recollections and appendix to Malvern Hills; Lives of Coleridge; Southey's Life and Correspondence; Warter's Selections from Southey's Letters.] R. G.

COTTON, BARTHOLOMEW DE (*d.* 1298 ?), historian, was a monk of Norwich, and probably a native of Cotton in Suffolk, but nothing is known of his life. His principal work bears the title of 'Historia Anglicana,' and is in three books. The first book is a literal transcript from Geoffrey of Monmouth. The second book, which contains the history of England from 449 to 1298, consists of three portions: the first, extending to the Norman conquest, is an unskilful compilation from Henry of Huntingdon; the second, a chronicle of 1066 to 1291, is a copy of a work by an unknown writer, which exists in manuscript at Norwich; and the third, from 1291 to 1298, appears to be original, and has considerable value for the period to which it refers. The Norwich chronicle which Cotton has inserted in his history is largely made up of extracts from writers whose works have been printed in their original form, but for 1264 to 1279 and 1285 to 1291 it is an independent authority of some importance, and it contains throughout many interesting notices of local history. The so-called third book is a separate work, entitled 'De Archiepiscopis et Episcopis Angliæ,' which is an abstract and continuation of William of Malmesbury's 'De Gestis Pontificum,' but furnishes much information which is not to be found elsewhere. An edition of the 'Historia Anglicana' (omitting the useless first book) was published in 1859 in the 'Rolls Series,' edited by the Rev. H. R. Luard, who has carefully indicated the sources from which the work is compiled, distinguishing the original portions by larger type. The only complete manuscript of the work known to exist is in the British Museum (book i. Reg. 14 C. 1, books ii. iii. Cotton, Nero C. v. 160–280). As the handwriting of the manuscript refers it to the beginning of the fourteenth century, and its colophon contains a prayer for the soul of the author, 'Bartholomew de Cotton, monk of Norwich,' it may be assumed that he died in or soon after 1298, the date at which his history ends. It is stated by Wharton that the Lambeth library in his time contained a manuscript of Cotton's 'History,' with a continuation to 1445, but this appears to have been lost. The only other known work of Bartholomew de Cotton is a sort of glossary with the title 'Optimæ Compilationes de libro Britonis secundum ordinem alphabeti, per Bartholomeum de Cottune compilatæ,' a manuscript of which is preserved in the library of Corpus Christi College, Cambridge.

[Cotton's Historia Anglicana, ed. Luard (Rolls Ser.), preface; Tanner's Bibl. Brit. p. 202; Wharton's Anglia Sacra, i. 397–402.] H. B.

COTTON, CHARLES (1630–1687), poet, friend of Izaak Walton, and translator of Montaigne's 'Essays,' born at Beresford in Staffordshire 28 April 1630, was the only child of the Charles Cotton whose brilliant abilities are extolled in Clarendon's 'Life' (i. 36, ed. 1827). His father inherited a competent fortune, and by his marriage with Olive, daughter of Sir John Stanhope of Elvaston in Derbyshire, became possessed of estates in Derbyshire and Staffordshire. In Herrick's 'Hesperides' there is a poem addressed to the elder Cotton, and Richard Brome dedicated to him (in 1639) Fletcher's 'Monsieur Thomas.' Among his friends were Ben Jonson, Donne, Selden, Sir Henry Wotton, Izaak Walton, and other famous writers. The younger Cotton was a pupil of Ralph Rawson of Brasenose College, Oxford, who was ejected from his fellowship by the parliamentary visitors in 1648. There is no evidence to show that Cotton received an academical training, but Cole in his 'Athenæ' (*Add. MS.* 5865, f. 47) claims him for Cambridge. His classical attainments were considerable, and he had a close knowledge of French and Italian literature. In early manhood he travelled in France and probably in Italy. He seems to have adopted no profession, but to have devoted himself from his youth upwards to literary pursuits. In 1649 he contributed an elegy on Henry, lord Hastings, to Richard Brome's 'Lachrymæ Musarum,' and in 1651 he prefixed some commendatory verses to Edmund Prestwich's translation of Seneca's 'Hippolytus.' No collection of Cotton's poems was published until after his death, but they had been passed among his friends in manuscript. Sir Aston Cokayne, who was constantly singing his praises, in some verses addressed 'To my most honoured cousin, Mr. Charles Cotton, upon his excellent poems,' speaks of his early poems in terms of most extravagant eulogy. Lovelace dedicated 'The Triumphs of Philamore and Amoret' to 'the noblest of our youth and best of friends, Charles Cotton, Esquire,' and hints not obscurely in the dedicatory verses that he was under pecuniary obligations to Cotton. Aubrey states (Wood, *Athenæ Oxon.*, ed. Bliss, iii. 462–3) that Lovelace was for many months a pensioner on Cotton's bounty. One of the elegies on Lovelace, printed at the end of 'Lucasta,' 1659, is by Cotton. He was an ardent royalist, and Waller's eulogy on Oliver Cromwell (written about 1654) provoked from him some bitterly satirical verses; but neither he nor his father appears to have suffered any persecution at the hands of the Commonwealth party. In the summer of 1656 he

married his cousin Isabella, daughter of Sir Thomas Hutchinson of Owthorpe in Nottinghamshire, and sister of Colonel Hutchinson. Before the marriage took place he and his father vested the manors of Bentley, Borrowashe, and Beresford, with other lands, in trustees, to sell off so much of the property as would pay a mortgage of 1,700*l.*, and to hold the rest in trust for the younger Cotton and his heirs. The elder Cotton, who had greatly injured his estate by lawsuits, died in 1658. At the Restoration, in 1660, Cotton published a panegyric in prose on Charles II; and in 1664 issued anonymously his burlesque poem 'Scarronides, or the First Book of Virgil Travestie,' which was reprinted (with a travesty of the fourth book) in 1670. Six editions of 'Scarronides' appeared during the author's lifetime; and it is noticeable that the later editions are more gross than the earlier. There is a tradition that a kinswoman of Cotton's, who had determined to leave him her fortune, took offence at a satirical allusion made in the poem to her ruff and revoked her intention. In 1665 Cotton was empowered by an act of parliament to sell part of his estates in order to pay his debts; and in the same year, for the diversion of his wife's sister, Miss Stanhope Hutchinson, he wrote a translation, which was published in 1671, of Corneille's 'Horace.' Another of Cotton's translations, 'The Moral Philosophy of the Stoics,' from the French of Du Vair, had appeared in 1667. From the dedication to his friend and kinsman, John Ferrers, dated 27 Feb. 1663–4, we learn that the translation had been undertaken some years previously at the instance of the elder Cotton. The posthumous collection of Alexander Brome's 'Poems,' 1668, contains an epistle by Brome to Cotton, and a reply, in which Cotton mournfully states that his only visitors were duns, whose approach drove him to take sanctuary in the neighbouring rocks. About 1670 he composed 'A Voyage to Ireland in Burlesque,' a spirited poem full of autobiographical interest. It was 'neither improvement nor profit' that induced him to take the journey, but having entered the army and received a captain's commission, he was ordered to proceed to Ireland. He expresses his regret at being obliged to abandon his favourite pursuit of angling. At Chester he was invited to supper by the mayor, and, being requested to give some account of his personal history, he informed his host,

That of land I had both sorts, some good and evil,
But that a great part on't was pawn'd to the devil;
That as for my parts, they were such as he saw;
That indeed I had a small smatt'ring of law,
Which I lately had got more by practice than reading,
By sitting o' th' bench whilst others were pleading.

It appears from another copy of verses ('Poems,' 1689, p. 199) that he narrowly escaped shipwreck on his voyage to Ireland. In an 'Epistle to Sir Clifford Clifton, then sitting in Parliament,' he states that he had 'grown something swab with drinking good ale' (for he frankly confesses that 'his delight is to toss the can merrily round'), and again refers to the fact that he was besieged by duns. In 1670 he published a translation of Gerard's 'History of the Life of the Duke of Espernon,' with a dedicatory epistle, dated from Beresford 30 Oct. 1669, to Archbishop Sheldon. He mentions in the preface that the translation had been begun about three years earlier, but that owing to a long and painful illness he had been obliged to desist from literary labour; and he hints that his former literary ventures had been financially unprofitable. Another translation from Cotton's pen, 'The Commentaries of De Montluc, Marshal of France,' was published in 1674, with a dedication to his relative the Earl of Chesterfield, and commendatory verses by Newcourt and Flatman. A curious and valuable anonymous work entitled 'The Complete Gamester,' which first appeared in 1674, and was frequently reprinted, has been attributed to Cotton. The second and third parts of 'The Compleat Gamester: in Three Parts . . . written for the Young Princesses, by Richard Seymour, Esq. The Fifth Edition,' 1734, are compiled from the earlier 'Complete Gamester,' and in the preface it is stated that 'The Second and Third Parts of this Treatise were originally written by Charles Cotton, Esq., some years since.' Another anonymous book published in 1674, 'The Fair One of Tunis, or the Generous Mistress,' which purports to be a translation from the French, is assigned to Cotton in the catalogue of Henry Brome's publications at the end of 'The Planter's Manual,' 1675. 'Burlesque upon Burlesque, or the Scoffer Scoft, being some of Lucian's Dialogues, newly put into English Fustian,' appeared anonymously in 1675, and was frequently reprinted. In the prologue the author states that the work was 'both begun and ended' in a month, and he promised to travesty the 'Dialogues of the Dead' if the public would give him encouragement; but the promise was not redeemed. Not only was Cotton an accomplished angler, but he was well skilled in horticulture. The taste which he showed

in planting his grounds at Beresford is commended by Cokayne; and his treatise, 'The Planter's Manual, being instructions for the raising, planting, and cultivating all sorts of Fruit-Trees, whether stone-fruits or pepin-fruits, with their natures and seasons,' first published in 1675, imparts practical information in a plain and easy style. He tells us that it was originally written 'for the private satisfaction of a very worthy gentleman, who is exceedingly curious in the choice of his fruits, and has great judgment in planting.' About 1670 Cotton lost his wife, who had borne him three sons and five daughters, and at some time before 1675 he married Mary, eldest daughter of Sir William Russell, bart., of Strensham in Worcestershire, and widow of Wingfield, fifth baron Cromwell, and second earl of Ardglass. His second wife had a jointure of 1,500*l.* per annum, but this accession of fortune did not relieve him from pecuniary embarrassment, for in 1675 he was again allowed by an act of parliament to sell part of his estates in order to pay his debts. To the fifth edition (1676) of Walton's 'Complete Angler,' Cotton contributed a treatise on fly-fishing as a 'Second Part.' Prefixed is an epistle, dated from Beresford 10 March 1675–6, 'To my most worthy father and friend, Mr. Izaak Walton the elder,' from which we learn that Cotton's treatise had been hurriedly written in ten days. At the end of the 'Second Part' Walton printed an epistle to Cotton, dated from London 29 April 1676, and Cotton's fine verses (written some years earlier) entitled 'The Retirement.' In the epistle Walton promised that, though he was in his eighty-third year and at a distance of more than a hundred miles, he would pay a visit to Beresford in the following month. Cotton was singularly devoted to his old friend, who had also been a friend of the elder Cotton. To the 1675 edition of Walton's 'Lives' Cotton prefixed a copy of commendatory verses, dated 17 Jan. 1672–3, in which he speaks of Walton as 'the best friend I now or ever knew;' and in the Second Part of the 'Complete Angler' he writes: 'I have the happiness to know his person, and to be intimately acquainted with him; and in him to know the worthiest man and to enjoy the best and the truest friend ever man had.' One of his most charming poems is an invitation (undated) to Walton to visit him at Beresford in the spring; and another poem addressed to Walton, 'The Contentation,' is equally attractive. In 1674 Cotton built his little fishing-house on the banks of the Dove, and set over the door a stone on which were inscribed his own initials and Walton's, 'twisted in cypher.' The room was wainscoted, and on the larger panels were paintings of angling subjects; in the right-hand corner was a buffet with folding doors, in which were portraits of Walton, Cotton, and a boy servant. In 1681 Cotton published a descriptive poem, 'The Wonders of the Peak,' written in imitation of Hobbes's 'De Mirabilibus Pecci.' It was dedicated to the Countess of Devonshire. The last work published in his lifetime was his translation of Montaigne's 'Essays,' 3 vols. 8vo, 1685, which he dedicated to George Savile, marquis of Halifax. Cotton's 'Montaigne' ranks among the acknowledged masterpieces of translation; it has been frequently reprinted. At the time of the publication of his 'Montaigne,' Cotton was undoubtedly living at Beresford. Plot, in his 'Natural History of Staffordshire,' which was licensed to be printed in April 1686, frequently mentions his 'most worthy friend, the worshipful Charles Cotton of Beresford, Esquire,' and speaks of 'his pleasant mansion at Beresford.' But in Blore's 'MS. Collections for a History of Staffordshire' it is stated that Cotton surrendered his Beresford property on 26 March 1681 to Joseph Woodhouse of Wollescote in Derbyshire, gentleman, who sold it in the same year to John Beresford, esq., of Newton Grange in that county. After publishing his translation of Montaigne's 'Essays,' Cotton proceeded to translate the 'Memoirs of the Sieur de Pontis,' but he did not live to finish the translation. In the burial register of St. James's, Piccadilly, is the entry, '1686–1687, Feb. 16, Charles Cotton, m.' (*Gent. Mag.* 1851, ii. 367). A contemporary manuscript diary (quoted by Oldys) records the fact that he died of a fever. Letters of administration of his effects were granted 12 Sept. 1687 to 'Elizabeth Bludworth, widow, his principal creditrix, the Honorable Mary, Countess-dowager of Ardglass, his widow, Beresford Cotton, esq., Olive Cotton, Katherine Cotton, Jane Cotton, and Mary Cotton, his natural and lawful children, first renouncing.' An unauthorised collection of Cotton's poems was published in 1689. From the publisher's preface to Cotton's translation of the 'Memoirs of the Sieur de Pontis,' 1694, it appears that Cotton had prepared a copy of his poems for the press, and that the publication of this authentic edition had been prevented by the 'ungenerous proceedings' of the piratical publisher.

Cotton was a man of brilliant and versatile genius. His 'Ode to Winter,' a favourite poem with Wordsworth and Lamb, is a triumph of jubilant and exuberant fancy; and the fresh-coloured, fragrant stanzas entitled 'The Retirement' are of rare beauty. 'There

are not a few of his poems,' says Coleridge (*Biographia Literaria*, ii. 96), 'replete with every excellence of thought, images, and passions which we expect or desire in the poetry of the milder muse; and yet so worded that the reader sees no one reason, either in the selection or the order of the words, why he might not have said the very same in an appropriate conversation, and cannot conceive how indeed he could have expressed such thoughts otherwise, without loss or injury to his meaning.' His prose-style is always easy and perspicuous, instinct with energy and life. Though his pecuniary difficulties, which were doubtless largely due to his own improvidence, caused him constant anxiety, his cheerfulness was unfailing. He was loyal to his friends, and generous to the poor; he loved good company and good liquor; he was an excellent angler, a devoted husband, and a man of unaffected piety. The portrait painted by his friend Lely shows him to have been handsome in person, with an engaging, frank countenance.

In addition to the works already mentioned, two anonymous pieces have been ascribed to Cotton: 1. 'The Valiant Knight, or the Legend of St. Peregrine,' 1663. 2. 'The Confinement. A Poem, with Annotations,' 1679. A copy of commendatory verses by Cotton is prefixed to Thomas Flatman's 'Poems and Songs,' 1674. Some letters of Cotton to Philip Kynder, who had projected a 'Natural History of Derbyshire,' are preserved among the Ashmolean MSS. The 1689 collection of Cotton's poems has not been reprinted, but selections are given by Chalmers and Sanford. In 1715 was printed 'The Genuine Works of Charles Cotton,' comprising 'Scarronides,' 'Lucian Burlesqued,' 'The Wonders of the Peak,' and 'The Planter's Manual;' it reached the sixth edition in 1771. The translation of Montaigne's 'Essays' has been frequently reprinted down to the present time.

[Memoir by W. O[ldys] prefixed to the Second Part of the Complete Angler, 1760; Langbaine's Dramatick Poets, with Oldys's manuscript annotations; Memoir by Sir Harris Nicolas; Hunter's MS. Chorus Vatum; Hazlitt's Bibliographical Collections; Cotton's Works.] A. H. B.

COTTON, Sir CHARLES (1753–1812), admiral, grandson of Sir John Hynde Cotton [q. v.], fourth baronet, of Madingley in Cambridgeshire, and third son of Sir John Hynde, fifth baronet, by Anne, daughter of Alderman Parsons of London, was educated at Westminster. When seventeen years old he became a member of Lincoln's Inn; went for a voyage to the East Indies in a merchant ship; and on his return entered the navy on board the Deal Castle on 24 Oct. 1772. After three years in the Deal Castle he was moved to the Niger, in which he went to North America, and on 29 April 1777 was made lieutenant by Lord Howe. On 3 April 1779 he was promoted to be commander, and on 10 Aug. of the same year was posted to the Boyne, which he brought home and paid off on 17 Nov. 1780. In April 1781 he was appointed to the Alarm, which was ordered to the West Indies, and was one of the repeating frigates in the memorable actions of 9 and 12 April 1782. At the peace the Alarm returned to England, and Cotton had no naval employment till, on 1 March 1793, he was appointed to the Majestic for service in the Channel fleet. In the action of 1 June 1794 the Majestic was next astern of the Royal George, flagship of Sir Alexander Hood, by whom he was personally thanked for his gallant support during the engagement. His name was nevertheless omitted from Howe's despatches, and the gold medal was consequently not awarded to him, an indignity which he shared with many of his brother officers [cf. Caldwell, Sir Benjamin; Collingwood, Cuthbert, Lord]. On 1 Oct. Cotton was moved into the Impregnable, and on 28 Nov. was appointed to the Mars of 74 guns. By the death of his father on 23 Jan. 1795, and the still earlier death of his elder brothers, he succeeded to the baronetcy, but was still commanding the Mars on 16 June 1795, when the squadron under the Hon. William Cornwallis [q. v.] fell in with the French fleet off the Penmarcks. In the retreat which won reputation and fame for Cornwallis, the Mars was for long the sternmost ship, and thus more exposed to the enemy's fire, from which she suffered much damage. On 20 Feb. 1797 Cotton was advanced to flag rank, and in March 1799 hoisted his flag in the Prince as third in command in the Channel fleet. In June, when the French fleet escaped from Brest, Cotton followed it to the Mediterranean, whence he returned off Brest in company with Lord Keith [see Elphinstone, George Keith, Lord Keith]. On 29 April 1802 he was advanced to the rank of vice-admiral, and on the renewal of the war was again appointed to a command in the Channel fleet, in the first instance under Cornwallis, and afterwards under St. Vincent. In 1807 he was appointed commander-in-chief in the Tagus, in which capacity he strongly remonstrated against the convention of Cintra, 22 Aug. 1808, and positively refused to accept it so far as related to the stipulation in favour of the Russian fleet then lying in the Tagus, by which they were to have the option of remaining or returning to Russia

without being pursued for a specified time. A special convention was therefore made between Cotton and the Russian admiral, by the terms of which the ships were delivered up to Cotton, to be restored within six months after the conclusion of peace. Cotton returned to England in December 1808, and in March 1810 was appointed to command in the Mediterranean in succession to Lord Collingwood. In May 1811 he was recalled to take command of the Channel fleet in succession to Lord Gambier, and was at Plymouth when, on 23 Feb. 1812, he died suddenly of apoplexy.

He married in 1778 Philadelphia, daughter of Admiral Sir Joshua Rowley, bart., by whom he had two daughters and two sons, the elder of whom was St. Vincent [q. v.]

[Naval Chronicle (with a portrait), xxvii. 354; Ralfe's Nav. Biog. ii. 215.] J. K. L.

COTTON, GEORGE EDWARD LYNCH, D.D. (1813–1866), bishop of Calcutta, was son of Captain Thomas Davenant Cotton of the 7th fusiliers, who was killed at the battle of Nivelle a fortnight before the birth of his son. His grandfather, the dean of Chester, was the second son of Sir Lynch Salusbury Cotton, bart., of Combermere Abbey, an uncle of Sir Stapleton Cotton, the first Viscount Combermere [q. v.] George Cotton was educated at Westminster and at Trinity College, Cambridge, where in 1836 he took a first class in the classical tripos, coming out eighth on the list. In the following year he was appointed by Dr. Arnold an assistant-master at Rugby School, with the charge of a boarding-house. Both at school and at the university he was remarkable for force of character, accompanied by a quaint and grotesque humour, was very industrious and methodical in his work, and was earnestly religious. At Cambridge his most intimate friends were W. J. Conybeare [q. v.] and C. J. Vaughan, the present (1887) dean of Llandaff. His religious views at that time were of the evangelical school, but at Rugby he speedily came under the influence of Arnold, and in the words of his biographer 'thoroughly absorbed and reproduced in his own life and work the most distinctive features of Arnold's character and principles.' He was 'the young master' of 'Tom Brown's School Days.' He remained at Rugby for fifteen years, gradually developing into a singularly efficient master, and devoting himself to the moral, as well as the intellectual, training of his pupils. In 1852, having previously failed in a candidature for the head-mastership of Rugby on the retirement of Dr. Tait, he was appointed master of Marlborough College, which, established only nine years before, had been very unfortunate in its management, and stood urgently in need of reform. Cotton's mastership was the turning-point in the history of the college. By firmness, method, and untiring industry he restored the finances, improved the teaching, gained an almost unexampled influence over masters and boys, raised the whole tone of the school, and at the end of six years left it in possession of the high place among the public schools of England which it still maintains. His retirement from Marlborough was caused by his appointment as bishop of Calcutta, made on the recommendation of Dr. Tait, whose colleague he had been at Rugby, and with whom he had afterwards been connected in the capacity of examining chaplain. On his leaving Marlborough the governing body of the college paid him the rare compliment of allowing him to name one of the closest of his Rugby friends as his successor.

Cotton was consecrated bishop of Calcutta on 13 May 1858, his friend Dr. Vaughan preaching his consecration sermon. At Madras, the first Indian port at which he landed, the day of his arrival (8 Nov. 1858) happened to be the day of the public reading of the royal proclamation issued on the occasion of the queen's assumption of the direct government of India. Although the rebellion had been practically suppressed, men's minds were full of questions of various kinds—among them that of the attitude to be maintained by the government of India in regard to christian missions and the education of the natives. By some persons it was alleged that the extension of education in India and the encouragement which had been given to christian missionary work by grants in aid of mission schools under the education despatch of 1854 had had much to do with the discontent which resulted in the mutiny. By others it was contended that too little had been done in recognition of christianity, and that the compulsory use of the Bible in government colleges and schools ought no longer to be delayed. At such a time an indiscreet or impulsive metropolitan might have added very seriously to the difficult task which the government had before them. But Cotton was an eminently practical man, well able to see both sides of a complicated question. While rendering most valuable help to the missionary cause and promoting other measures of great importance in their bearing upon religion and education in India, he speedily acquired an influence in the administrative and official circles of Indian life which had not been possessed by any of his predecessors. The work which will always be most closely associated with his

name is the establishment of schools on the hills of India for the education of the children of Anglo-Indians belonging to those classes who cannot afford the expense of sending their children to England for their education, and also of Eurasians. At a very early period in his episcopate Cotton was struck by the insufficiency of the means of education for the children of these two classes, and by the danger of leaving large numbers of them uneducated while education was advancing among the natives with rapid strides. 'He saw that if there could be one thing fatal to the spread of christianity it was the sight of a generation of unchristian, uncared-for Englishmen springing up in the midst of a heathen population. He felt that if there could be one thing subversive of our Indian empire it was the spectacle of a generation of natives, highly educated and trained in missionary and government schools, side by side with an increasing population of ignorant and degraded Europeans' (*Macmillan's Magazine*, December 1866). The scheme by which Cotton sought to avert this danger was the immediate establishment on the hills of a school or schools imparting an education physically and intellectually vigorous, suited to the requirements of commercial life or the army or the Calcutta University, with religious teaching in conformity with the church of England, modified by a conscience clause for dissenters, and the eventual establishment in the great towns in the plains of cheaper schools on the plan of day schools for those whose means did not admit of their sending their children to boarding schools on the hills. Cotton's proposals were warmly supported by the governor-general, Lord Canning, who, discerning their importance from a political point of view, gave liberal aid to the scheme from the public funds. The schools, called by Bishop Cotton's name at Simla, Bangalore, and other places, are monuments of this part of his work.

While thus striving to meet the educational requirements of his poorer countrymen and of the Eurasians, and while devoting much attention to the duty of placing the government establishment of chaplains upon an efficient footing and supplementing it by additional clergymen, maintained partly by private contributions and partly by grants from the state, Cotton did not neglect missionary work. In the course of his extensive visitation tours, ranging from Peshawur, Cashmere, and Assam to Cape Comorin, and including Burma and Ceylon, he visited a considerable number of mission stations, examining the schools and conferring with the missionaries on matters connected with their duties. He also carried on a regular correspondence with the heads of the missionary societies in England. On the subject of native education he came to the conclusion, before he had been many years in India, that the object to be aimed at was the gradual abolition of the government colleges and a great enlargement of the grant-in-aid system, 'instead of the impracticable scheme of introducing the Bible into all the existing government schools.'

Although thoroughly liberal in his views on ecclesiastical questions, Cotton could hardly be called a broad churchman in the ordinary acceptation of that term. He never forgot that he was a bishop of the church of England, and that it was his duty not 'to lose sight of the chief peculiarities and distinctive merits of the English church in pursuit of an unpractical pretence at unity.' Thus, while he was ready to meet the dissenters on common ground and to surrender all exclusive and offensive church privileges, such as the sole validity of marriages by episcopal clergy, and to meet them as far as possible in concessions such as the loan of the English churches to Scotch regiments in cases of absolute necessity, he was not prepared to make churches or burial-grounds common; and when it was proposed that the English church at Simla should be made available for a Scotch service for the few presbyterians at the station, he resisted the proposal as being uncalled for and certain to disgust the English clergy and the high-church laity, remarking that in all such matters every concession comes from the church side and none from the dissenters, and that if he became more and more of a high churchman he should be made one by captious and perverse agitations.

The great extent of the Calcutta diocese and the need of additional bishops for the Punjab and Burma—a need which has been since supplied—was much felt by Cotton. Another ecclesiastical reform which, though originating from Madras, received his cordial support, and was in fact developed at his instance on one point of considerable importance—the limitation of the period of service of the government chaplains to twenty-five years—was an increase of the pensions of the chaplains who were thus compelled and enabled to retire before being incapacitated for duty.

In the midst of his useful and varied labours Cotton lost his life by an accident. On 6 Oct. 1866, when returning in the dusk on board a steamer from which he had landed to consecrate a cemetery at Kushtiâ on the Ganges, his foot slipped on a platform of rough planks which he was crossing; he fell into the river and, being carried away

by the strong undercurrent, was never seen again.

On receiving the intelligence of the bishop's death the government of India published the following order in council: 'The right honourable the governor-general in council has learnt with the deepest sorrow the death, through a calamitous accident, of the Right Reverend George Edward Lynch Cotton, lord bishop of Calcutta. There is scarcely a member of the entire christian community throughout India who will not feel the premature loss of this prelate as a personal affliction. It has rarely been given to any body of christians in any country to witness such depth of learning and variety of accomplishments combined with piety so earnest and energy so untiring. His excellency in council does not hesitate to add the expression of his belief that large numbers, even among those of her majesty's subjects in India who did not share the faith of the Bishop of Calcutta, had learned to appreciate his great knowledge, his sincerity, and his charity, and will join in lamenting his death.'

Cotton married in 1845 his cousin, Sophia Anne, eldest daughter of the late Rev. Henry Tomkinson of Reaseheath in Cheshire. His widow wrote his life. He left one son, now Captain Edward T. D. Cotton, M.P., and one daughter.

[Memoir of George Edward Lynch Cotton, D.D., bishop of Calcutta and metropolitan, with selections from his journals and correspondence, edited by Mrs. Cotton, London, 1871; Ann. Reg. 1886.] A. J. A.

COTTON, HENRY (1789–1879), divine, was a native of Buckinghamshire. He was born in 1789, and, having been for four years at Westminster School (into which he was admitted in 1803), entered Christ Church, Oxford, where he obtained in 1810 a first class in classics, and became Greek reader. There he graduated B.A. in the following year, and M.A. in 1813. While at Christ Church he attracted the notice of the dean, Cyril Jackson, to whose memory his work on the various editions of the Bible is dedicated, and it was probably through the dean's influence that he was appointed in 1814 sub-librarian of the Bodleian. This post he resigned in 1822, having two years before received from his university the degree of D.C.L., and having been admitted into holy orders. He was likewise a student of Christ Church. In 1823 he removed to Ireland as domestic chaplain to the learned Dr. Laurence, shortly before promoted to the archbishopric of Cashel, who was also an Oxford man, and father-in-law of Cotton. In June 1824 the archdeaconry of Cashel was conferred upon him; in 1828 the union of Thurles; he was appointed likewise in 1832 to the treasurership of Christ Church Cathedral, Dublin; and in 1834, the temporalities of the deanery of Lismore having been transferred to the ecclesiastical commissioners for Ireland, under the provisions of the act 4 and 5 William IV, c. 90, the cathedral chapter elected him to the honourable, but unremunerative, dignity of dean of Lismore. Until failing eyesight induced him to retire from the active duties of the ministry he laboured faithfully, taking a deep interest in his various engagements. In 1872 he became almost totally blind, and then felt bound to resign his ecclesiastical preferments, having held an exemplary position as a scholar, an author, and a minister of religion. He died at his residence in Lismore 3 Dec. 1879, and was buried in the graveyard of Lismore Cathedral.

Cotton's works (not including occasional sermons and articles in periodicals) are: 1. 'Dr. Wotton's Thoughts on a proper Method of studying Divinity, with Notes,' &c., Oxford, 1818. 2. 'A List of Editions of the Bible in English from 1505 to 1820, with Specimens of Translations,' &c., Oxford, 1821 (second edition, corrected and enlarged, 1852). 3. 'A Typographical Gazetteer attempted,' Oxford, 1824 (second edition, corrected and enlarged, 1831; and a second series, especially rich in details of the foundation of newspapers in the United States, and of missionary publications in our colonies, Oxford, 1866). 4. 'Memoir of a French New Testament, with Bishop Kidder's Reflections on the same,' London, 1827 (second edition 1863). 5. 'A Short Explanation of Obsolete Words in our Version of the Bible,' Oxford, 1832. 6. 'Five Books of Maccabees in English, with Notes and Illustrations,' Oxford, 1833. 7. 'Cui Bono? A Letter to the Right Hon. E. G. Stanley,' Dublin, 1833. 8. 'Fiat Justitia, a Letter to Sir H. Hardinge on the Present State of the Church in Ireland,' Dublin, 1835. 9. 'Fasti Ecclesiæ Hibernicæ,' 6 vols., Dublin, 1845–78. 10. 'Rhemes and Doway: an Attempt to show what has been done by Roman Catholics for the diffusion of the Holy Scriptures in English,' Oxford, 1855. 11. 'The Four Gospels and the Acts of the Apostles, with short Notes for the use of schools and young persons,' Oxford, 1857. On the death of Archbishop Laurence in 1838 Cotton superintended the publication of Laurence's reproduction of the first 'Visitation of the Saxon Reformed Church in 1527 and 1528,' and he likewise reissued the privately printed poetical pieces of Archbishop Laurence and his brother, French Laurence, the friend of

Fox and Burke; but the volume, 'through the unfortunate blindness of the editor,' was very incorrectly printed. In the prefaces to his varied publications he feelingly refers to his residence in remote country parts of the south of Ireland. All his writings, however, are highly creditable to his scholarship, while his 'Fasti Ecclesiæ Hibernicæ' (5 vols. 1845–1860) is a standing monument of the most patient industry. It has done for the Irish church what Hardy's 'Le Neve' has done for the English; in fact, it excels its English rival in supplying skeleton biographies of all the bishops and the more distinguished members of the cathedral bodies.

[Cotton's Fasti Ecclesiæ Hibernicæ; Men of the Time (ed. 1865), p. 207; Annual Register (1879), p. 233; Academy, 13 Dec. 1879; Irish Ecclesiastical Gazette, 3 Jan. 1880.] B. H. B.

COTTON, JOHN (12th cent.?), is the author of a valuable treatise on music, first printed by Gerbert in 1784. Of this work there are two manuscripts at Vienna, and one each at Leipzig, Paris, Rome, and Antwerp. A sixth, from which Gerbert printed his edition, was destroyed in the fire at St. Blasien in 1768. The Vatican copy is said by Fétis to contain much the best text. The exact date of the treatise is unknown. The Vienna and St. Blasien copies entitle it merely 'Joannis Musica,' while the Paris and Antwerp copies have the name of Cotton or Cottonius. The anonymous monk of Melk who wrote the work (*De Script. Eccles.*) quoted by Gerbert, says that there was a learned English musician known as Joannes, and the English origin of the work is rendered more probable by the author's dedicating it 'Domino et patri suo venerabili Anglorum antistiti Fulgentio,' though the latter, like Cotton, cannot be identified. One theory attributes the work to Pope John XXII (1410–1417), but this rests on the very slight foundation that the author styles himself 'Joannes servus servorum Dei.' Gerbert has pointed out that this title was not solely used by popes, besides which it is improbable that a supreme pontiff would address Fulgentius in the deferential manner adopted by the author. The work is also clearly of earlier date, for it speaks of neums being in ordinary use at the time of writing. Another theory ascribes it to a certain Joannes Scolasticus, a monk of the monastery of St. Matthias at Trèves, all that is known of whom is that he was living about 1047, and that he wrote much music, but there seems to be no reason why the work should not have been written by the unknown Englishman, John Cotton. From internal evidence its date appears to be the latter part of the eleventh or beginning of the twelfth century. On the system of harmony of the period the whole work throws much light.

[Gerbert's Scriptores Ecclesiastici de Musica Sacra, 1784, tom. ii.; A. de la Fage's Essais de Diptérographie Musicale, 1864; Coussemaker's Histoire de l'Harmonie au Moyen Age, 1852; Fétis's Biographie des Musiciens, vol. ii.; Ambros's Geschichte der Musik, ii. 192.] W. B. S.

COTTON, SIR JOHN HYNDE (*d.* 1752), Jacobite politician, was the only surviving son of Sir John Cotton of Lanwade and Madingley Hall, Cambridgeshire, whose grandfather (John) was created a baronet 14 July 1641. His mother, who married Sir John at Westminster Abbey, on 14 Jan. 1679, was Elizabeth, daughter and coheiress of Sir Joseph Sheldon, lord mayor of London in 1676, and nephew and heir of Archbishop Sheldon. He was entered as a fellow-commoner at Emmanuel College, Cambridge, on 29 Sept. 1701, was created M.A. in 1705, and became fourth baronet on his father's death in 1712. At every election from 1708 to 1734 he was returned for the borough of Cambridge; but during the parliament of 1722–7 he chose to serve for the county of Cambridge, which had also returned him as its representative. Cole says that Cotton was accused of stinginess by the corporation of Cambridge; and if, as is asserted, his election in 1727 cost him 8,000*l.*, his subsequent expenditure may of necessity have subjected him to this charge. At all events, his parliamentary connection with his native county closed in 1741, when he was returned for the borough of Marlborough, and continued to sit for it until his death. Cotton was always a tory, and after the death of Queen Anne was one of the leaders of the Jacobite party. For a year (September 1713 to September 1714) he was a member of the board of trade; but his tenure of office ceased with the queen's death, and his principles forbade his accepting any position under the new government until the fall of Sir Robert Walpole. On that event the Duke of Argyll, one of the most influential in opposition to Walpole, received an assurance that Cotton should be included in the board of admiralty. But the appointment was absolutely vetoed by George II, with the declaration that he was determined to stand by those who had secured the throne of England for his family; and, to the indignation of the tories, Cotton's name did not appear in the list of the board's members. The king was at last forced to yield, and, although he disliked the Jacobite leader personally as well as politically, was compelled to accept him in 1744 in the post of treasurer

of the chamber, an office which conferred upon its holder rooms adjoining the palace, and the supervision of the accounts of the king's tradesmen. Cotton was very tall and very stout, and the caricatures of the day represented the ministers thrusting him down the king's throat. The office of treasurer he held until 1746, during which period he never voted with the court. In 1746 he was dismissed, and shortly afterwards led the remnant of his Jacobite friends to the standard of the Prince of Wales, in opposition to the ministry of the day. He died, at Park Place, St. James's, London, on 4 Jan. 1752, and was buried at Lanwade, in a vault made by himself, between his two wives. The first of these was Lettice, second daughter of Sir Ambrose Crowley, who brought him 10,000*l.* She died in August 1718, leaving one son, Sir John Hynde, father of Sir Charles Cotton [q.v.], and one daughter. His second wife was Margaret, daughter of James Craggs the elder [q. v.], and widow of Samuel Trefusis of Trefusis in Cornwall, and through her Cotton obtained a third of the property of her father and brother. She died on 23 Aug. 1734, having had issue one daughter, who died very young. Cotton possessed great 'wit, and the faithful attendant of wit, ill-nature,' and was famed for his knowledge of the arts of the House of Commons; but his speeches were usually marked by brevity, as he was subject to 'great hesitation and stammering in his speech,' defects which, like many other stammerers, he knew how to turn to his advantage. Triennial parliaments and some other measures afterwards identified with radicalism were advocated by him; but his support of these views arose from the fact that they were disliked by the whigs rather than from a belief in their justice. He took pleasure in antiquarianism, numbering Gough and Zachary Grey among his correspondents; and when Carte went to Cambridge to collect materials for his history, he dwelt at Madingley, and made great use of the family collection of pamphlets published between 1640 and 1660. Good living was also among his pleasures. It was an age of hard drinking; but Cotton was credited with the power of consuming as much wine as any man in England.

[Lord Stanhope's History of England, 1713–1783, iii. 114, 187, 330; Walpole's Last Ten Years of George II, i. 28–9, 185; Coxe's Pelham Administration, ii. 50; Sir C. H. Williams's Works (1822), ii. 98, 115, 178; Betham's Baronetage, i. 404–5; Cooper's Annals of Camb. iv. 83–4, 109, 126, 168–9, 195; Gent. Mag. (1752), p. 92; Chester's Registers of Westminster Abbey, p. 16; Nichols's Illustr. of Lit. iv. 717, v. 153, 159, 161; Nichols's Lit. Anecd. ii. 479, 481, 534; Cole's MSS., Addit. MS., Brit. Mus. 5841, pp. 335–43; Le Neve's Knights (Harl. Soc. 1873), 208, 495.] W. P. C.

COTTON, JOSEPH (1745–1825), mariner and merchant, the second surviving son of Dr. Nathaniel Cotton [q. v.], was born at St. Albans on 7 March 1745–6, and entered the royal navy in 1760. After passing the examination for lieutenant he left the navy and was appointed fourth mate in the marine service of the East India Company. After two voyages in command of the Queen Charlotte, East Indiaman, he retired on the fortune thus acquired, and lived for the rest of his life at Leyton in Essex. In 1788 Captain Joseph Cotton was elected an elder brother of the Trinity, and in 1803 deputy-master, which office he held for about twenty years. In 1803 the Trinity House raised a corps of volunteer artillery 1,200 strong, of which Pitt (as master) was colonel and Captain Cotton lieutenant-colonel, to safeguard the mouth of the Thames against a foreign fleet. A picture of the naval review held on this occasion is preserved at the Trinity House, and has been engraved. Captain Cotton compiled a 'Memoir on the Origin and Incorporation of the Trinity House of Deptford Strond' (1818), published without his name on the title-page, though it is appended to the dedication to Lord Liverpool. Shortly before this time the administration of the Trinity House had been the subject of parliamentary inquiry, and the special object of this work is to explain the public duties of the corporation and to defend the management of its large revenues. Incidentally the book gives much curious information about the lighting of the English coast at that time and formerly. Captain Cotton was a director of the East India Company from 1795 to 1823; he was also a director of the East India Docks Company (chairman in 1803), and a governor of the London Assurance Corporation. In 1814 the Society for the Encouragement of Arts and Manufactures awarded to him a silver medal for the introduction into the country of rhea, or China grass, an Eastern fibre of extraordinary strength and fineness, which to this day has not been profitably utilised in manufacture. He was a fellow of the Royal Society. Portraits of him and his wife were painted by Sir Thomas Lawrence, and engraved in mezzotint by C. Turner. The pictures are now in the possession of his grandson, Lord-justice Cotton. A marble bust of him by Chantrey is preserved at the Trinity House. He died at Leyton on 26 Jan. 1825, and is buried, with his wife and many others

of his family, in a vault in the churchyard of the parish church. His son William is separately noticed.

[Personal information; Gent. Mag. 1825, i. 189.] J. S. C.

COTTON, NATHANIEL (1705–1788), poet and physician, was born in London in 1705, the youngest son of Samuel Cotton, a Levant merchant. His biographer in the 'Gentleman's Magazine' (from which all other accounts are taken) describes him as ἀγενεαλογητός. He never put his name to his own published writings; his tombstone gives neither date nor description; and his son, when editing his collected works, gives no life of the author. There is reason to believe that the family came from Northamptonshire, where Cotton or Coton is a not uncommon place name. A Nathaniel Cotton was rector of Everdon in that county from 1646 to 1683. Of the poet himself we only know that he studied medicine under Boerhaave at Leyden, where his name appears in Peacock's 'List of English Students at Leyden' under the date 23 Sept. 1729. He settled at St. Albans as a physician about the year 1740, and remained there until his death. Besides his general practice he kept a private madhouse, which he dignified with the title of 'Collegium Insanorum.' It was at this madhouse that the poet Cowper was confined during his first period of insanity, from December 1763 to June 1765; and perhaps, now that his own poems are forgotten, this association with a greater poet is Dr. Cotton's chief claim to distinction. For Cowper thus writes of him: 'I was not only treated with kindness by him while I was ill, and attended with the utmost diligence; but when my reason was restored to me, and I had so much need of a religious friend to converse with, to whom I could open my mind upon the subject without reserve, I could hardly have found a fitter person for the purpose. The doctor was as ready to administer relief to me in this article likewise, and as well qualified to do it, as in that which was more immediately his province.' And again: 'He is truly a philosopher, according to my judgment of his character, every tittle of his knowledge in natural subjects being connected in his mind with the firm belief of an omnipotent agent.' Dr. Cotton was also the friend of another poet, Dr. Edward Young, whom he attended in his last illness, and of whose deathbed he has left an interesting account.

In his own day Dr. Cotton was himself a popular poet. He contributed to Dodsley's 'Collection.' His best known volume of poems, 'Visions in Verse, for the Entertainment and Instruction of Younger Minds,' was published anonymously in 1751; and a seventh edition, revised and enlarged, appeared in 1767. After his death his eldest surviving son, the Rev. Nathaniel Cotton, rector of Thurnby in Northamptonshire, brought out a collected edition of his works in two volumes, entitled 'Various Pieces in Prose and Verse, many of which were never before published' (1791). This book is dedicated to the Dowager Countess Spencer, 'the author being well known to her ladyship for many years.' For some time afterwards Dr. Cotton's poems were included in most collections of English poets; and two of his shorter pieces, 'The Fireside' and 'To a Child of Five Years Old,' may yet be found in anthologies. It must be confessed that Dr. Cotton was emphatically a poet of his century—cultivated, didactic, and pious. His 'Visions in Verse' are an attempt, both in metre and subject, to moralise for children the fables of Gay. His 'Fables' are less overweighted with allegory, and some of his occasional verses still preserve their power to please. The second volume of the collected works consists entirely of prose. They comprise five sermons in regular form, besides several essays on the duties of life, scarcely to be distinguished from sermons, some allegorical stories, and sixty pages of extracts from letters. These last show the writer in an agreeable light, as the adviser and consoler of his correspondents, and by no means without cheerfulness and humour.

Dr. Cotton was twice married, and left a numerous family, including Joseph Cotton, who is separately noticed. He died at St. Albans on 2 Aug. 1788, and he lies buried in the churchyard of St. Peter's, beneath an altar tombstone which bears the plain inscription, 'Here are deposited the remains of Anne, Hannah, and Nathaniel Cotton.' He is credited with one publication on a professional subject, 'Observations on a particular kind of Scarlet Fever that lately prevailed in and about St. Albans' (1749).

[Gent. Mag. lviii. 756, lxxvii. 500–1; personal information.] J. S. C.

COTTON, RICHARD LYNCH, D.D. (1794–1880), provost of Worcester College, Oxford, third son of Henry Calveley Cotton, was born 14 Aug. 1794, at Woodcote in Oxfordshire. He was educated at Charterhouse and at Worcester College, where he graduated B.A. 1815, M.A. 1818, and D.D. 1839. In 1823 he received the small college living (which he held for sixteen years) of Denchworth, near Wantage, and in 1839 he was appointed provost of Worcester College. From

1852 to 1857 he was vice-chancellor of the university, and it was during his term of office that the first university commission—whose inquiries he merely acknowledged but did not answer—substantially changed the old Oxford into the new. Cotton published in 1837 'The Way of Salvation plainly and practically traced,' and in 1849 'Lectures on the Holy Sacrament.' He also printed some funeral sermons. He married (1839) Charlotte Bouverie, a sister of Dr. Pusey, and left one daughter. All who knew him loved and respected him, for his kindness was unfailing and his piety sincere. He died 8 Dec. 1880. His ten brothers [see COTTON, SIR SYDNEY JOHN] gained high distinction in the army, the navy, and the church.

[Obituary notice by J. W. B[urgon] in the Guardian, 29 Dec. 1880.] A. H. B.

COTTON, ROBERT (*fl.* 1340), schoolman. [See COWTON.]

COTTON, SIR ROBERT BRUCE (1571–1631), antiquary, was eldest son of Thomas Cotton of Connington, Huntingdonshire (M.P. for Huntingdonshire in 1557), by his first wife, Elizabeth, daughter of Francis Shirley of Staunton-Harold, Leicestershire. Thomas Cotton was a rich country gentleman, descended from a family of well-ascertained antiquity, originally settled in Cheshire. In the fourteenth century William, son of Edmund Cotton or de Cotun, acquired by marriage the extensive Ridware estates in Staffordshire, which descended to the eldest branch. In the fifteenth century a younger son of this branch, William, was slain at the second battle of St. Albans in 1461, and lies buried in St. Margaret's Church, Westminster. He married a wealthy heiress, Mary, daughter of Robert de Wesenham, and from this marriage the antiquary was directly descended. Mary de Wesenham was granddaughter and ultimate heiress of Sir John de Bruis or Bruce, who claimed descent from the Scottish kings and owned the manors of Connington, Huntingdonshire, and Exton, Rutlandshire. Sir Robert always insisted with pride on his ancestral connection with the royal line of Scotland, and added his second christian name of Bruce to keep it in memory. Mary de Wesenham married a second and a third husband, Sir Thomas Billing and Thomas Lacy [q. v.], and died in 1499, but was buried at St. Margaret's with her first husband, and bequeathed the estates of Connington, Huntingdonshire, and Exton, Rutlandshire, to Thomas Cotton, her eldest son by him. In 1500, 1513, and in 1547, the antiquary's immediate ancestors, all named Thomas Cotton, were high sheriffs of Huntingdonshire and Cambridgeshire.

Sir Robert was born at Denton, three miles from the family seat at Connington, on 22 Jan. 1570–1, and was baptised five days later. Soon after their marriage his parents had removed to a small house at Denton, which was pulled down early in this century, in order 'to be more at liberty from the incommodiousness of their own seat arising from a great accession of new domestics' (COLLINS, *Baronetage*, 1720, p. 187; *Notes and Queries*, 3rd ser. vi. 449–51). A younger son, Thomas, born a year later, was always on most affectionate terms with the antiquary. His sisters were named Lucy, Dorothy, and Johanna. The mother died while her children were young, and the father married as his second wife Dorothy, daughter of John Tamworth, of Hawsted, Leicestershire, by whom he had six other children—three sons, Henry (*d.* 1614), Ferdinand, and John; and three daughters, Catherine, Frances, and Rebecca.

Robert, the eldest child, was sent at an early age to Westminster school, where William Camden [q. v.] was second master, and under his influence Cotton doubtless first acquired his antiquarian tastes. On 22 Nov. 1581 he matriculated at Jesus College, Cambridge, and proceeded B.A. in 1585. Former accounts represent Cotton to have taken his degree at Trinity College, Cambridge, in 1575, when his age could not have exceeded four years! A student named Robert Cotton undoubtedly graduated at Trinity in that year, but it is obvious that the entry in Jesus College register can alone refer to the antiquary (R. SINKER in *Notes and Queries*, 6th ser. vi. 533). Subsequently Cotton settled in a house in Westminster, near Old Palace Yard, with a garden leading to the river. Part of the House of Lords now occupies its site (J. T. SMITH, *Antiquities of Westminster*). Cotton's passion as a collector of manuscripts, coins, and all other kinds of antiquities, soon manifested itself here. With conspicuous success he engaged in this pursuit throughout his life, and the library of Cotton House became the meeting-place of all the scholars of the country. When about twenty-two years old he married Elizabeth, daughter and coheiress of William Brocas of Thedingworth, Leicestershire. His eldest child, Thomas, was born in 1594.

In early life Cotton took no part in public affairs. He joined about 1590 the Antiquarian Society (founded in 1572), which met at stated intervals for learned discussion. There he renewed his intimacy with Camden, and made the acquaintance of Sel-

den, Sir John Davies, Speed, Richard Carew of Antony, and other men of learning. The meetings of the society were held at Cotton's house at the end of Elizabeth's reign, and many proofs are extant of his liberal treatment of his antiquarian guests. Dr. Dee enjoyed good cheer there in 1596; Sir John Davies, who writes to him as 'Sweet Robin,' sent him a present of sweetmeats in 1602, and arranged for a joint visit to Cambridge (Wright, *Queen Elizabeth*, ii. 493). In June 1601 Sir Thomas Bodley received a contribution of manuscripts 'to furnish the university library' at Oxford. Before the Antiquarian Society, which ceased to meet regularly after 1604, Cotton read many papers. Eight of them have been published, and treat of the antiquity in England of castles, towns, heraldry, the offices of high steward and constable, the ceremonies of lawful combat, and the introduction of christianity. All show much heterogeneous learning, chiefly derived from manuscript sources. Other readers of papers are profuse in their acknowledgment of indebtedness to Cotton's library, and they spread his fame as a master of precedents so far that in 1600 the queen's advisers referred to him a question of precedency which had arisen between Sir Henry Neville, an English ambassador, and an ambassador from Spain, who were together at Calais discussing the terms of an Anglo-Spanish treaty. Cotton in an elaborate paper decided in favour of his own countryman. On 25 Nov. 1602 Henry Howard, lord Northampton, invited him to supply a list of precedents respecting the office of earl marshal. In 1600 Cotton accompanied Camden on an antiquarian tour to Carlisle, and brought back many Pictish and Roman monuments and inscriptions, some of which a descendant deposited at Trinity College, Cambridge, in 1753 (Stukeley, *Memoirs*, i. 52). Camden was benefiting at the time by Cotton's assistance in preparing a fifth edition of his 'Britannia,' which was duly acknowledged in print. No account of Cotton's travels to the continent is preserved, but he speaks in one of his early tracts of having visited Italy, and it seems probable that he undertook a foreign tour before the close of the sixteenth century.

At the time of James I's accession Cotton was intimate with most of the leading statesmen as well as the leading writers. Bacon and Ben Jonson were often in his library. The former entered in his notebook in 1608 the advisability of making himself better acquainted with its contents, and in 1604 sought a private interview to learn Cotton's opinion about the union of Scotland and England. When the king arrived in England the antiquary was at his country house at Connington, and Ben Jonson and Camden were his guests (Drummond and Jonson, *Conversation Shakspeare Soc.* p. 20). He had just completed the rebuilding of Connington House; had purchased the whole room in which Mary Stuart had been beheaded in Fotheringay Castle, and had fitted it up in his mansion. On presenting himself at court he was knighted (11 May 1603), and was complimented by the king, who called him 'cousin,' on his descent from the Bruces. Henceforward Cotton signed himself 'Robert Cotton Bruceus,' and designated himself Robert Bruce Cotton.

James's tastes lay somewhat in the same direction as Cotton's. The antiquary was taken immediately into the royal favour, and became very friendly with the favourite Somerset. On 18 Feb. 1603–4 he entered parliamentary life as M.P. for Huntingdon. On 26 March following he drew up a pedigree of James from the Saxon kings, and a few years later wrote for Prince Henry, at the king's request, a history of Henry III, and 'An Answer to such motives as were offered by certain military men to Prince Henry to incite him to affect arms more than peace.' In 1608 he was appointed to inquire into abuses in the administration of the navy. His report was approved by the king, and although it was not adopted he was invited to attend the privy council when it was under discussion. In 1613 his influence led to a renewal of the investigation, but with little result. In 1611 James seems to have discussed with Cotton the question of increasing the royal revenues, and the antiquary wrote a tract on the various means adopted by former kings in raising money (*Cottoni Posth.* 163–200). He at the same time strongly supported, if he did not originate, the proposal to create the new rank of baronets. He argued in vain that baronets should have precedence of barons' sons, but was one of the second batch upon whom the honour was conferred (29 June 1611), and his was the thirty-sixth baronetcy created. In 1612 he carried a 'bannerol' at Prince Henry's funeral.

Meanwhile Cotton was giving very much assistance to two of his friends, John Speed and Camden, both of whom were engaged on elaborate historical treatises. Speed's 'History of England,' which was published in 1611, was revised in the proof-sheets by Cotton in 1609, and Cotton supplied for it the lists of the revenues of the abbeys and full notes on Henry VIII's reign, besides lending innumerable manuscripts and the many valuable coins which are engraved in the volume. His association with Camden's 'History of Elizabeth' involves matters of

controversy. In 1610 he showed a manuscript copy of it to Bacon, who regarded it as Cotton's compilation, and suggested some additional sentences respecting his father, Sir Nicholas Bacon. Early in 1612 a similar copy, forwarded by order of James I to De Thou, was described as the joint work of Camden and Cotton. When the first part, bringing the reign down to 1588, appeared in 1615, Camden did not acknowledge any assistance from Cotton beyond the loan of autograph letters, but it was still freely quoted as Cotton's compilation. Late in James I's reign, and after Camden's death, Conway (25 June 1624) ordered the Stationers' Company to abstain from reissuing the first part or publishing the second, which was then in the press, until the whole had been revised by Cotton with the king's assistance. Camden's first drafts of the book are now in the Cottonian Library, and show little signs of revision; but it is probable that the story of Mary queen of Scots, about which James was chiefly anxious, was largely inspired by Cotton, and that, although Cotton's share in the undertaking was exaggerated by his contemporaries, Camden worked immediately under his direction. Cotton, who, as Chamberlain wrote (13 July 1615), 'hath ever some old precedents in store,' often discussed antiquarian topics with the king, and a special order was issued to enable him to collect autographs in 1618. James I implored him to write a history of the church of England down to the reformation, but Cotton does not seem to have seriously begun it, and, when Archbishop Ussher took up the subject, freely lent him books and manuscripts. In 1622 Cotton was in treaty for the purchase of the Barocci Library at Venice, but it was unfortunately sold ultimately to a London bookseller and dispersed. After Raleigh was committed to the Tower in 1605 he applied to Cotton for a loan of manuscripts. Bacon worked up his materials for the 'Life of Henry VII' in Cotton's library, although admission was denied him by order of the government after his disgrace in 1621. In 1623 Camden died and bequeathed to Cotton a valuable collection of papers.

A feeling was taking shape in James I's reign that there was danger to the state in the absorption into private hands of so large a collection of official documents as Cotton was acquiring. In 1614 another intimate friend, Arthur Agard [q. v.], keeper of the public records, died, leaving his private collection of manuscripts to Cotton. Strong representations were made against allowing Cotton to exercise any influence in filling up the vacant post. The Record Office was injured, it was argued, in many quarters by Cotton's 'having such things as he hath cunningly scraped together.' In the following year damning proof was given of the evil uses to which Cotton's palæographical knowledge could be put. His intimacy with Somerset was disastrous to him. In 1615 he was induced by Somerset to seek a private interview with Sarmiento, the Spanish ambassador, for the purpose of informing the envoy that the favourite was resolved, contrary to the policy of other advisers of the king, on an alliance with Spain. On another occasion Cotton told Sarmiento that he was a catholic at heart, a phrase to which we are less ready than Mr. S. R. Gardiner to attach any serious importance. Meanwhile Somerset's enemies were closing round him, and in anticipation of the worst he prevailed on Cotton to draw up a general pardon that should be both prospective and retrospective. Cotton modelled the document on one that Henry VIII had given to Wolsey, but Ellesmere, the lord chancellor, positively declined to seal it (20 July 1615), an action which Somerset attributed to Cotton's want of tact. In September Somerset and his wife were in the Tower on the charge of murdering Overbury, and Cotton tried to protect his patron. He obtained a number of incriminating letters in Somerset's handwriting from the Earl of Northampton and handed them to Somerset, who promptly burned them. Other of Somerset's letters were forwarded to Cotton, who set to work to change the dates, so as to substantiate Somerset's plea of innocence. In October Cotton was himself arrested, and many of his books and papers were carried to Whitehall. When examined before the council he confessed all—his negotiation with Sarmiento as well as his manipulation of Somerset's correspondence. After nearly eight months' imprisonment he was freed from custody without trial (13 June 1616), and a pardon was granted him in July. James I showed no resentment, and employed him in 1621 to search Sir Edward Coke's papers; but signs were soon apparent that Cotton had lost his sympathy with the court.

His friendship with Gondomar, Sarmiento's successor, was notorious, but it is erroneous to ascribe his change of political attitude to that connection. A pamphleteer states that Gondomar obtained 10,000*l.* from Cotton and his friends (Scott, *Vox Populi*, 1620), but it is not possible to attach much political significance to this rumour. Cotton had little liking or aptitude for diplomacy, but Gondomar had literary tastes, and, like Casaubon (*Ephemerides*, p. 1036) and other learned foreigners, was doubtless a welcome guest at Cotton House mainly on that account. Of Gondo-

mar's knowledge of the contents of Cotton's library the same pamphleteer has much to say, and represents Gondomar as suggesting that 'an especial eye should be had upon the library of Sir R. C. (an ingrosser of antiquities), that whensoever it came to be broken up (eyther before his death or after), the most choice and singular pieces might be gleaned and gathered up by a catholique hand.' That no real sympathy with the Roman catholics inspired Cotton's political action is proved by a paper which he compiled about 1616, regarding the treatment which popish priests ought to receive. Although he argues for and against the punishment of death, he adopts most of the current calumnies. As a matter of fact, Cotton was interesting himself solely in domestic politics, and was studying the records of the past in order to arrive at definite conclusions respecting those powers of parliament which the king was already disputing. His studies inclined him towards the parliamentary opposition. About 1620 he became friendly with Sir John Eliot, and he soon found that their political opinions coincided at nearly all points. In 1621 he wrote a tract to show that kings must consult their council and parliament 'of marriage, peace, and warre' (*Cott. Posth.*)

Cotton appeared in the House of Commons for the second time as member for Old Sarum in James I's last parliament (2 March 1623–1624), and he was returned to the first parliament of Charles I's reign as M.P. for Thetford (May 1625). Here he first made open profession of his new political faith. On 10 Aug. the discussion on supply was proceeding, and Eliot's friends made a determined stand against the government, then practically in the hands of Buckingham. Neither Eliot nor Cotton spoke in the debate, but the latter handed to Eliot an elaborate series of notes on the working of the constitution. The paper was circulated in the house in manuscript, and was worked up by Eliot into an eloquent essay. Mr. Forster believed that this was delivered as a speech (*Life of Eliot*, i. 244–6), but Mr. Gardiner shows conclusively that Eliot never intervened in the debate (*Hist. of England*, v. 425–6). Cotton's notes came to Buckingham's knowledge, and he took a curious revenge. In the following February it was arranged that the king, on proceeding by water from Whitehall to Westminster for coronation, should land at the steps leading to Cotton's garden. The garden was for a long period before and after these events a favourite promenade for members of parliament (cf. Clarendon, *Hist.* i. 477). The Earl of Arundel, earl marshal, Cotton's intimate friend, helped him to make elaborate preparations for the king's reception, and early in the morning Cotton and a few friends awaited the arrival of the royal barge. He held in his hand 'a book of Athelstan's, being the fower Evangelists in Latin, that king's Saxon epistle prefix'd [now MS. Cott. tit. A. II.], upon which for divers hundred years together the kinges of England had solemnlie taken their coronation oath.' (It is not apparent by what right Cotton had obtained possession of the volume, and he was summoned to deliver it shortly afterwards to a king's messenger, but it subsequently returned to his library.) The royal barge, however, to Cotton's dismay, 'bawked' his garden; the king landed elsewhere, and the insult was rightly ascribed to the circulation of the obnoxious notes (Symond D'Ewes to Sir Martin Stuteville, in Ellis, *Orig. Lett.*, 1st ser. iii. 215; D'Ewes, *Autob.* i. 291–2). To the second parliament of the reign Cotton was not returned. In September 1626 he protested, in behalf of the London merchants, against the proposed debasement of the coinage, and his arguments, which he wrote out in 'A Discourse touching Alteration of Coyne,' chiefly led to the abandonment of the vicious scheme. In December he was appointed anew a commissioner to inquire into abuses in the navy. But the court was not reconciled to him, and when it was reported that he was printing his 'History of Henry III,' in which he freely criticised the policy of one of Charles I's predecessors, a prosecution of the printers was threatened. The book, however, duly appeared (13 Feb. 1626–7). In May 1627 he drew up an elaborate account of the law offices existing in Elizabeth's reign. Early next year the council invited his opinion on the question of summoning a new parliament, and he strongly recommended that course. In 1628 he published a review of the political situation under the title of 'The Dangers wherein the Kingdom now standeth, and the Remedye,' where he drew attention to the dangers threatened by the growing power of the emperor, and to the sacred obligation of the king to put his trust in parliaments. He was returned to Charles I's third parliament as M.P. for Castle Rising, Norfolk. Before the house met (March 1627–8), the opposition leaders, Eliot, Wentworth, Pym, Selden, and Sir E. Coke, met at Cotton's house to formulate their policy. In parliament Cotton was appointed chairman of the committee on disputed elections, and throughout the two sessions was in repeated correspondence with Eliot.

After the dissolution Cotton was treated by the court as an avowed enemy, and an

opportunity of crushing him was soon found. In November 1629 there fell into the hands of Wentworth, who had just changed sides, a manuscript tract entitled 'A Proposition for his Majesty's Service to bridle the Impertinency of Parliaments' (printed in RUSHWORTH). Its authorship was unknown at the time, and although it proved to have been written seriously it was treated by the king's friends as ironical, and a parody of recent statements of their own policy. A copy was shown to Cotton by the Earl of Clare, father of his friend Denzil Holles. He declared that he knew nothing about it; regarded it as a royalist manifesto; and prepared notes by way of answer. The council, where Laud was 'a sore enemy,' took the matter up, and placed Cotton, St. John, and the Earls of Bedford, Somerset, and Clare, all of whom were known to have read the pamphlet, under arrest. St. John was examined, and stated that the original was in Cotton's house. Orders to seal up Cotton's library were issued; a search was made there and the obnoxious document found (20 Nov. 1629). Cotton denied all knowledge of it, and the case was referred to the Star-chamber. On investigation it proved that the original manuscript in Cotton's library was the work of Sir Robert Dudley, titular earl of Northumberland [q. v.]; that it had been sent by Dudley as early as 1614 to Sir David Foulis, in order to restore the author to the favour of James I; that Cotton's librarian, Richard James [q. v.], who was also arrested, had allowed the parliamentary lawyer, Oliver St. John, to read it and to copy it; that St. John had lent his transcript to the Earl of Bedford, who passed it on to the Earls of Somerset and Clare; and that Flood, a young man living in Cotton's house, and reputed to be his natural son, finding the tract likely to be popular, had sold copies of his own making at high prices. On the day fixed for hearing (29 May 1630) an heir to the throne (Charles II) was born, and Charles I announced that proceedings would be stayed and the prisoners released in commemoration of the event. But Cotton's library was not restored to him. An order had been previously made that he might visit it in the presence of a clerk of the council; a commission was now issued to search the library for records to which the king had a right (12 July), and a catalogue was begun but never completed. On 2 Oct. a further instruction to the commission ordered them to note especially everything in the library which concerned state affairs. Cotton was thus practically dispossessed of his most cherished property, and his health began to fail. Twice in May 1631 he pathetically petitioned the king for pardon and for restitution of his books. In the second petition, in which he was joined with his son Thomas, he stated that the documents were perishing from lack of airing, and that no one was allowed to consult them. But before these petitions were answered the antiquary was dead. Anguish and grief, according to his friend Sir Symond D'Ewes, had changed his 'ruddy and well-coloured' countenance into 'a grim blackish paleness, near to the resemblance and hue of a dead visage.' He died on 6 May 1631, and was buried at Connington. A funeral sermon was preached by one Hughes. Sir John Eliot wrote from the Tower to the author on receipt of a copy: 'He [i.e. Cotton] that was a father to his countrymen, chariot and horseman to his country, all that and more to me, could not but be sorrowed in his death, his life being so much to be honoured and beloved.' Richard James wrote an elegy on his death.

To the last Cotton was adding to his library and helping scholars. In 1627 Sir James Ware sent him a manuscript register of St. Mary's Abbey, Dublin; in 1628 Ussher gave him a Samaritan Pentateuch. In 1629 Augustine Baker requested him to help in furnishing the library of the Cambray convent (ELLIS, *Orig. Lett.* 1st ser. iii. 256). Sir Robert's liberality in lending books did his library some inevitable injury. D'Ewes, whose gossip usually bears traces of malice, states that Richard James, the librarian, was 'a wretched, mercenary fellow,' who disposed of many of his master's books. Sir John Cotton, Sir Robert's grandson, a better authority, asserts that many works lent to Selden were never returned (AUBREY, i. 23). Cotton himself was at times unwilling to give up books that had been lent him, and Laud complained bitterly of his retention of a volume which he had borrowed from St. John's College. His antiquarian zeal is attested by the story that when he heard, after Dr. Dee's death in 1608, that the astrologer had buried many manuscripts in a field, he straightway purchased the land and began excavations, which were not without success (AUBREY, ii. 311). Colomiès states that he discovered by accident in a London tailor's shop an original copy of the 'Magna Carta' (DISRAELI, *Curiosities*). Cotton interested himself in all manner of learning. He owned the skeleton of an unknown fish which he dug up at Connington, and many years later (1658) Sir Thomas Browne begged Dugdale to procure him the loan of it. His collection of coins and medals was one of the earliest. Very many languages were represented in his library. His rich collection of Saxon charters proved the

foundation of the scholarly study of pre-Norman-English history, and his Hebrew and Greek manuscripts greatly advanced biblical criticism. Original authorities for every period of English history were in his possession. His reputation was European. De Thou was one of his warmest admirers, and Gruterus, in his edition of Cicero, describes him as one of the most learned men of the age. Duchesne, Bourdelet, Puteanus all acknowledged obligations to him. Bishop Montague calls him 'the magazine of history,' and among his own countrymen, besides Camden, Speed, Selden, and Raleigh, whom we have already mentioned, Spelman, Dugdale, Sir Henry Savile, Knolles, Gale, Burnet, Strype, and Rymer, the compiler of the 'Fœdera,' all drew largely on his collections.

Cotton wrote nothing that adequately represented his learning, and it is to be regretted that he did not concentrate his attention on some great historical work. His English style is readable, although not distinctive, and his power of research was inexhaustible. Only two works, both very short, were printed in his lifetime, 'The Raigne of Henry III,' 1627, and 'The Dangers wherein the Kingdom now standeth,' 1628. But numerous other pamphlets were widely circulated in manuscript.

Many of his tracts were issued as parliamentary pamphlets at the beginning of the civil wars, among them the following: 1. 'Serious Considerations for repressing the Increase of Jesuits,' 1641; 'An Abstract out of the Records of the Tower touching the King's Revenue,' 1642; 'The Troublesome Life. . . of Henry III,' 1641, and twice in 1642, once separately and once with Hayward's 'Henry IV;' 'The Form of the Government of the Kingdom of England,' 1642; and 'The Dangers wherein the Kingdom now standeth,' 1643. In 1657 James Howell collected fourteen of Cotton's tracts, under the title of 'Cottoni Posthuma,' dedicated to Sir Robert Pye. This included the 'History of Henry III,' the arguments on the revenue and diplomatic precedents, and the notes for Eliot's speech of 1625. In editions of 1672 and 1679 the 'History of Henry III' was omitted. The tract on peace written for Prince Henry was reissued separately in 1655, and together with the reign of Henry III, by Sir John Cotton, third baronet, in 1675. The tract on the king's duty to consult parliament, written in 1621, was reissued (from the 'Cottoni Posthuma') separately in 1680, under the title of 'The Antiquity and Dignity of Parliaments,' and appeared in the Harleian Miscellany (1744 and 1808). 'A Discourse of Foreign War' was twice printed alone, in 1657 and 1690. Eight papers read by Cotton before the Antiquarian Society are printed in Hearne's 'Curious Discourses' (1771). Manuscripts of all these works abound in public and private libraries—in the Cottonian, Lansdowne, and Harleian collections, at the British Museum, and in very many of the libraries whose manuscript contents are calendared in the reports of the Historical MSS. Commission. In 1657 William Prynne printed a catalogue of the records in the Tower from 12 Edward II to 1 Richard III, 'collected (as is generally voiced and believed) by that most industrious collector. . . Sir Robert Cotton' (*pref.*) A better claimant to the authorship of the volume is, however, William Bowyer, and Robert Bowyer also helped in its compilation.

A new edition of Scott's 'Vox Populi,' issued in 1659 under the title of 'A choice Narrative of Count Gondomar's Transactions . . . in England, by that renowned antiquary, Sir Robert Cotton,' is not to be reckoned among Cotton's authentic works. It is reprinted in Smeeton's 'Tracts' (1820), vol. i.

It is impossible to describe very definitely Cotton's personal character. While numerous letters addressed to him by his friends are extant in his library, few of his own letters are known to be in existence. Two, dated 1624, in the Public Record Office, addressed to his brother Thomas, in which he calls himself David and his correspondent Jonathan, give an attractive picture of his domestic virtues. A little of his correspondence with Sir John Eliot is still at St. Germans, and proves him to have been an admirable friend. A few other of his letters are in the British Museum.

Engraved portraits of Cotton are prefixed to Smith's Catalogue (from a painting by C. Johnson, dated 1629) and to the 1655 edition of his treatise on peace (by T. Cross). The best portrait is that engraved by George Vertue from a picture by Paul Van Somer, in the Society of Antiquaries' 'Vetusta Monumenta,' i. plate lxvi. A painting by an unknown artist, presented to the British Museum in 1792, is now in the National Portrait Gallery. A bust by Roubiliac was placed in Trinity College Library, Cambridge, in 1750.

Sir Thomas Cotton, the second baronet (1594–1662), Sir Robert's only surviving child, made great efforts for the restitution of his father's library. D'Ewes states that he showed no sorrow for his father's death. On 23 July 1631 the council ordered the catalogue to be continued; but in September Sir Thomas announced that it had been again interrupted, and begged to be allowed to retain possession of the books. This request was ultimately granted, although the date

is uncertain. Sir Thomas was the intimate friend and correspondent of Sir John Eliot, and was entrusted by his influence with the representation of St. Germans (Eliot's native place) in the third of Charles I's parliaments. He was M.P. for Huntingdon in the short parliament of 1640, but took no active part in politics. Like his father, Sir Thomas gave scholars free access to his library. Dugdale from an early age was very often there, and obtained there much of his material for his 'Monasticon.' In 1640 Sir Thomas lent his father's collection of coins to Sir Symond D'Ewes, a loan which the recipient hardly deserved after having written in his autobiography (ii. 43) 'that Sir Thomas was wholly addicted to the tenacious increasing of his worldly wealth, and altogether unworthy to be master of so inestimable a library.' Sir Thomas seems to have taken no part in the civil wars, but, knowing the suspicions which his library excited in all political parties, he removed the greater part in 1650 to a villa at Stratton which belonged to his son's wife (Stukeley, *Itin. Curiosum*, v. 78; Lysons, *Magna Brit.* i. 87). His house at Westminster was left at the disposal of the parliament, and Charles I slept there during his trial. He died at Connington on 13 May 1662, and was buried with his father. He married, first, Margaret, daughter of William, lord Howard, of Naworth Castle, Cumberland, by whom he had one son, John; second, Alice, daughter and heiress of Sir John Constable of Dromanby, Yorkshire, widow of Edmund Anderson of Stratton and Eyworth, Bedfordshire, by whom he had four sons. (The second son, Robert, was M.P. for Cambridgeshire, was knighted, was commissioner of the post office, and friendly with Evelyn.)

Sir John Cotton (1621–1701), the eldest son of Sir Thomas by his first wife, showed himself more of a scholar than his father. His letters (1680–90) to his friend, Dr. Thomas Smith, who first catalogued Sir Robert's library, indicate a real love of learning and wide reading. They are interspersed with Latin and Greek quotations, original Latin verses, and criticisms of ancient and modern writers, besides exhibiting deep reverence for his grandfather's memory. In one letter he states that he was engaged on his autobiography (Aubrey, *Letters*, i. 20–6). Sir John, who edited two of his grandfather's tracts, added to the library, and allowed Dugdale, who introduced Thomas Blount to his notice, to make whatever use he pleased of it. Evelyn knew him well, and Pepys slightly; the former describes him as 'a pretended great Grecian, but had by no means the parts or genius of his grandfather' (*Diary*, 2 July 1666, ii. 197). By his first wife he became possessor of a villa at Stratton, Bedfordshire, where he lived in his later years. In 1700 Sir John made known his intention of practically giving the Cottonian Library to the nation, but died 12 Sept. 1702, aged 81, before any final arrangements for the public use of the library were made. His portrait was painted by Sir Godfrey Kneller, and has been engraved. Sir John married, first, Dorothy, daughter and heiress of Edmund Anderson of Stratton and Eyworth, Bedfordshire, his stepmother's daughter; and, second, Elizabeth (*d.* 3 April 1702), daughter of Sir Thomas Honywood of Mark's Hall, Essex. By his first wife he had an only son, John, who died before him in 1681, and by his second wife another son, Robert.

The third baronet's immediate successor was his grandson (son of his elder son), John (1679–1731). He was elected M.P. for Huntingdon in 1705, was unseated on petition, and was M.P. for Huntingdonshire in 1711. In 1708 he married Elizabeth (*d.* 11 Feb. 1721–2), daughter of James Herbert of Kingsey, Oxfordshire, granddaughter of the Duke of Leeds, and died 5 Feb. 1730–1, being buried in Lamb's Conduit Fields. He carried out his grandfather's wishes respecting the library. His uncle Robert (1669–1749) became fifth baronet. He was educated at Trinity College, Cambridge, was twice married, and died 12 July 1749. His son, Sir John, sixth baronet, died without issue on 27 March 1752, and the title became extinct. The sixth baronet was a friend of Dr. Stukeley (Stukeley, *Memoirs*, i. 216–20). Connington House was pulled down in 1753.

Meanwhile the Cottonian Library had passed entirely out of the hands of the family. In 1700, in accordance with the wishes of the third baronet, who died in 1702, an act of parliament (12 and 13 Will. III, cap. 7) was passed declaring that 'Sir John Cotton, in pursuance of the desire and intention of his father and grandfather, is content and willing that his mansion house and library should continue in his family and name, and that it be kept and preserved by the name of the Cottonian Library for public use and advantage.' In April 1706 Sir Christopher Wren was directed to fit up the library for public use, and reported that Cotton House had fallen into complete decay. William Hanbury, the fourth baronet's brother-in-law, was appointed keeper (June 1706), but soon afterwards Dr. Bentley, the royal librarian, and his deputy, David Casley, claimed full control. In 1707 an act of parliament (6 Anne, cap. 30) recited that, to increase the public utility of the library, Cotton House, with the library and

garden, should be purchased of Sir John Cotton for 4,500*l.*, and vested in the queen and her successors for ever, and a new building should be built for the library. The new building was never erected, and the ruinous condition of Cotton House necessitated the removal of the library to Essex House in the Strand in 1712. It remained there till 1730, when Ashburnham House in Little Dean's Yard, Westminster, was purchased to receive it, together with the royal library. On 23 Oct. 1731 the Cottonian library was partially destroyed by fire (*Gent. Mag.* 1731, p. 451). Exaggerated reports of the damage done were circulated, and Hearne speaks of the irreparable loss in the preface to his 'Benedictus Abbas' (p. xiv). The House of Commons ordered a committee to examine the remains of the library in the next year, and their valuable report, published in 1732, states that out of a total of 958 volumes of manuscripts, 746 were unharmed, 114 totally destroyed or injured, and 98 partially injured. Some measures were taken to repair the injured volumes, which were deposited with the rest of the library in a new building intended to be a dormitory for Westminster School, but nothing very effectual was done. In 1753, on the foundation of the British Museum, the library was removed to its present home in Bloomsbury. In 1824 a new attempt was made to restore the burnt fragments, but it was not till 1842 that a successful method of repairing them was applied. Under Sir Frederick Madden's care 100 volumes on vellum and 97 on paper were renovated, and among them the valuable fourth-century manuscript of Genesis, and the chronicle of Roger of Wendover, both of which were assumed to have been destroyed.

The first catalogue of the library drawn up by Dr. Thomas Smith was published in 1696. It does not fully describe the contents of all the volumes, and the 170 volumes of state papers and small tracts are practically overlooked. A history of the library is added, and some notices of it are given from learned works. An unprinted class catalogue of about the same date is in MS. Harl. 694, No. 21. A more satisfactory catalogue than either of these was issued with the parliamentary report of 1732. But the one now in use was compiled by Joseph Planta, librarian of the British Museum, in 1802. The books were arranged in the original library in fourteen presses, each of which was surmounted by a bust. The busts included the twelve Roman emperors, together with Cleopatra and Faustina, and each press was named after one of these personages. This nomenclature is still retained. Humphrey Mosley drew up several papers of rules for the guidance of students, which are extant in the Lansdowne MSS. (814, No. 56; 846, Nos. 65, 70; 841, No. 28).

[Cotton's life has never been fully written. Dr. Thomas Smith prefixed a memoir to his catalogue of 1696, and he received some assistance from Sir Robert's grandson, but although interesting, it is not complete. The notices in the Biog. Brit. (Kippis) and in Hearne's Curious Discourses are not more satisfactory. The contemporary authorities are Sir Symond D'Ewes's Autobiography (ed. Halliwell, 1845, 2 vols.); the Calendars of State Papers, 1591–1631; the Parliamentary Journals; Nichols's Progresses of James I; the letters addressed to Cotton on antiquarian topics, many of which are printed in Letters of Eminent Lit. Men (Camd. Soc.), and the official lists of members of parliament. Valuable notices appear in Gardiner's Hist.; in Forster's Life of Sir John Eliot; in Spedding's Bacon; and in Nichols's Leicestershire, ii. 835–8. Mr. Sims gives a general account of the library in his Handbook of Brit. Mus.; the catalogues mentioned and the Calendars of Treasury Papers, 1702–19, supply details. Nichols's Anecdotes and Illustrations give some facts. Collins's Baronetage, i. 128–41, Luttrell's Relation, Aubrey's Letters, and Dugdale's Autobiography, are useful for the lives of Sir Robert's descendants.] S. L. L.

COTTON, ROGER (*fl.* 1596), poet, was the fifth son of Ralph Cotton, esq., of Alkington, in the parish of Whitchurch, Shropshire, by Jane, daughter and heiress of John Smith, alias Tarbock, of Newcastle-under-Lyme, Staffordshire. He had five brothers, most of whom were patrons of literature; and Allen, the youngest, became lord mayor of London and received the honour of knighthood. Roger was born at Whitchurch and probably educated in the newly founded free school there. He settled in London and carried on the business of a draper in Canning Street, having been admitted a member of the Drapers' Company. His mind became deeply imbued with the religious sentiment in consequence of his friendship with the celebrated Hugh Broughton [q. v.] He proved to be 'a true scholar of such a master, and so constantly plied the Scriptures, according to the admonitions he had received from him, that he read over the Bible twelve times in one year' (Lightfoot, *Life of Broughton*). The Cotton family esteemed Broughton so highly that when he was abroad they sent him frequently large tokens of their love—occasionally 100*l.* at a time. The date of Roger Cotton's death is not recorded, but by his will he bequeathed 50*s.* to be annually paid by the Drapers' Company for the use of the poor of Whitchurch. He married Katherine [Jenkes] of Drayton, Shropshire, and left two sons, Samuel and Alexander.

He was author of the following rare works:

1. 'A Direction to the waters of lyfe. Come and beholde, how Christ shineth before the Law, in the Law, and in the Prophetes: and withall the iudgements of God upon all Nations for the neglect of his holy worde, wherein they myght haue seene the same,' London, 1590, 1592, 4to. This prose discourse is dedicated to Hugh Broughton. A third edition appeared with the title: 'A Direct Way, whereby the plainest man may be guided to the Waters of Life,' London, 1610, 8vo. 2. 'An Armor of Proofe, brought from the Tower of Dauid, to fight against Spannyardes, and all enimies of the trueth,' London, 1596, 4to, dedicated to Gilbert Talbot, earl of Shrewsbury. A poetical tract, in six-line stanzas. 3. 'A Spirituall Song: conteining an Historicall Discourse from the infancie of the world, untill this present time: Setting downe the treacherous practises of the wicked, against the children of God: Describing also the markes and overthrow of Antichrist, with a thankesgiuing to God for the preseruation of her Maiestie, and of His Church. Drawen out of the holy Scriptures,' London, 1596, 4to, dedicated to Sir Francis Drake. In five-line stanzas.

Some of Ireland's forged manuscript remarks, purporting to be by Shakespeare, were made in copies of Cotton's two poetical works.

[Corser's Collectanea, ii. 484–97; Bibl. Anglo-Poetica, pp. 54, 55; Ritson's Bibl. Poet. p. 174; Brydges's Restituta, iii. 138–44; Addit. MS. 24487, f. 107; Addit. Charter, 5979; Lowndes's Bibl. Brit. (Bohn), p. 535.] T. C.

COTTON, Sir ST. VINCENT (1801–1863), gambler and driver of the Brighton coach, eldest son of Admiral Sir Charles Cotton, baronet [q. v.], was born at Madingley Hall on 6 Oct. 1801, and succeeded his father as the sixth baronet in 1812. He was educated at Westminster and Christ Church, Oxford, but it is not on record that he took any degree. He obtained a lieutenancy in the 10th light dragoons on 13 Dec. 1827, and served with his regiment in Portugal. During his residence abroad he kept up a correspondence with the driver of the 'Cambridge Times' coach, in which he did not give a very favourable opinion of the Portuguese. After his return to England he retired from the army on 19 Nov. 1830. He very soon distinguished himself in the hunting, shooting, racing, cricketing, and pugilistic world. He hunted at Melton and was umpire for Captain Ross in the Clinker and Radical match. From 1830 to 1835 he was a constant player in the Marylebone matches, and the love of cricket clung to him to the last. He was familiarly known either as Vinny Cotton or as Sir Vincent Twist. He lived among a roystering set who were great patrons of the prize-ring, and with Lord Waterford, Lord Waldegrave, and others he was a constant visitor to Jem Burn's parlour, whence they made midnight sallies on area bells, door-scrapers, knockers, &c. His favourite maxim with respect to the procedure to be adopted in a row was, 'Pitch into the big rosy men, but if you see a little lemon-faced nine-stone man, have nothing to do with him.' He was also, with his friends, frequently to be found at Tom Spring's levées in Castle Street, Holborn. His insatiable passion for hazard was, however, his ruin, and Crockford is reported to have said of Cotton that he never knew his equal in fondness for play or a more dangerous player. Having entirely dissipated the Madingley property, he was obliged to look out for some means of obtaining a living, and taking advantage of his skill as a coachman, and aware of the profits to be made on the Brighton road by a well-appointed coach, he bought the goodwill of the 'Age' from Jack Willaw, and for years drove it from Brighton to London and back. Coach-travelling had never been brought to such a pitch of perfection as it then reached under Cotton's auspices. The passengers were convinced that no team could get away from him, while his anecdotes and jokes caused the time to pass most pleasantly, and many a half-sovereign was the reward he received from his customers. The 'Age,' however, could not ultimately compete with the railway, and he had reluctantly to give up his coach. Nearly a quarter of a century before he died he was described as prematurely wrinkled and toothless, and for the last few years of his life he was so completely paralysed that he had to be carried to his carriage and strapped to the seat. He died at his residence, 5 Hyde Park Terrace, Kensington Road, London, on 25 Jan. 1863.

[Morning Post, 28 Jan. and 4 Feb. 1863; Sporting Mag. February 1863, p. 87; Gent. Mag. March 1863, pp. 393, 402; Lillywhite's Cricket Scores, ii. 140 (1862).] G. C. B.

COTTON, Sir STAPLETON (1773–1865), sixth baronet, first Viscount Combermere, field-marshal, colonel 1st life guards, and constable of the Tower of London, was second son and fifth child of Sir Robert Salusbury Cotton, fifth baronet of Combermere Abbey, Whitchurch, Shropshire, by his wife Frances, daughter and coheiress of Colonel James Russell Stapleton of Boddrhyddon, Denbighshire, and was born at the old seat of the Stapletons, Llewenny Hall, Denbighshire, where his father resided until he succeeded

to the baronetcy, on 14 Nov. 1773. His father, who sat in parliament for Cheshire for forty years, was ardently devoted to country pursuits, and kept up an open-handed hospitality, which eventually caused him to sell the Stapleton estates for 200,000*l.* At the age of eight Stapleton Cotton was sent to a grammar school at Audlem, a few miles from his father's park gates, where Vernon Harcourt, afterwards archbishop of York, was one of his schoolfellows, and where his education was greatly neglected. A quick, lively boy, he was known by his family as 'Young Rapid,' and was continually in scrapes. Afterwards, he was four years at Westminster School (entered 28 Jan. 1785), his father at that time having a town house in Berkeley Square. Next he went to a private military academy at Norwood House, Bayswater, kept by Major Reynolds of the Shropshire militia, where he learned little more than cleaning his firelock and accoutrements. On 26 Feb. 1790 he obtained a second lieutenancy without purchase in the 23rd royal Welsh fusiliers, and joined that corps in Dublin the year after. He became first lieutenant 16 March 1791, and did duty with the regiment until 28 Feb. 1793, when he was promoted to a troop in the 6th carabiniers. That fine regiment—the old 3rd Irish horse—was then notoriously Irish in tone, and the hard-drinking and duelling proclivities of his brother officers gave 'Little Cotton's' friends some concern, but his temperate habits and good temper kept him out of trouble. He embarked with his regiment in August 1793, and joined the Duke of York's army just after the siege of Dunkirk, and made the campaigns of that year and the following spring, when he was present at Prémont and the cavalry battle at Cateau in 1794. A few days after the latter Cotton was promoted to a majority in the 59th foot, and on 9 March 1794, at the age of twenty-one, became lieutenant-colonel of the newly raised 25th light dragoons, then known as Gwyn's hussars. He commanded the regiment at several stations in the south of England, including Weymouth, where he was a good deal noticed by George III and the royal family, and in 1796 embarked with it for the Cape and India. The regiment arrived at the Cape about July 1796, and, in view of an expected attack by the French and Dutch fleets on the colony, was at once mounted on Boer horses, in readiness for field service. Cotton commanded the advance guard of the force sent from Cape Town to Saldanha Bay, which witnessed the surrender, on 18 Aug. 1795, of the Dutch ships which had escaped when the colony was taken by the British in September 1795. The 25th dragoons then went on to Madras, and served through the campaign against Tippoo Sahib in 1799, including the battle of Malavelly and the siege of Seringapatam, during which Cotton appears to have made acquaintance with Colonel Arthur Wellesley. Cotton's elder brother, Robert, having died, his father, anxious for the return of his surviving son, procured for him an exchange home. Accordingly, he left the 25th (re-numbered a year or two later as the 22nd) light dragoons at Madras early in 1800, and joined the 16th light dragoons on the Kentish coast. There he met and, after a three months' courtship, married his first wife, Lady Anna Maria Clinton, a beautiful girl of nineteen, then staying at Margate with her mother, who was the widow of the third Duke of Newcastle, and afterwards married to General Catline Crauford. Cotton was next stationed with his regiment at Brighton for some time, and then proceeded with it to Ireland, and was stationed at Gort, where his eldest son was born, and afterwards in Dublin, where the 16th were quartered during Emmett's insurrection. Cotton, who attained the rank of colonel on 1 Jan. 1800, became a major-general 30 Oct. 1805, and for a time had command of a cavalry brigade at Weymouth under the Duke of Cumberland. In 1806 he was returned for Newark and sat for that borough until his elevation to the peerage. His wife, to whom he was tenderly attached, died in 1807, of a rapid decline, and for some time after Cotton remained in retirement with his family. In August 1808 he was despatched to Vigo with a brigade composed of the 14th and 16th light dragoons, the destination of which was changed to Lisbon. The brigade was employed on the Portuguese frontier during Moore's campaign in Spain, and afterwards served in the north of Portugal in 1809, including the operations against Oporto. Until the arrival of Lieutenant-general Payne, Cotton was in command of the whole of the allied cavalry. At Talavera he commanded a brigade and did signal service, unrecorded in the despatches (see *Comb. Corresp.* i. 121–2). News reached him of his father's death at the end of the year, and in January 1810 he went home. A baronet with a goodly estate, which, through his father's unbusiness-like habits, was sorely in need of supervision, a man of fashion and well received in society, Cotton had many inducements to remain at home; but he preferred to pursue a military career, his qualifications for which, owing, perhaps, to his very youthful appearance at the time, and his modest reticence in regard of his services, were not always fully recognised. He is described at the time as of moderate stature,

sparely built, very active, and an excellent horseman. He possessed a special aptitude for inspecting troops of all arms, particularly his own, having an intimate knowledge of details, and never allowing 'smartness' to serve as a cloak for deficiencies. Splendid in dress—his uniform and horse trappings were declared to be worth 500 guineas ransom—and ever foremost in danger, he was known as the 'Lion d'Or,' but not in any case was betrayed into exposing his men or fatiguing his horses unnecessarily; and Wellington, who recognised the imperative need of husbanding his inadequate force of cavalry, was wont to declare that in entrusting an order to Cotton he knew it would be carried out with discretion as well as zeal. On rejoining the army in the summer of 1810 Cotton was appointed to the command of the 1st division, and afterwards to that of the whole of the allied cavalry, with the local rank of lieutenant-general. He attained the same rank in the British army 1 Jan. 1812. Among his more important services at the head of the cavalry—which constituted a separate division after May 1811, the divisional cavalry and other duties being detached therefrom as needed—may be mentioned the covering of the long retreat from Almeida to Torres Vedras, lasting from July to September 1810, in which not a single baggage-wagon was left behind; the brilliant affair at Llerena, on 11 April 1812, during a cavalry demonstration towards Seville, when, by judicious measures concerted amid all the difficulties of a night march, he attacked and overthrew a superior force of Soult's rearguard; his foresight at Castrejon, near Salamanca, on 18 July 1812, when with Anson's brigade of cavalry and the 4th and light divisions he held Marmont's entire army at bay and baffled plans that would have jeopardised the whole British army; and his services at the battle of Salamanca, where he was second in command under Lord Wellington, and led the famous charge of Le Marchant's and Anson's heavy brigades. A chance volley from a Portuguese picket after the battle severely wounded Cotton in the right arm, and it was feared would have necessitated amputation. His arm was saved, and he went home, Lord Wellington writing to Colonel Torrens, the military secretary: 'Sir Stapleton Cotton is gone home. He commands our cavalry very well—indeed much better than some that might be sent to us and might be supposed cleverer than he is.' Wellington appears to have objected to Lord Bathurst's idea of conferring a peerage on Cotton, for fear of giving umbrage to Marshal Beresford, who was Cotton's senior in the army (*Suppl. Desp.* vii. 484). While at home Cotton became engaged to his second wife, Caroline, second daughter of Captain W. Fulke Greville, royal navy. A passage out of twenty-eight days made him three days late for the battle of Vittoria, but he commanded the allied cavalry throughout the ensuing campaigns in Spain and the south of France up to the peace, including the actions in the Pyrenees, at Orthez, and at Toulouse. On his return home Cotton, who had already received the red ribbon of the Bath, was raised to the peerage as Baron Combermere of Combermere Abbey, with a pension of 2,000*l.* a year for his own and two succeeding lives. His second marriage (18 June 1814) took place at Lambeth Palace, at eleven o'clock on the night of the grand entertainment to the allied sovereigns at the Guildhall, where the new peer was one of the guests. The lady was twenty years his junior, but the marriage promised to be in all respects a happy one. Among other points in common were their musical tastes, Combermere having some vocal and musical pretensions and his wife being an accomplished musician. Napoleon's return from Elba brought Combermere to the front again, but to the Duke of Wellington's annoyance the command of the cavalry in Belgium was given to Lord Uxbridge, afterwards Marquis of Anglesey. The appointment was known to have been made at the instance of the Prince Regent, and Combermere's biographers assume that the latter credited Combermere with a share in some gossip set afloat in Brighton years before concerning the prince's relations with Mrs. Fitzherbert. On the very day after Waterloo the duke wrote: 'We must have Lord Combermere, if he will come.' He came at his old leader's call, arriving in Paris on 18 July 1815, and commanded the whole of the allied cavalry in France until the following year, when the reduction of the army of occupation deprived him of his post. In 1817 he was appointed governor of Barbadoes and commander-in-chief in the Leeward Islands, which he held until June 1820. During his West Indian command Combermere's tact and sound sense did good service on several occasions, notably in restoring friendly relations with the French West India islands, which had been disturbed by a supposed discourtesy to the French flag on the part of an English man-of-war. A grievous shock befell him soon after his return in the death of his eldest son, who died, quite unexpectedly, of a neglected cold and sore throat in 1821. From 1822 to 1825 Combermere was commander-in-chief in Ireland. A successor to Sir Edward Paget, as commander-in-chief in India, being then needed, and an expedition against the fortress

of Bhurtpore being not unlikely, Combermere was selected by the court of directors of the East India Company as the fittest man for the post, it is said, on the advice of the Duke of Wellington (see *Comb. Corresp.* ii. 29–30). Combermere, who attained the rank of general on 27 May 1825, had by that time started for India, leaving Lady Combermere at home. The expedition against Bhurtpore was successfully carried out; the great Jât fortress, which had been a standing menace to British rule ever since Lord Lake failed against it twenty years before, was taken with comparatively little loss and razed to the ground. Combermere was made a viscount in 1827, and on 16 Sept. 1829 colonel of the 1st life guards. He remained in India for the customary period of five years, during nine months of which he acted as governor-general while Lord Amherst was away on the hills, and returned home in 1830. On his return Combermere parted from his second wife, and never saw her again. The cause of the separation was never known; but on her deathbed, at Dover, in January 1837, Lady Combermere 'absolved him of all blame and unkindness throughout their union, and regretted the years of happiness lost to both by the misunderstanding' (*ib.* ii. 243). In 1838 Combermere married his third wife, Mary Woolley Gibbings, only child of Mr. Gibbings of Gibbings Grove, co. Cork, and grandniece of an old Minden officer of the same name, who was in command of the royal Welsh fusiliers when Combermere served in that corps in Dublin forty-eight years before. The last thirty years of his long life were passed in the unostentatious performance of his parliamentary and social duties, and, as related by his biographers, offer a pleasant picture. An old-fashioned conservative, he was opposed to catholic emancipation, and voted against the reform bill, the repeal of the corn laws, army short service, and other innovations, but his modest, kindly nature made no political foes. On the death of the Duke of Wellington he was made constable of the Tower of London, and in 1855 a field-marshal. His last public duty was in April 1863, at the marriage of the Prince of Wales, when, in the ninetieth year of his age and the seventy-third of his military service, he attended as gold stick in brigade waiting. His death was accelerated by a severe cold. He died peacefully on 21 Feb. 1865. He was buried in the family vault in the parish church of Wrenbury, Shropshire, where is a monument to his memory. His third wife and three children by his second wife, a son and two daughters, survived him. At the time of his death Lord Combermere held the military appointments before recounted, was a grand cross of the order of the Bath, of the Hanoverian Guelphic order, of the order of the Star of India, and of the Portuguese order of the Tower and Sword, and a knight of St. Ferdinand and of Charles III in Spain, and lord-lieutenant and custos rotulorum of the Tower Hamlets. For forty-five years he had been provincial grand master of the Freemasons in the county of Cheshire. A small cabinet portrait of him, about the time he was commander-in-chief in Ireland, taken in the now obsolete uniform of a general of British hussars—the gold-barred jacket and pelisse and scarlet overalls, which were his favourite battle garb in the Peninsula—is in the National Portrait Gallery. Two others, in possession of the family—one representing him as a youthful lieutenant-colonel of twenty-one, in the French-grey uniform of the 25th dragoons, the other as a field-marshal of ninety—are engraved in the 'Combermere Correspondence.' A memorial, in the shape of an equestrian statue, by Marochetti, for which the field-marshal sat repeatedly a year or two before his death, has been erected at Chester Castle, the cost of which, amounting to 5,000*l.*, was defrayed by public subscription in the county.

[An excellent biography of Lord Combermere was prepared some years back, from original materials, by his widow, Mary, Viscountess Combermere, assisted by Captain (now Colonel) W.W. Knollys, and published under the title of the Combermere Correspondence, 2 vols. 8vo (London, 1866). It should be collated with the notices of Lord Combermere in the Wellington Despatches and Supplementary Despatches and Correspondence, and with the personal narratives, English and German (for the latter see the works of North Ludlow Beamish), of those present in the campaigns wherein he was engaged.]

H. M. C.

COTTON, Sir SYDNEY JOHN (1792–1874), lieutenant-general, governor of Chelsea Hospital, was one of the twelve children of Henry Calveley Cotton of Woodcote, Oxfordshire, uncle of the first Viscount Combermere, by his wife, the daughter and heiress of John Lockwood of Dewshall, Essex. Among his brothers were the present General Sir Arthur Cotton, K.C.S.I., the late Admiral Francis Vere Cotton, royal navy, General Frederic Cotton, royal engineers, and Richard Lynch Cotton [q. v.], provost of Worcester College, Oxford. Sydney Cotton, the second son, was born 2 Dec. 1792, and on 19 April 1810 was appointed cornet without purchase in the late 22nd light dragoons in India, in which regiment he became lieutenant 13 Feb. 1812. When the 22nd dragoons was disbanded,

Cotton was placed on half-pay, but continued in India, where he was serving as aide-de-camp to Major-general Hare at Bangalore. In 1822 he purchased a company—his only purchased step—in the 3rd Buffs, then in New South Wales, and after its removal to India served as aide-de-camp, and for a time as military secretary, to his kinsman, Lord Combermere, commander-in-chief in India. In 1828 he was appointed to a majority in the 41st in Burmah, and subsequently exchanged to the 28th in New South Wales. He became a brevet lieutenant-colonel 23 Nov. 1841, and about the same time was despatched from headquarters, Paramatta, in charge of five hundred male and female convicts, to re-form an old station at Moreton Bay, on the east coast. The district was declared open to settlement soon afterwards, and is now the colony of Queensland. Cotton accompanied the 28th to Bombay, whither it was sent on the news of the disasters in the Khyber Pass, but the virulence with which cholera attacked the regiment on arrival and clung to it prevented its taking the field, although it was so employed for a while under Sir Charles Napier in Scinde, when the ameer threatened a renewal of hostilities a year later. Cotton became regimental lieutenant-colonel 8 June 1843, and when the 28th was ordered home in 1848 effected an exchange with Colonel, afterwards Sir John, Pennefather to the 22nd foot, with which he remained in India. He commanded a combined force of the three arms sent as a reinforcement to the north-west frontier in 1853, during the agitation consequent on the murder of the British commissioner, Colonel Mackesay, at Peshawur, and proceeded with it to the Kohat Pass, where he brought the refractory tribes into submission. The same year he commanded the 22nd with a force under Brigadier Boileau, employed against the Boree Afredees, and in 1854 was despatched with a force of 4,500 men to punish the Momund tribes at Shah Mooseh Khef. He became brevet-colonel 20 June 1854, and when the 22nd foot went home he exchanged to the 10th foot in Bengal. At the outbreak of the Sepoy mutiny Cotton was commanding in the Peshawur valley as first-class brigadier. Of moderate stature and spare active form, his forty-seven years of military service sat lightly on him, and he was known to be one of the best regimental officers in the service. His previous Indian experience may be summed up in his own words: He served in the Madras presidency many years, and in Burmah for a time; in the Bombay presidency many years, and in Scinde for a time; in the Bengal presidency, at two periods of his life, for a vast number of years; and at almost every station in the three presidencies where European troops were located. He served in a light cavalry regiment in the Carnatic and Mysore for over ten years, and in command of a squadron in the ceded districts during the Pindarree war of 1816–17; on the staff of a general officer at Bangalore for two years; in command of a station near Madras; as deputy adjutant-general and deputy quartermaster-general of the royal forces in Madras; as aide-de-camp to the commander-in-chief in India, and military secretary. He served under Sir Charles Napier in Scinde, and commanded a field-brigade at Deesa in the Bombay presidency, and brigades at Umballa, Rawul Pindi, and Peshawur in the Bengal command (Cotton, *Nine Years on the N.-W. Frontier*, preface). The outbreak of the mutiny furnished the opportunity for testing his fitness for higher military command which had hitherto been wanting, and the annals of the north-west frontier during that most anxious time bear record that he was equal to the occasion (Kaye, *Hist. Sepoy Mutiny*, ii. 453 et seq.) He was, as Lord Lawrence pronounced him to be, the right man for the place (*Life of Lawrence*, i. 463). When the worst was over, Cotton was despatched to Sittana, in command of an expeditionary force, with the late Sir Herbert Edwardes as political agent, to root out a colony of Hindustani fanatics and rebel sepoys, who had established themselves over the Eusofzie border, a service performed with great judgment and success, the offenders being punished without rousing the hostility of the adjacent tribes. For his frontier services Cotton was made K.C.B. He became major-general 26 Oct. 1858, and was appointed colonel of his old regiment, the 10th foot, on 5 Feb. 1863. For some years he commanded the north-western district with headquarters at Manchester. He became lieutenant-general 20 April 1866; was appointed honorary colonel of the 1st Cheshire Rifle Volunteers in 1869; was made governor of Chelsea Hospital, in succession to Sir John Pennefather, 10 May 1872; and G.C.B. 24 May 1873. He died 20 Feb. 1874.

Cotton married a daughter of Captain Hallack, late 22nd dragoons, and by that lady, who died in 1854, left a son, the present Colonel Lynch Stapleton Cotton.

Cotton was author of the following works: 1. 'Remarks on Drill, with rough sketches of Field-days and Diagrams' (Calcutta, 1857). 2. 'The Central Asian Question; a prophecy fulfilled' (pamphlet, 16 pp. Dublin, 1869). 3. 'Nine Years on the North-West Frontier, from 1854 to 1863' (London, 1868, 8vo). In the latter, together with a narrative of events preceding and during the mutiny, the writer

has given his views on various Indian military questions, which, as embodying the experience of a queen's officer whose knowledge of India was exceptionally great, and who possessed in a remarkable degree the confidence of his soldiers, are of lasting value, although they give but an imperfect idea of the assiduity with which for years the writer persevered in the too often thankless task of pointing out abuses and in endeavouring in every possible way to ameliorate the condition of the British soldier in India.

[Foster's Peerage, under 'Combermere;' Army Lists; Colonel F. Brodigan's Hist. Rec. 28th Foot (London, 1884), pp. 94–9; Kaye's Hist. Sepoy Mutiny, ii.; R. Bosworth Smith's Life of Lord Lawrence, two last chapters of vol. i. and first eight chapters of vol. ii.; Lady Edwardes's Memorials of the Life and Letters of Sir Herbert Edwardes (London, 1886); Cotton's Nine Years on the North-West Frontier (London, 1868), passim; Ann. Reg. 1874, p. 135.] H. M. C.

COTTON, WILLIAM (*d.* 1621), bishop of Exeter, was the eldest son of John Cotton, a citizen of London, but descended from an ancient family of Staffordshire, by Pery, daughter of Mr. Cheyne. Though he was born in London, 'his infancy,' says Fuller, 'was much conversant about Finchley in Middlesex.' He went to Queens' College, Cambridge, in 1572, and became M.A. in 1575. Almost as soon as he had taken orders in the English church, its honours were showered upon him. The prebendal stall of Sneating in St. Paul's Cathedral was held by him from 1577 to 1598, and the archdeaconry of Lewes from 1578 to 1598. On 12 Nov. in the latter year he was consecrated bishop of Exeter, and in 1600 he obtained a dispensation to hold with this see the rich rectory of Silverton. He also held the office of precentor of the cathedral, with a canonry annexed, from 1599 to 1606, when he resigned this piece of preferment to his son, but quickly consoled himself (1 April 1608) with a prebendal stall in his cathedral. Cotton was notorious for the preferments which he bestowed upon his family, and for the fierceness of his opposition to any doctrines or practices savouring of puritanism. A clergyman called Snape (according to Fuller) came from Jersey and sowed the seeds of nonconformity in the diocese of Exeter, but the bishop plucked them up soon. In his old age he was apoplectic, and for some days before his death was deprived of speech; all that he could say was 'Amen, amen, often reiterated,' which made 'some scandalous tongues' exclaim that he lived like a bishop, but died like a clerk. He died of stone at Silverton, where he usually resided, on Sunday, 26 Aug. 1621, and on 31 Aug. was buried on the south side of the choir, a monument to his memory, 'containing his portraicture, at large in his robes, cut in alabaster, curiously carved and painted,' with a long set of Latin verses, being placed in a different part of the cathedral. His widow, Mary, daughter of Thomas Hulme, of the county of Chester, and relict of William Cutler, citizen of London, was buried near the bishop in Exeter Cathedral on 29 Dec. 1629. A full genealogical table of the children and descendants of the bishop is in Maclean's 'Trigg Minor,' i. 642–53.

[Oliver's Bishops of Exeter, pp. 143–4, 272; Fuller's Worthies, London (Nichols's ed. 1811), ii. 66; Fuller's Church History (Brewer's ed.), bk. x. v. 501; Prince's Worthies (ed. 1701), pp. 222–3; Le Neve's Fasti (Hardy), i. 263, 379–380, 412, 422; Addit. MS. Brit. Museum 5865 f. 202.] W. P. C.

COTTON, WILLIAM (1786–1866), merchant and philanthropist, was the third son of Joseph Cotton [q. v.] He was born at Leyton on 12 Sept. 1786, and was educated at the Chigwell grammar school. Despite an inclination (which recurred more than once during his life) to take holy orders, he entered the counting-house of his father's friend, Charles H. Turner, at the early age of fifteen; and henceforth all his education was self-acquired in the intervals of business. In 1807 he was admitted a partner in the firm of Huddart & Co. at Limehouse, which had been founded a few years earlier by Sir R. Wigram, Captain J. Woolmore, and C. H. Turner, in order to carry out on a large scale Captain Joseph Huddart's ingenious inventions for the manufacture of cordage. Of this business he was soon entrusted with the general management; and as surviving partner he disposed of Huddart's beautiful machinery to the government in 1838. In that year he wrote a memoir of Huddart, with an account of his inventions, which obtained from the Institution of Civil Engineers a Telford medal, and was privately printed in 1855. In 1821 he was first elected a director of the Bank of England, an office that he continued to hold until a few months before his death, having been for many years 'father of the bank.' From 1843 to 1845 he was governor, the usual term of two years being extended to three years, in consideration of his services in connection with the renewal of the charter, which was then being managed by Sir Robert Peel. A permanent memorial of his governorship is preserved in the automatic weighing machine for sovereigns, invented by him, which is still in use,

and bears the name of 'the governor,' having been first introduced in 1844. This machine weighs sovereigns at the rate of twenty-three per minute, and is capable of discriminating to the ten-thousandth part of a grain, discharging the full-weight and the under-weight coins into two different compartments. A prize medal was awarded to Cotton for this machine by the commissioners of the exhibition of 1851.

But though Cotton prospered in business, his chief title to fame is derived from his lifelong devotion to the cause of philanthropy, especially in connection with the church of England in the east of London. Though never a very rich man, the total of his charitable donations would amount to a large sum, for from the first he set apart a tithe of his income for this purpose. But the time, the personal care, and the organising faculty that he bestowed were of far more value than the mere money, and won for him from Bishop Blomfield the honourable title of his 'lay archdeacon.' His earliest philanthropic efforts, as was natural, were on behalf of the men employed by his firm at Limehouse. Here he was the first to break down the vicious practice of paying wages on Saturday evening by orders on a public-house. This practice, it is curious to find, was supported by the difficulty of getting small change during the French war. He took the greatest interest in St. Anne's schools, Limehouse; he was chairman of the committee in 1814 that placed the administration of the London Hospital on its present successful basis; and he was active in building the church of St. Peter's, Stepney, the first example of parochial subdivision by private effort in the east of London.

Henceforth the building of churches became little short of a passion with him. A letter of his to John Bowdler [q. v.], dated 1813, may be regarded as the earliest suggestion of the Incorporated Church Building Society, which dates its actual commencement from a meeting held at the London Tavern in 1818, where his father, Captain Joseph Cotton, was in the chair. Somewhat later he was Bishop Blomfield's most enthusiastic helper in the organisation of the Metropolis Churches Fund, which afterwards developed into the London Diocesan Church Building Society. His own special work in connection with this society was the erection of no less than ten churches in Bethnal Green, the last of which (St. Thomas's) he built and endowed out of his own purse as a memorial of a son he had lost. Yet another church—that of St. Paul's, Stepney, on Bow Common—he built himself, to carry out his principle that ground landlords should thus perform their duty to those who live in their houses. To this church Bishop Blomfield gave on his deathbed the gold communion plate that had been made for Queen Adelaide; and the first incumbent was William Cotton's youngest son.

But his charitable energies were by no means limited to the building of churches. When quite a young man (1811) he was one of the founders of the National Society, formed for establishing schools in which the principles of the church of England should be taught. He was on the original council of King's College, and a governor of Christ's Hospital from 1821. For fifty years he was a member, and for a large portion of that time the treasurer, of the Society for Promoting Christian Knowledge. He was also an active supporter of the Society for the Propagation of the Gospel, the Colonial Bishoprics Fund, the Additional Curates Society, &c. With his friend, Sir H. Dukinfield, the vicar of St. Martin's, he was originator of the system of public baths and washhouses, and he was concerned in the establishment of the first model lodging-houses.

In 1812, William Cotton married Sarah, the only daughter of Thomas Lane. By her he had seven children, one of whom is the present Sir Henry Cotton, lord justice in the court of appeal. From 1819 until his death he lived at Walwood House, Leytonstone. Besides being J.P. and D.L. for the county of Essex, he served the office of sheriff in 1837, and was for many years chairman of quarter sessions at Chelmsford. The university of Oxford conferred upon him the honorary degree of D.C.L. at the commemoration of 1846, and he was also a fellow of the Royal Society. He died on 1 Dec. 1866, and lies buried in the churchyard of St. John the Baptist, Leytonstone, a church which he had himself been largely instrumental in building. A painted window to his memory was placed, by public subscription, in St. Paul's Cathedral.

[Gent. Mag. January 1867, p. 111; Church Builder, January 1867; Guardian, 27 Dec. 1866; personal information.] J. S. C.

COTTON, Sir WILLOUGHBY (1783–1860), general, colonel 32nd light infantry, only son of Admiral Rowland Cotton, a cousin of the first Viscount Combermere, by his wife, daughter of Sir Willoughby Aston, bart., was born in 1783, educated at Rugby School, where he was the leader of a rebellion in November 1797, when the boys burned the head-master's desk and books in the close. On 31 Oct. 1798 he was appointed an en-

sign in the 3rd foot guards, in which he became lieutenant and captain 25 Nov. 1799. He served with his regiment in Hanover in 1805, and as deputy assistant adjutant-general of the reserve, commanded by Sir Arthur Wellesley, in the Copenhagen expedition of 1807, when he was present in the action at Kioge, and was attached in the same capacity to the light division of the Peninsular army under General Crauford in the retreat to Torres Vedras and in the operations on the Coa. Upon his promotion to the rank of captain and lieutenant-colonel, 12 June 1811, he returned home, but rejoined the first battalion of his regiment in 1813, and was present at the battle of Vittoria, commanded the light companies at the passage of the Adour, and the pickets of the second brigade of guards in the repulse of the French sortie from Bayonne. He received the Peninsular medal, with clasps for Busaco, Vittoria, and the Nive. On 17 May 1821 Cotton, then senior captain and lieutenant-colonel 3rd foot guards, and one of the dandies of the brigade, obtained a lieutenant-colonelcy in the 47th foot in India, and on 25 July the same year became brevet-colonel. The 47th followed Sir Archibald Campbell's expedition to Rangoon at the end of 1824, and at the head of a brigade of the army, with the local rank of brigadier-general, Cotton bore a prominent part in the Burmese campaigns of 1825–6, in an unsuccessful attack, made in accordance with orders, on Donabew, at Simbike, and elsewhere, up to the ratification of peace in February 1826, when the British force was within four miles of Ummerapoora. In Burmah Cotton made the acquaintance of the future General Havelock, who became his aide-de-camp, and who in after years dedicated to Cotton his 'Narrative of the War in Afghanistan in 1838–9,' in 'grateful remembrance of his numerous acts of kindness since 1825, when Captain Havelock first served in the same army with him.' In 1828 Cotton exchanged to the 14th foot in Bengal, and was promoted to the rank of major-general 22 July 1830. The same year he was made K.C.H. From 1829 to 1834 he commanded the troops in Jamaica, during which period the island was under martial law from December 1831 to February 1832. In 1838 Cotton, then on the Bengal staff, was appointed to command the Bengal division of the army of the Indus commanded by Sir Henry Fane, and afterwards by Sir John Keane, which entered Afghanistan and captured Ghuznee 23 July 1839, on which occasion he commanded the reserve, which entered the city after the stormers had established themselves therein. In October of the same year he relinquished the command of the Bengal troops, then in camp near Cabul, for a command in the presidency. The same year he was appointed colonel of the 98th foot. In 1840 he was made G.C.B. On 23 Nov. 1841 he became lieutenant-general. From 1847 to 1850 he was commander-in-chief and second member of council in the Bombay presidency. At the outbreak of the Russian war, Cotton, despite his advancing years and unwieldy figure, again sought active employment, but without success. On 20 June 1854 he became a general, and was transferred to the colonelcy of the 32nd foot. In 1806, soon after his return from Hanover, Cotton married Lady Augusta Maria Coventry, eldest daughter of the seventh earl of Coventry, by whom he had a family, and who survived him and died in 1865. Two children, the present General Corbet Cotton, and Augusta, widow of Colonel Henry Vaughan Brooke, C.B., also survived him. Cotton died at his residence in Lowndes Square on 4 May 1860, in the seventy-sixth year of his age.

[Burke's Peerage, under 'Combermere;' Rugby School Registers; London Gazette, various dates; Hart's Army Lists; Narratives First Burmese and First Afghan Wars, various; Combermere Correspondence, vol. ii.; Gent. Mag. 3rd ser. (viii.), p. 628; Illustr. London News, xxxvii. (will proved 19 June 1860).] H. M. C.

COUCH, JONATHAN (1789–1870), naturalist, only child of Richard and Philippa Couch, belonging to a family long resident at Polperro, a small fishing village between Looe and Fowey, on the south coast of Cornwall, was born on 15 March 1789. After receiving a sound classical education in Cornish schools, and some years' pupilage with two local medical men, he entered the united hospitals of Guy's and St. Thomas's in 1808, and in 1809 or early in 1810 returned to Polperro, which he but rarely afterwards quitted, dying on 13 April 1870, aged 81. For sixty years he was the doctor and trusted adviser of the village and neighbourhood, and used with remarkable shrewdness and perseverance the great opportunities afforded to a naturalist at Polperro. He trained in succession a large number of fishermen to aid him in his pursuits, and the observations made at and near Polperro during his lifetime and since his death have not been equalled in value at any British station. He was in correspondence with many of the foremost naturalists, and especially rendered aid to Thomas Bewick and to William Yarrell. Among his local fellow-workers and coadjutors, each of them notable, were C. W. Peach [q. v.], Matthias Dunn, and William Loughrin.

Couch's principal work was done in ichthyo-

logy. In 1835 he obtained a prize offered by Mr. J. Buller of Morval for the best natural history of the pilchard, printed in the third report of the Royal Cornwall Polytechnic Society, and also separately. He had before this given much assistance to Bewick in his 'British Quadrupeds,' as well as in relation to his projected 'Natural History of British Fishes,' and Yarrell was still more indebted to him in his 'British Fishes,' to all three editions of which (1836, 1841, and 1859) Couch was a copious contributor.

His 'Cornish Fauna,' part i. 1838, part ii. 1841, completed by his son Richard Quiller Couch [q. v.] in 1844, was another valuable piece of work. But his magnum opus was 'A History of the Fishes of the British Islands,' with coloured illustrations from his own drawings, 4 vols., London, 1860–5. This is a storehouse of information, carefully collected and sifted, as to the habits of fishes, and in many cases the illustrations give unique representations of the vivid natural colours of fishes while yet alive or immediately after death. A multitude of shorter papers and notes on natural history were contributed by Couch to the 'Imperial Magazine,' edited by his friend Samuel Drew, from 1819 to 1830, the 'Transactions and Proceedings of the Linnean Society,' the 'Magazine of Natural History,' the 'Reports of the Royal Cornwall Polytechnic Society,' the 'Journal of the Royal Institution of Cornwall,' the 'Reports of the British Association,' 'Annals of Natural History,' the 'Transactions of the Penzance Natural History and Antiquarian Society,' the 'Zoologist,' the 'Intellectual Observer,' &c., which are recorded in Boase and Courtney's 'Bibliotheca Cornubiensis,' i. 89–92, and iii. 1138, and in the 'History of Polperro' (a less complete list). He also contributed to 'Land and Water,' under the signature 'Video.'

Couch was an excellent local antiquary, as to words, customs, and remains. The 'History of Polperro,' 1871, issued after his death by his son, T. Q. Couch, is his chief work in this department. His 'Illustrations of Instinct, deduced from the Habits of British Animals,' 1847, is a very interesting book. He translated Pliny's 'Natural History,' with notes, and vols. i. and ii. and parts i. to v. of vol. iii. were published by the Wernerian Club, 1847–50. He left behind him in manuscript 'Notes and Extracts on Subjects of Natural History, and bearing on the ancient condition of the Science,' now in the library of the Royal Institution of Cornwall; 'A Treatise on Dreams;' 'Historical Biographies of Animals known to the Ancients;' 'Materials for a History of the British Cetacea;' 'A Journal of Natural History, being the result of my own observations or derived from living testimony,' 1805–70, 12 vols.; figures of Cornish shells, coloured; 'A Natural History of Cornish Fishes,' with pen-and-ink and coloured figures, 1836, in the library of the Linnean Society. This is the volume employed by Yarrell in his 'British Fishes,' and quoted by him as 'Couch's MSS.' Dr. F. Day published a series of most interesting extracts from Couch's manuscript journals in 'Land and Water' from 11 Aug. 1883 to 29 March 1884.

Couch was a methodist of the Free church. His sincere religious views tinctured much of his writing and influenced his social conduct. The welfare of the fishermen and the prosperity of the fisheries were equally his care. As a local naturalist whose conscientious and loving observation of nature has made a lasting impression on science, he deserves to rank beside Gilbert White.

Couch left three sons by his second wife: Richard Quiller, Thomas Quiller, and John Quiller, who all became surgeons. Thomas practised successfully at Bodmin, and died on 23 Oct. 1884, aged 58. He was a constant contributor to 'Notes and Queries,' two series of his articles, 'The Folklore of a Cornish Village,' 1855 and 1857, being incorporated in the 'History of Polperro,' to which he contributed a sketch of his father's life. He also published lists of local words in the 'Journal of the Royal Institution of Cornwall,' 1864 and 1870, afterwards expanded and included in a 'Glossary of Words in use in Cornwall,' issued by the English Dialect Society in 1880. He did some useful preparatory work in Cornish bibliography, afterwards incorporated in the 'Bibliotheca Cornubiensis' (*Academy*, 1 Nov. 1884, p. 289).

[History of Polperro, 1871; Boase and Courtney's Bibliotheca Cornubiensis, i. 89–92, iii. 1138; Western Morning News, 18 April 1870.]

G. T. B.

COUCH, RICHARD QUILLER (1816–1863), naturalist, eldest son of Jonathan Couch [q. v.], was born at Polperro on 14 March 1816. After receiving a medical education under his father and at Guy's Hospital, London, where he gained several honours and prizes and obtained the ordinary medical qualifications, he returned to Polperro to assist his father, and employed his leisure in careful zoological study. In 1845 he settled in Penzance as a medical practitioner, and in a few years became recognised as an able zoological observer. Within a few weeks of his arrival at Penzance he was elected one of the secretaries

and curators of the Penzance Natural History and Antiquarian Society, and he was for many years its president. His interesting annual addresses and many other papers on zoology by him are published in the 'Transactions' of that society, vols. i. and ii. He contributed the third part (on the zoophytes) to the 'Cornish Fauna,' written by his father; and an account of the natural history of West Cornwall to J. S. Courtney's 'Guide to Penzance,' 1845. Other interesting papers on zoophytes, crustacea, and fishes were contributed by him to the 'Journal of the Royal Institution of Cornwall,' the 'Reports of the Royal Cornwall Polytechnic Society,' the 'Zoologist,' 'Annals of Natural History,' &c., all of which are recorded in Boase and Courtney's 'Bibliotheca Cornubiensis,' i. 92–4, iii. 1138. Among these may be mentioned observations on the zoophytes of Cornwall, on the development of the frog, on the metamorphosis of the decapod crustaceans, and the natural history of the mackerel in the 'Polytechnic Reports' for 1842 and 1844; and on the nest of the fifteen-spined stickleback in the 'Penzance Natural History Transactions,' ii. 79–83. He contributed to Ralfs's 'British Desmidieæ,' 1848, and to Thomas Bell's 'British Stalk-eyed Crustacea,' 1853. Couch was also interested in Cornish geology, and did useful work in developing the difficult subject of Cornish fossil remains. From 1848 onwards he was curator of the Royal Geological Society of Cornwall, and contributed to its 'Transactions' several valuable papers, as well as annual reports. The diseases of the Cornish miners were a subject of his careful investigation, and his papers on the mortality of miners in the 'Polytechnic Reports' (1857–60) are, as far as they go, of permanent value; they were translated into French.

Couch died, in the full vigour of his powers, on 8 May 1863, aged 47, leaving a widow and four children.

[Obit. notices, Cornish Telegraph, 13 May 1863; Western Morning News, 12 May 1863 (by G. Bettany); Gent. Mag. 3rd ser. xv. (1863) 106–8; Hist. of Polperro, 1871, pp. 25–7; Boase and Courtney's Bibl. Cornub. i. 92–4, iii. 1138.] G. T. B.

COUCHE, WILLIAM (1732–1753), scholastic of the Society of Jesus, eldest son of William Couche of Tolfrey, near Fowey, Cornwall, by Anne, daughter of Peter Hoskins of Ibberton, Dorsetshire, was born at Tolfrey on 5 Feb. 1732 (Boase and Courtney, *Bibl. Cornubiensis*, i. 95). He made his humanity studies at St. Omer, and entered the Society of Jesus in 1749, but was prematurely cut off by small-pox at Liège on 23 Feb. 1753 (Oliver, *Jesuit Collections*, 77; Foley, *Records*, vi. 696, vii. 177). He was a promising member of the jesuit order, and died in the odour of sanctity. His life was written by his cousin, Father Ralph Hoskins, under the title of 'De vita, virtutibus et morte Gulielmi Couche,' and is preserved in manuscript at Stonyhurst College (Oliver, *Catholic Religion in Cornwall*, 277: *Notes and Queries*, 4th ser. vi. 112, 145; *Hist. MSS. Comm.* 3rd Rep. 340). Its principal contents have been printed by Brother Foley.

[Authorities cited above.] T. C.

COULSON, WALTER (1794?–1860), lawyer and man of letters, the second son of Thomas Coulson, master painter for many years in the royal dockyard at Devonport (who died in 1845), by Catherine, second daughter of Walter Borlase, surgeon of Penzance, was born at Torpoint in Cornwall, as it is believed, in 1794. His rise is succinctly set forth in the following extract from Jeremy Bentham's life (*Works*, x. 573): 'My brother made acquaintance with the father of the ——s [Coulsons], a man of cleverness and experience, and a head on his shoulders. He got an appointment in one of the dockyards. He had two sons, W—— [Walter] and T—— [Thomas]. I took W—— first, who was with me two or three years. He was forward but cold, yet I once drew tears from his eyes. He became reporter to the "Chronicle," which was his making. T—— was a good boy, who died young' [1813, when aged 22]. Coulson acted as amanuensis to Bentham, and it was no doubt through Bentham's influence that he obtained a place as parliamentary reporter on the staff of the 'Morning Chronicle.' James Mill and Francis Place, the famous Westminster reformer, were among his earliest friends, and the first writings of John Stuart Mill appeared in the 'Traveller' in 1822, then the 'property of the well-known political economist, Colonel Torrens, and under the editorship of an able man, Walter Coulson.' That paper was united with the 'Globe' in 1823, and Coulson was appointed the editor of the dual organ, with the salary of 800*l.* a year and a share of the profits, continuing for some time as the reporter of the 'Chronicle.' When the new venture became successful, he retired from reporting and confined himself to editorship, which he prosecuted with such zeal and ability as to raise his paper to a high pitch of prosperity. He now determined upon studying for the bar, and was duly called at Gray's Inn on 26 Nov. 1828, becoming a Q.C. in July 1851, and a bencher of his inn in November 1851. Con-

veyancing and chancery bar business was the branch to which he wisely, for he was no orator, confined his attention, and in this division of the law he quickly attained to a leading position. By these labours he gained a competency as well as reputation, and was thus enabled, when differences of opinion arose between him and the proprietors of the 'Globe,' to resign the editorship. He was long the parliamentary draughtsman or counsel for the home department, when his labours, though not generally known, were warmly appreciated by the leading politicians of the age. The act for the sale of encumbered estates in Ireland was draughted by him and Lord Romilly, and it is styled by Lord Russell (*Recollections*, pp. 195–6) an admirable tribute to their 'constructive skill.' When the great change in the administration of Indian affairs was effected, the duty of collecting information on its laws and of drawing up a legal code was offered to Coulson, but he loved the social life of London, and preferred to stop at home, even though he acquired wealth less rapidly. He died at North Bank, St. John's Wood, London, on 21 Nov. 1860, and was buried at Kensal Green. His will was proved 14 Dec. 1860, most of his landed property and personalty being left to his brother William [q. v.], the surgeon, for his life, and afterwards to his two nephews. Coulson lived in early life on intimate terms with the chief men of letters in London. At Charles Lamb's evening parties he was a frequent guest, and he enjoyed the reputation, according to Crabb Robinson (*Diary*, i. 488, 506), of being 'a prodigy of knowledge.' Cowden Clarke confirms this opinion, stating that the wits used to tease him with the nickname of 'the giant Cormoran,' in allusion to his Cornish descent, but to dub him also 'the walking Encyclopædia,' as almost boundless in his varied extent of knowledge (*Recollections*, p. 26). He was godfather to Hazlitt's first child, and was an occasional guest at the critic's house in York Street, Westminster (W. C. Hazlitt, *Life of Hazlitt*, p. 26). Leigh Hunt was another of Coulson's friends, and through Hunt he was introduced to Procter, who calls him 'the admirable Coulson,' and adds that although ordinarily grave Coulson was good in 'comic imitations,' but that the 'vis comica left him for the most part in later life' (Procter, *Autobiog.* 136, 196). Barham, of the 'Ingoldsby Legends,' and Thomas Love Peacock wrote in his paper through their friendship with him, and he was one of James Mill's associates in his Sunday walks. Coulson is said to have contributed to the 'Edinburgh Review' a review of Mill's 'History of India,' and when the 'Parliamentary History and Review' was started about 1825 with the object of publishing the debates in a classified form he wrote an article 'of great merit.' In June 1821 he was elected a member of the Political Economy Club, and from 1823 to 1858 brought forward at its meetings numerous questions for discussion, and he was placed on the royal commission for the exhibition of 1851, when he took an active part in its proceedings. It was in a cottage on Coulson's Kentish estate near Maidstone that John Black, the editor of the 'Morning Chronicle,' lived from 1843 to 1855.

[Bain's James Mill, 183, 314, 339–40; Memoir of M. D. Hill (1878), 62–3; Mill's Autobiography, 87–8; Leigh Hunt's Corresp. i. 98, 120, 126–34; Peacock's Works, i. xxxviii–xl; Barham's Life, ii. 29, 205; London Review, i. 517, 597; Gent. Mag. 1861, p. 111; Political Economy Club Proceedings, iv. (1882), passim; Boase's Collectanea Cornub. 170–1.]

W. P. C.

COULSON, WILLIAM (1802–1877), surgeon, younger son of Thomas Coulson, master painter in Devonport dockyard, was born at Penzance in 1802. Walter Coulson [q. v.] was an elder brother. His father was an intimate friend of Sir Humphry Davy; his mother was Catherine Borlase. After receiving some classical education at the local grammar school, Coulson spent two years in Brittany (1816–18), and became proficient in the French language and literature. Having first been apprenticed to a Penzance surgeon, he entered as a pupil at Grainger's School of Anatomy in the Borough, and attended St. Thomas's Hospital, where he became dresser to Tyrrell. Here, about the time when the 'Lancet' was first published in 1823, Coulson attracted Mr. Wakley's attention, and was at once accepted as a contributor, and afterwards regularly engaged on the staff of the 'Lancet.' From 1824 to 1826 he studied in Berlin, supplying the 'Edinburgh Medical and Surgical Journal' with foreign correspondence, and making the friendship of the poet Campbell under circumstances highly honourable to both (see *Campbell's Life* by Beattie, ii. 448). After some months' stay in Paris, Coulson returned to London and became a member of the Royal College of Surgeons on 26 Sept. 1826. He at once joined in the establishment of the Aldersgate Street School of Medicine with Tyrrell, Lawrence, and others, and acted for three years as demonstrator of anatomy. At the same time he superintended the foreign department of the 'Lancet,' and made many translations from foreign works. In 1828 he was elected surgeon to the Aldersgate Street Dispensary,

and in 1830 consulting surgeon to the City of London Lying-in Hospital. His investigations on puerperal affections of the joints in connection with the latter did much to improve the knowledge of their nature and pathology. They were published in the second edition of his work on 'Diseases of the Hip Joint.' In 1832 he, with his colleagues, resigned his connection with the Aldersgate Dispensary in consequence of the committee maintaining the practice of 'virtually putting up for sale all the most efficient offices of the charity' (Clutterbuck, *Memoir of G. Birkbeck, M.D.*, 1842, p. 9; *Lancet*, ii. 1832–3, 477, 790, 821). In the same year he joined the medical board of the Royal Sea-bathing Infirmary at Margate, of which he long continued an active member. In 1833 he failed to secure election to an assistant-surgeoncy at the London Hospital, being beaten by Mr. T. B. Curling. Coulson's practice rapidly increased with his various publications, which, commencing in 1827 with a translation and notes to Milne-Edwards's 'Surgical Anatomy,' and a second edition of Lawrence's translation of Blumenbach's 'Comparative Anatomy,' became more and more original in their character, and culminated in those on the bladder and lithotrity. He was also a valued contributor and adviser in connection with the cyclopædia and other publications of the Useful Knowledge Society (see C. Knight, *Passages of a Working Life*, cited below). He removed from his early residence in Charterhouse Square to a house in Frederick's Place, Old Jewry, where he commanded for many years perhaps the largest city practice. He was elected among the first batch of fellows of the College of Surgeons in 1843, became a member of the council in 1851, and in 1861 delivered the Hunterian oration. When St. Mary's Hospital, Paddington, was established, Coulson was elected senior surgeon. Besides being a specialist and successful operator in diseases of the bladder, Coulson undertook a large proportion of more strictly medical cases. Combining successful practice with good finance, and the inheritance of his brother Walter's fortune, he accumulated one of the largest fortunes ever made in practice, viz. a quarter of a million. He married in 1840 Miss Maria Bartram, notable for her skill in painting as well as her attractive manners and great intelligence. She died on 4 Jan. 1876, and was followed by her husband on 5 May 1877.

Coulson was noteworthy for more than his surgical skill. A liberal, a disciple of Carlyle, Maurice, and Stuart Mill; a friend of Barham, Francis Newman, and other leading literary men; of sufficient individuality among such men to leave a distinct impress, 'he had large subjective powers, and ruled in the circle in which he moved. Possessing an inflexible will and indomitable perseverance, he was occasionally rigid, stern, and intolerant. His active sympathy was easily aroused, and his efforts to relieve the oppressed never abated. Rest to him was little more than a myth' (*Lancet*, 19 May 1877). He was marked by a strong belief in individuality, in duty, and in the fulfilment of promises. He was tall and vigorous-looking, his face late in life showing deep furrows along the sides of the mouth and around the chin.

Coulson's principal works are: 1. 'On Deformities of the Chest,' 1836; 2nd edit. 1837, enlarged, with numerous plates. 2. 'On Diseases of the Hip Joint,' 4to, 1837; 2nd edit. 8vo, 1841. 3. 'On Diseases of the Bladder and Prostate Gland,' 8vo, 1838; 2nd edit. enlarged, with plates, 1840; 6th edit. 1865. 4. 'On Lithotrity and Lithotomy,' 8vo, 1853. 5. 'Lectures on Diseases of the Joints,' 8vo, 1854. Coulson also contributed the articles 'Lithotomy' and 'Lithotrity' to Cooper's 'Practical Surgery,' edited by Lane (1861–1872), and wrote for W. B. Costello's 'Cyclopædia of Practical Surgery,' 1841–3.

[Medical Circular, 1853, with portrait, ii. 329–32, 349–51; Lancet, 1877, i. 740–2; Cornish Telegraph, 9 March 1864, p. 3; Boase and Courtney's Bibliotheca Cornubiensis, i. 95, iii. 1139, Life of R. H. Barham, 1870, ii. 205–6, 220; Beattie's Life of T. Campbell, 1849, ii. 448–52; Charles Knight's Passages of a Working Life, 1873, ii. 129.] G. T. B.

COULTON, DAVID TREVENA (1810–1857), journalist and author, a grandson of the Rev. J. Coulton, dean of Bristol, was born at Devizes, Wiltshire, in 1810. His father died during his early childhood. Owing to delicate health he was educated under a private tutor. At an early age he began to contribute both poetry and prose to the periodicals, and in 1839 he founded the 'Britannia' newspaper, the aim of which was to extend and popularise the principles of conservatism, and to uphold national protestantism as embodied in the institutions of the realm. As a journalist, while a close reasoner, he possessed considerable skill in the popular exposition of complex questions. In 1847 he withdrew from active journalism, and having in 1850 sold the 'Britannia' he settled at Goudhurst, Kent, where he took to farming, occasionally contributing to the 'Quarterly Review.' He published an 'Inquiry into the Authorship of the Letters of Junius,' and in 1853 a novel entitled 'Fortune, a story of London Life.' Yielding to the solicitation

of friends, he undertook in 1854 to edit the 'Press,' devoting himself to his duties with remarkable vigour and energy. The strain of overwork was relieved by the recreation of mechanics, in which he acquired considerable proficiency, and he invented a plan for an atmospheric railway. He died of bronchitis at Brighton 8 May 1857.

[Gent. Mag. 3rd ser. ii. 742; Art Journal, new ser. 1857, iii. 228.] T. F. H.

COUPER [See also COOPER and COWPER.]

COUPER, ROBERT, M.D. (1750–1818), Scottish poet, son of a farmer at Balsier, parish of Sorbie, Wigtonshire, was born 22 Sept. 1750. He entered the university of Glasgow in 1769 with the view of studying for the ministry of the church of Scotland, but, his parents having died before he had completed his studies, he accepted the office of tutor in a family in Virginia, America. On the outbreak of the American revolution in 1776 he returned to Scotland, and after studying medicine at the university of Glasgow began practice at Newton Stewart, Wigtonshire. In 1788 he settled in Fochabers, Banffshire, as physician to the Duke of Gordon. In 1804 he published at Inverary, in two volumes, 'Poetry chiefly in the Scottish Language,' dedicated to the Duke of Gordon, the first volume mainly consisting of poems on the seasons, and the second of odes and songs. Among the best known of his songs are 'Red gleams the Sun,' tune 'Neil Gow,' inserted in his own works under the title 'Kinrara;' and 'The Ewebughts, Marion.' He left Fochabers in 1806, and died at Wigton, 18 Jan. 1818.

[Stenhouse's Notes to Johnson's Musical Museum, ed. Laing; Charles Rogers's Modern Scottish Minstrel, 15–16.] T. F. H.

COURAYER, PIERRE FRANÇOIS LE (1681–1776), French divine, was born at Rouen on 17 Nov. 1681. His father was president of the court of justice of that city. Having been educated at Vernon and Beauvais, he joined the fraternity of St. Genevieve. In 1706 he was made presbyter of the congregation, and in 1711 librarian. He had published several small works on literary subjects when, in 1714, he became one of the appellants against the bull 'Unigenitus,' which condemned the Jansenists. He took this step simply from love of justice, as he himself in no way favoured the Jansenist opinions. These appellants obtained the name of anti-constitutionaries, or the opposers of the papal constitution. The famous Cardinal de Noailles at one time belonged to them, as did all the most prominent doctors of the Sorbonne. The strife between them and the constitutionist party was long and bitter. It was in the course of this strife that friendly relations were established between Wake, archbishop of Canterbury, and the Sorbonne doctors, Du Pin and Girardin. Negotiations were set on foot as to a possible union between the Anglican and Gallican churches. Courayer thus came to know somewhat of the real position of the Anglican church, and formed a friendship with Archbishop Wake which was of lifelong duration. With the archbishop's help he studied the question of the validity of Anglican orders; but he had not determined to write anything on the subject until circumstances seemed to compel him. The Abbé Renaudot, famous for his oriental learning, had published a memoir on Anglican orders, in a book set forth by the Abbé Gould in 1720, entitled 'The True Faith of the Catholic Church.' This memoir was full of misstatements, and it excited Courayer to give to the world a truer account of the subject. 'The thing in question,' he says, 'is no less than to know whether the church of England, formerly so illustrious, and even now so respectable for the enlightenment of her prelates and the condition of her clergy, is without a succession, without a hierarchy, and without a ministry.' Courayer does not altogether accept the position of the Anglican church, but he defends the validity of its orders in a most masterly manner. By the valuable help of Archbishop Wake he was able to avoid the mistakes as to the English church into which foreign divines were so apt to fall. The jesuit party, knowing of the composition and character of the work, used every effort to prevent its publication. To diminish Courayer's responsibility, his friends stole the manuscript from him, and it appeared in 1723 with the name of a Brussels publisher, but without the author's name. This, however, was soon known, and then Courayer was subjected to the most violent attacks, both from jesuits and Jansenists. The most remarkable assault was that made by the Abbé Hardouin—that erratic genius who wrote a book to prove that all the classical writings were forgeries. A more formidable antagonist was the Dominican, Le Quien. Another was a French-Irishman, one Fennel, whose book, as Courayer complains, was written in 'French-Irish.' Against these manifold antagonists Courayer wrote his 'Defence,' which appeared in 1726, published by the same Brussels publisher. It was a larger work than the first, being printed in three volumes. Replies were at once forth-

coming, and these Courayer answered in his 'Historical Relation,' published in 1729. Before this last work appeared Courayer had been obliged to fly from France and take refuge in England. At an assembly of twenty bishops, with the Cardinal de Bissy at their head, held at the abbey of St. Germain near Paris, Courayer's works were formally condemned, and soon after were suppressed by authority. He was threatened with excommunication if he did not retract; but his great desire was to answer the misstatements made against him. This he could not do in France, and he began to meditate flight. At this moment Bishop Atterbury, then living in exile in Paris, strongly encouraged him to fly to England, and gave him valuable assistance in arranging for his journey. Atterbury had long been Courayer's warm admirer. His picture ornamented Atterbury's rooms, and the bishop had been able to procure for him from Oxford the honour of a D.D. *honoris causâ* (1727). The timid scholar and recluse would probably never have found his way to our shores had not the bishop furnished him with a capable English attendant. As it was, he reached Greenwich in safety in January 1728. The greatest interest had been excited about him in England. Lord Percival sent his coach and six to convey him to his house, which he desired Courayer to regard as his own, and made him a handsome present. Archbishop Wake received him the next day at Lambeth with the utmost cordiality, and also made him a present. He was followed in this by Bishops Hare, Sherlock, and others. Lord Blandford sent him 50*l.* Courayer became the lion of the day. Sometimes he stayed with his aristocratic friends for six months at a time. His manners were charming, his vivacity unflagging. He never pretended to be converted to the Anglican church, though he occasionally attended its services. He obtained a pension of 100*l.* a year from the government. At Oxford he delivered a Latin oration in the theatre with unbounded applause. Queen Caroline made him a favoured member of her learned coterie. Courayer now (1736) published a French translation of Father Paul's 'History of the Council of Trent,' with valuable notes. The previous French translation of this great work was very unsatisfactory. Courayer's was altogether an admirable work, and its sale was very rapid. He purchased with the profits made by the sale an annuity of 100*l.*, which, together with his pension, made him a rich man, his wants being of the simplest description. He remitted money to his nun-sisters in France, and, it is said, gave as much as 50*l.* or 60*l.* annually to the poor prisoners. He was in the habit of spending one evening weekly at court with the queen and princesses, when the king would often make one of the party. Lady Mary Wortley Montagu has given a humorous description of him in his lodgings over a toyshop in Holborn, attired in a flowered dressing-gown and a cap with a gold band. In 1744 he published at Amsterdam an 'Examination of the Defects of Theology,' &c., in which he began to show the rationalising spirit which is apparent in his later writings. At the age of eighty-two he published a translation of Sleidan's 'History of the Reformation,' a copy of which he presented to the university of Oxford, together with his picture which had belonged to Atterbury, but which, at the bishop's death, had come into his hands. The picture, still to be seen at Oxford, bears the motto, 'Quocunque duxit veritas ausus sequi,' which well represents the spirit of Courayer's writings. Two treatises which he left at his death to the Princess Amelia, but which were afterwards published ('Declarations as to my latest Opinions,' 1787; 'A Treatise on the Divinity of Jesus Christ,' 1810), have brought on him the charge of Socinianism, and his life has been written by a Socinian biographer. There is no reason, however, to suppose that Courayer departed from the orthodox faith, though his speculations are very bold. According to Milner's 'Life of Bishop Challoner' (1798, p. 28), Courayer to the last maintained that 'he was in the bosom of the catholic church, and that he had been guilty of no crime whatever, and therefore was accustomed to present himself in the catholic chapels which he frequented, at the altar, in order to receive the holy communion; but our zealous prelate was inflexible in requiring a retractation of his errors as public as his profession of them had been, and likewise his return to religious obedience, before he would admit him to the participation of the sacraments, and by his orders Father Courayer was always publicly passed over by the officiating priest when he presented himself among others at the altar rail.' He died at his lodgings in Spring Gardens on 17 Oct. 1776, at the age of ninety-five, and was buried in the cloisters of Westminster Abbey, where a Latin inscription, from the pen of Mr. Kynaston of Brasenose, records the chief facts of his life and the virtues of his character. In his will he declares himself to die a true member of the catholic church, but without approving many of the superstitions which have been introduced into it. The fact of his never having adopted the Anglican position gives an additional value to his great work on Anglican orders, as coming from an impartial outsider; and

Courayer's services to the church of England must be ranked very high. His statements have been severely tested, but have been found extremely accurate. The book on Anglican orders was badly translated by Daniel Williams, a non-juring clergyman living in France, but has been excellently edited by an Oxford divine (1844). Williams also translated the 'Defence' in 1728.

[Courayer's Dissertation on the Validity of the Ordinations of the English with Account of the Writer, Oxford, 1844; Works of Archbishop Bramhall, vol. iv. Oxford, 1842; Discours de Courayer sur la Validité des Ordinations des Anglois, avec les Actes Originaux, 2 vols. Amsterdam, 1723; Letters of Lady M. Wortley Montagu, 3 vols. 8vo. London, 1837.]

G. G. P.

COURCI, JOHN DE (*d.* 1219?), conqueror of Ulster, was a soldier of fortune, whose parentage is a problem as yet, it would seem, unsolved. He was certainly one of the well-known house of that name established in Oxfordshire and Somersetshire, for he appears with a Jordan de Courci (probably his brother) as a witness to a grant by William de Courci (a royal adjutor) to St. Andrew of Stoke (*Hist. MSS. Comm.* 9th Rep. app. i. p. 353 *b*), which foundation the De Courcis had bestowed on the abbey of Lonlay in Normandy. On this abbey he subsequently bestowed his own foundation of St. Andrew of Ardes, a further proof of the connection, as is also his association with Guarine Fitzgerald (see below). It has been contended by Lodge (*Peerage of Ireland*) and those who have followed him that John was the son and heir of this William de Courci (who died 1176). But as Alice, daughter of William (and wife of Guarine Fitzgerald), is known to have been his heiress, this is impossible. He may have been a natural son of William, or a nephew, or merely a kinsman.

Whatever his origin, the facts of his life have been lost in a mass of legend, and it is now a matter of difficulty to sift the true from the false. His first appearance in history is in the Norman-French poem assigned (but in error) to Matthew Regan, where he is represented (lines 2733–6) as receiving in Ireland from Henry II (1172) a license to conquer Ulster: this, however, is scarcely consistent with the version given by Giraldus Cambrensis (*Topography of Ireland*). According to this, John de Courci, with [illegible] knights apiece, who were despatched to Ireland by Henry on hearing of Strongbow's death, as an escort to William FitzAldelm, whom he entrusted with primary powers (cap. xv.). The expedition sailed in December 1176, and within a month of its landing De Courci, with twenty-two knights and some three hundred followers, had set out from Dublin on his daring raid to conquer the kingdom of Ulster (cap. xvii.). Giraldus implies that John and his comrades acted in this on their own impulse, chafing at their enforced inaction under William FitzAldelm's rule. In the 'Gesta Regis Henrici,' indeed, he is stated to have forbidden the attempt (BEN. ABBAS, i. 187). It was the depth of winter when they sallied forth, but by a forced march they traversed the distance (some hundred miles) so rapidly as to burst upon Down on the fourth day, and to seize it by a *coup-de-main*. Down (now Downpatrick) was the capital of the land, and had the additional advantage of resting on the sea, so that the Normans had secured a maritime base. The Irish, stunned by the suddenness of the blow, had fled, carrying their king with them, and the adventurers were at length revelling in plunder. The cardinal Vivian now appeared upon the scene, and endeavoured, but in vain, to restore peace. The men of Ulster, thirsting for revenge, soon rallied, and headed by their king made a desperate effort to recover their stronghold. John sallied forth to meet them in the open, and swept them before him in headlong rout. He distinguished himself among his fellows by deeds of Homeric valour: 'nunc caput ab humeris, nunc arma a corpore, nunc lorica secabat' (cap. xvii.). Giraldus presents us with an animated sketch of the young and victorious adventurer: 'Tunc impletum est illud Celidonii [Merlin]: "Miles albus albo residens equo aves in clipeo gestans Ulnoniam hostili invasione primus intrabit." Erat enim Johannes plus quam flavus, ac in albedinem vergens, alioqui forte cano equum equitans, et pictas in clipeo aquilas preferens . . . miles animosus audaciæ ingredi[illegible] . . . Erat itaque Johannes vir albus et procerus membris nervosis et ossosis, staturæ grandis, et corpore prævalido; viribus immensis, audacia singulari; vir fortis et bellator ab adolescentiâ; semper in acie primus, semper gravioris periculi pondus arripiens. Adeo belli cupidus et ardens ut, militi dux præfectus, ducali plerumque desertâ constantiâ, ducem exuens et militem induens, inter primos impetuosus et præceps, nunc vacillante suorum, nimiâ vincendi cupidine victoriam amisisse videretur, et quanquam in armis immoderatus et plus militis quam ducis habens, mensæ tamen modestus ac sobrius et ecclesiæ Christi debitam reverentiam præstans; divino cultui per omnia deditus, gratiæque superno, quoties et successerat, cum gratiarum actione rerum auctorem ascribens. Deoque dans gloriam quoties singuli fecerit gloriosum.' He tells us, moreover, that this 'white warrior,

seated upon a white horse,' carried about with him on his conquering progress certain prophecies of Columba, in which he claimed it was foretold.

After his victory at Down, De Courci pushed his conquests with varying success for some years, fighting no fewer than five battles, the fifth of them 'apud pontem Iuori' (identified by O'Donovan with Newry Bridge) 'in reditu ab Angliâ.' Eventually he obtained a substantial hold on Ulster (*Ulidia*), or, more correctly, on the province of Uladh, the district bounded by the Newry and the Bann, and now comprising Down and Antrim. In accordance with the unvarying Norman practice he secured his hold upon the land by building castles as he advanced, and in these he placed his followers and his kinsmen, who, as his 'barones' or feudal tenants, became known as 'the barons of Ulster.' In their midst he kept at Down his own feudal court. His marriage (about 1180) with a daughter of Godred, king of Man (*Chronicle of Man*), brought him within the circle of the reigning houses, and he is accordingly spoken of by Roger of Hoveden (iv. 25) as 'prince of the kingdom of Ulster,' and similarly by his panegyrist, Jocelin the monk, as 'Joannes de Cursi, Ulidiæ Princeps' (*Prologus Jocelini in vitam S. Patricii*). It was while he thus reigned at Down that he replaced the secular canons of its abbey by monks from St. Werburgh's, Chester, and placed it under the patronage of St. Patrick (in the place of the Holy Trinity), for whom he professed a fervent adoration.

On the failure of John's expedition to Ireland (1185) recourse was had to John de Courci, and the island placed in his charge. He accordingly witnesses three charters as 'justiciar' (*Cartulary of St. Mary's Abbey, Dublin*, i. 125, ii. 4, 21). It is always stated that on the accession of Richard he was displaced in favour of Hugh de Lacy; but this is not so, for one of these documents is demonstrably of Richard's reign. By his expression elsewhere, 'dum eallirus fui domini mei comitis' (*ib.* ii. 12), he appears to imply that in this reign he acted as deputy for John (Count of Mortain). So obscure is Irish history for these years that for a while he is almost lost to view. We gather, however, that like his fellows he took part in the terrible struggles for the succession between the sons of Roderic O'Connor, and was on one occasion signally defeated by the allied forces of the Irish chieftains while attempting to invade Connaught. In 1193 his wife, Affreca, founded the beautiful 'Grey Abbey' for Cistercian monks on Strangford Lough, and four years later (1197) his brother Jordan was slain by a native retainer, his death being furiously avenged by John himself upon the natives (Roc. Hov. iv. 25).

Though the records available for the following reign enable us closely to follow his career, it is difficult to explain their opening allusion (4 Sept. 1199) to his having in some way acted with W. De Lacy 'ad terram nostram Hiberniæ destruendam' (*Obl.* 1 John, m. 16 *dors.*) It would seem that, whatever their offence had been, William de Lacy made his peace, and thenceforth proved his loyalty to the crown by becoming the enemy of John de Courci, who refused to 'come in' and defied its power. We accordingly find that the following year (1200) he succeeded with his brother, by a treacherous invitation, in making John his prisoner (Roc. Hov. iv. 176). But this attempt (which probably suggested the legendary tale of his capture at Downpatrick in 1203) was foiled by the loyalty of his adherents, who at once rose and rescued him. Meanwhile his small estate in England (the only hold which the crown had on him) was forfeited (*Rot. Canc.* 3 John). Our next glimpse of the struggle is in 1203, when Hugh de Lacy (who had charge of Meath during his brother's absence in England) raided into Ulster, attacked John, beat him out of Down, and 'banished' him from the province (*Annals of Four Masters, Clonmacnois*, and *Loch Cé*). He failed, however, in his main object, that of securing John's person. The royal offer (21 Sept.) of a safe-conduct (*Pat.* 5 John, m. 6) failed to lure him from his retreat, and on the return of the invading force he was soon back in Down.

But in the spring (1204) Hugh de Lacy returned to the attack, and this time with complete success. The forces of Ulster were utterly defeated and John himself taken prisoner (*Annals of Loch Cé*, i. 135; *Chronicle of Man*). It is to this battle that reference is made in the grant of Ulster to Hugh de Lacy (29 May 1205), 'as John de Curcy held it on the day when Hugh conquered and took him prisoner in the field' (*Cart.* 7 John, m. 12). So erroneous are the histories of this warfare that Mr. Gilbert represents this battle as a victory for John de Courci (*Viceroys*, p. 61). Meanwhile John had secured his release (*Chronicle of Man*), whether, as implied by the 'Annals of Loch Cé' (but the passage is obscure), by submitting to take the cross, or, as distinctly asserted in the records, by swearing to submit to the crown, and giving hostages as a pledge for his doing so ('sic se venturum [in servitium nostrum] juravit et unâ obsides suos dedit'). A list of these hostages is preserved in the Patent Rolls (*Pat.* 1 John, m. 6 *dors.*), and, though assigned in both the official calendars to 1205, is not later

than 15 July 1204. This further confirms the date of the decisive battle. On 31 Aug. (1204) the justiciar (Meiller FitzHenry) and Walter de Lacy, his assessor, were ordered to insist on his promised surrender under pain of total forfeiture (*Pat.* 6 John, m. 9), and the next day 'the barons of Ulster' were ordered to produce their lord as they valued their sons (his hostages) and their lands (*ib.*) It may be gathered, however, from the 'Irish Annals' (*Four Masters*; *Clonmacnois*) that John sought refuge with the Cenel-Eoghain in Tyrone, and that the safe-conduct offered him (*Pat.* 6 John, m. 7) in the autumn (21 Oct. 1204) failed to procure his surrender, for the De Lacys were duly assigned (13 Nov.) their share of his forfeited lands, and his hostages were still detained.

After lurking, however, for a while in Tyrone he appears to have changed his mind and accepted a safe-conduct (12 Feb. 1205) to the king (*ib.* m. 4), his submission being rewarded by the restoration of his small English estate (*Claus.* 7 John, m. 26). But his rival, Hugh de Lacy, followed him to court (March 1205), and obtaining a grant of the whole of Ulster (2 May), together with the title of earl (29 May), returned to Ireland in triumph (*ib.* mm. 22, 24). John at once flew to arms, and his English estate was again (22 May) seized and delivered to Warine FitzGerald (*ib.* m. 26). By the help of his brother-in-law, Ragnvald, king of Man (whom he had himself assisted some years before), he was soon at the head of a pirate fleet, recruited from the Norsemen of the isles. Landing at Strangford the allied chieftains feebly besieged the castle of 'Rath,' ravaging and plundering the country round till Walter de Lacy, arriving with his forces, scattered their host in utter rout, and John, after intriguing with the native tribes, fled finally from the scene of his triumphs (*Annals of Loch Cé*; *Chronicle of Man*). There would seem to be in the English records a solitary and incidental allusion to this attempt (*Fin.* 9 John, m. 12).

It is not till the close of 1207 that John reappears to view. He was then apparently with his native allies, for he received (14 Nov. 1207) a license (*Pat.* 9 John, m. 4) to come to England and stay with his friends ('moretur cum amicis'), the king engaging not to expel him without forty days' notice. After this glimpse of him he again disappears till 1210, when he is found not only in favour with John, but even a pensioned courtier. The 'Prestita and Liberate Rolls' now frequently record his name, and he even accompanies John to Ireland (June 1210), where he is employed by him on several matters, and is despatched from Carrickfergus to Galloway to bring back with him the family of William de Braose (*Liber Niger*, p. 382). John's pension of 100*l.* a year enables us to trace his name in the records for some time longer, and on 30 Aug. 1213 the justiciar of Ireland is ordered to provide his wife Affreca with some land 'unde possit sustentari' (*Claus.* 15 John, pars 2, m. 7). Of himself we have a glimpse in letters of commendation for 'John de Courci' and his comrades, 20 June 1216 (*Pat.* 18 John, m. 7), and again in a writ to the sheriff of Yorks and Lincoln, to give him seisin of his lands, in November 1217 (*Claus.* 2 Hen. III, m. 15 *dors.*) It would seem that this is the last occasion on which he is referred to as alive; but there is in later years an incidental allusion (*ib.* 35 Hen. III, m. 1) to his having been 'ever faithful' to Henry and to his father, which probably implies that in the struggle with the barons he had embraced the royalist side. We may infer that he died shortly before 22 Sept. 1219, for on that day the justiciar of Ireland was ordered to provide his widow with her lawful dower (*ib.* 3 Hen. III, pars 2, m. 2). She was buried (*Chronicle of Man*) in her own Grey Abbey (dedicated to St. Mary 'de Jugo Dei'), where 'the remains of her effigy, carved in stone, with hands clasped in prayer, were in the last century to be seen in an arch of the wall on the gospel side of the high altar' (*Viceroys*, p. 63). The conqueror of Ulster was bountiful to the church. In addition to his Benedictine priory at Ardes, and his benefactions to Down Abbey, he founded the priories of Neddrum and Toberglory, both in Ulster, the former as a cell to St. Bees, the latter to St. Mary of Carlisle, also Innis Abbey on the isle of Innis Courcy (*Mon. Angl.*)

John de Courci is usually stated to have died in 1210; this, which is taken from his legendary history, is but one of the strange misstatements which disfigure his received history. Another of these is the assertion that he was created earl of Ulster. This is repeated, it would seem, by all, even by the best, authorities, including Mr. Bagwell (*Encyc. Brit.*), Mr. Gilbert (*Viceroys of Ireland*), Mr. Walpole (*History of Ireland*), Mr. O'Connor (*History of the Irish People*), the 'Liber Munerum,' &c. &c., Mr. Lynch adding (*Feudal Dignities of Ireland*) that 'the grant made on that occasion does not seem to have been enrolled' (p. 145). It is, however, certain that this title was the invention of a late chronicler, and that it first appears in the 'Book of Howth,' where we read of 'Sir John Courcey, earl and president [*sic*] of Ulster.'

So also with John's issue. We have the positive statement of Giraldus himself that

he had no legitimate issue. Yet Munch holds that the 'Affreca' who laid claim to Man in 1293 was 'no doubt' his granddaughter (*Chronicle of Man*, p. 136), and peerage-writers, following Lodge, have assigned him a son Miles, from whom, by a grossly fictitious pedigree, they have derived the Lords Kinsale.

The well-known tale of his great exploit, as given in Fuller's 'Worthies,' and reproduced in Burke's 'Peerage,' is that by which he is best known; but it first appears in the 'Book of Howth' and in the Laud MS. (15th cent.) of the 'Annals of Ireland' (*Cartulary of St. Mary's*, ii. cxx), and is certainly a sheer fiction. It is pretended that the privilege of remaining covered before the sovereign was conferred upon John and his heirs in memory of this exploit; but this is an even later addition to the legend, and one of the earliest allusions to 'the offensive hat' is found in a letter of George Montagu, who so describes it to Horace Walpole in 1762 (*Hist. MSS. Comm.* 8th Rep. App. ii. 115 *a*).

[For fuller details see the papers by the writer on 'John de Courci' (Antiquarian Magazine and Bibliographer, vols. iii–iv.), and on the Book of Howth (Antiquary, vols. vii–viii.) The original authorities for the subject are the Patent Rolls, Close Rolls, Charter Rolls, Oblate and Fine Rolls, Prestita and Liberate Rolls, and Chancellor's Rolls (Record Commission Calendars); the Expugnatio Hiberniæ of Giraldus Cambrensis (being vol. v. of the Rolls edition); the Annals of Loch Cé (Rolls edition); Benedictus Abbas (*ib.*); Roger de Hovedene (*ib.*); Gilbert's Historical Documents of Ireland (*ib.*); Cartulary of St. Mary's, Dublin (*ib.*); the Book of Howth, being vol. v. of the Carew Papers (*ib.*); Munch's Chronica regum Manniæ (Christiania); Annals of the Four Masters (ed. O'Donovan); Regan's Anglo-Norman Poem on the Conquest of Ireland (ed. Michel); Dugdale's Monasticon Anglicanum; and Hearne's Liber Niger. The other authorities referred to are the Reports of the Historical MSS. Commission; the Ulster Journal of Archæology; Gilbert's Viceroys of Ireland; and Lynch's View of the Feudal Dignities of Ireland.] J. H. R.

COURTEN or **CURTEENE**, Sir WILLIAM (1572–1636), merchant, was the son of William Courten, by his wife Margaret Casiere, and was born in London in 1572. A younger brother, born in 1581, was named Peter. Their father was son of a tailor of Menin and a protestant. After enduring much persecution at the hands of the Spaniards, he escaped to England in 1568; his wife, a daughter Margaret, and her husband Michael Boudean accompanied him. The refugees at first set up a manufactory of French hoods in Abchurch Lane, London, but afterwards removed to Pudding Lane, where they traded in silk and linen. The son-in-law, Boudean, soon died, leaving a son Peter, and the daughter married a second husband, John Moncy, an English merchant. The father and mother apparently lived till the close of Elizabeth's reign.

At an early age Courten was sent to Haerlem, as factor to his father's firm, and the younger brother, Peter, went to Cologne. At Haerlem, William married the deaf and dumb daughter of Peter Cromling, a Dutch merchant there, who brought him 60,000*l.* About 1600 William returned to London, and Peter remained as his agent in Holland, but paid his brother frequent visits. In 1606 the two brothers entered into partnership with their brother-in-law Moncy to continue and extend the elder Courten's silk and linen business. William contributed half the capital. In 1619 proceedings were taken in the Star-chamber against Courten, Burlamacchi, and other foreign merchants settled in England, for exporting gold, and a fine of 20,000*l.* was levied on Courten. The firm (Courten & Moncy) prospered, and it was estimated in 1631 that the capital amounted to 150,000*l.* The prominence of the brothers in the city secured each of them the honour of knighthood. William was knighted 31 May 1622, and Peter 22 Feb. 1622–3. William's operations were not confined to his London business: he built ships and traded to Guinea, Portugal, Spain, and the West Indies. His fleet at one time numbered twenty vessels, with nearly five thousand sailors on board. About 1624 one of his ships discovered an uninhabited island, to which Courten gave the name of Barbadoes. It seems that his agents in Zealand had suggested to him the expedition. With a view to profiting to the fullest extent by his discovery, he petitioned in 1625 for the grant of all unknown land in the south part of the world, which he called 'Terra Australis Incognita.' In the same year he sent out a few colonists to the islands, and on 25 Feb. 1627–8 received letters-patent formally legalising the colonisation (*Sloane MS.* 2441; Ligon, *Hist. of Barbadoes*). The grant was addressed to 'the Earl of Pembroke in trust for Sir William Courten.' Courten, in accordance with the deed, began colonisation on a large scale. He sent two ships with 1850 persons on board to Barbadoes, under Captain Powel, who, on his arrival, was nominated governor by Courten and the Earl of Pembroke; but the speculation proved disastrous. Three years later James Hay, earl of Carlisle, disputed this grant, claiming, under deeds dated 2 July 1627 and 7 April 1628, to be owner of all the Caribbee islands lying

between ten and twenty degrees of latitude. In 1629 Carlisle sent two ships, with Colonel Roydon and Captain Hawley as his commissioners, to take possession of the island. On their arrival they imprisoned Captain Powel, and established Lord Carlisle's authority. The islands remained in Carlisle's hands till 1646, when the lease of them was transferred to Lord Willoughby of Parham. Courten claimed to have lost 44,000*l.* by these transactions, and left his descendants to claim compensation. In many of his speculations Sir Paul Pindar was associated with Courten, and they lent money freely to James I and Charles I. Their joint loans ultimately amounted to 200,000*l.* Failure to obtain any consideration for these heavy loans was the subject of much subsequent litigation.

Losses of ships and merchandise sustained at the hands of the Dutch in the East Indies, after the massacre at Amboyna (1624), combined with the injustice he suffered in the Barbadoes to injure Courten's credit at the opening of Charles I's reign. In 1631 the death of his brother Peter, his agent at Middelburg, increased his difficulties. Sir Peter died unmarried, and left his nephew Peter Boudean, who was then settled in Holland, a legacy of 10,000*l.* Boudean had quarrelled with his uncle William, and used every unscrupulous means to injure him. To satisfy his claim on the estate of Sir Peter, Boudean now seized the whole property of the firm of Courten & Moncy in Holland. The death of Moncy in 1632 further complicated matters. Courten was one of Moncy's executors, and Peter Boudean, his stepson, was the other. But the latter declined to administer the estate. Courten at once took action at law to recover his share of the estates of his brother and his partner; the proceedings dragged on long after his death. In spite, however, of these troubles, Courten was still enormously wealthy. In 1628 he paid Charles I 5,000*l.* and received lands in Whittlewood Forest, Northamptonshire. In 1633 he owned land in England, chiefly in Northamptonshire, which produced 6,500*l.* a year, besides possessing a capital of 128,000*l.* His love of maritime enterprise was still vigorous. In the last years of his life he again opened up trade with the East Indies, and sent two ships (the Dragon and Katherine) to trade with China. The ships never arrived at their destination, and the consequent loss was Courten's deathblow. He died at the end of May or beginning of June 1636, and was buried in the church of St. Andrew Hubbard. Two elegies on his death appear in 'MS. Lansd.,' xcviii. 23. He left many legacies to charitable institutions in his will; but his joint claims with Sir Paul Pindar on the crown, and his claims on his nephew and on Lord Carlisle, were unsettled at the time of his death.

Courten had a son, Peter, by his first wife, who was made a baronet by James I in 1622; married Jane, daughter of Sir John Stanhope, and died without issue early in 1625 (*Cal. State Papers*, 1623–5, p. 508). He is usually described as of Aldington, Northamptonshire. Courten's second wife was a daughter of Moses Tryon, and by her he had a son, William, and three daughters, Hester (wife of Sir Edward Littleton); Mary (wife of the Earl of Kent); Anna (wife (1) of Essex Devereux, esq., and (2) of Richard Knightly). William, the younger, found his father's estate seriously embarrassed by the proceedings of his cousin Peter Boudean, who declined to surrender any of the Dutch property. Complicated litigation continued. Courten married Catharine Egerton, daughter of John, first earl of Bridgewater; and, resolving to carry on his father's business, chartered with his father-in-law's aid, two vessels (Bona Esperanza and Henry Bonaventura) for trade in the East Indies. In this enterprise nearly all his money was invested, and the ships with their cargoes were seized by the Dutch in 1641. The Earl of Bridgewater declined to assist Courten further; the disturbed state of the government rendered any help from that quarter out of the question; and in 1643 bankruptcy followed. Courten's landed estates were alienated to his brother-in-law, the Earl of Kent, and he himself retired to Italy. His wife endeavoured in vain to come to terms with Peter Boudean, and finally joined her husband, who died intestate at Florence in 1655. Two children, William [q. v.] and Katharine, survived him. The former endeavoured to recover some of his father's property, and in 1660 Charles II granted to George Carew, who had been associated in business with Sir William Courten, power to administer the estates of Sir William and his son. Proceedings were also begun in Holland against the Dutch East India Company for compensation for the ships lost in 1641; the English courts of law and parliament were constantly petitioned for redress until the end of the century, but the greater part of the enormous wealth of Sir William Courten never reached his descendants. In August 1660 the privy council heard evidence in support of the claims of Courten's grandson to the ownership of the Barbadoes, but did not deem the proof sufficient. In 1677 petitions to the council and parliament rehearsed the loans of Courten and Sir Paul Pindar to Charles I, but repayment was never ordered. George Carew is-

sued many tracts on the subject, but public interest was not excited.

[A very full account of Courten is given in the Biog. Brit. (Kippis), chiefly drawn from Sloane MSS. in the British Museum. The Calendars of State Papers (Domestic and Colonial) for the reigns of James I and Charles I supply a few additional details. Besides numerous petitions for redress to the English privy council and to the East India Company of the Netherlands, and accounts of Sir William Courten's commercial misfortunes, published in Charles II's reign, chiefly from the pen of George Carew, there appeared in 1681 a pamphlet entitled 'Hinc illæ Lacrymæ; or an Epitome of the Life and Death of Sir William Courten and Sir P. Pindar,' by Carew; and in 1683 'Vox Veritatis, or a brief Extract of the Case of Sir William Courten,' by Thomas Brown of Westminster. Other accounts of the litigation are to be found in Addit. MS. 28957, f. 116; and Egerton MS. 2395, f. 602.] S. L. L.

COURTEN, WILLIAM (1642–1702), naturalist, grandson of Sir William Courten [q. v.], and son of William Courten, who died insolvent at Florence in 1655, was born in London on 28 March 1642. His mother was Catharine Egerton, daughter of John, first earl of Bridgewater. Courten seems to have had a good education. He travelled to Montpelier and there fell in with Tournefort and Sloane. It was here that he began his botanic studies. In 1663 he left to attend to his private affairs at home, probably on his attaining his majority. He lived in England till 1670 with his aunt, Lady Knightly, at Fawsley Lodge, Northamptonshire. After this he went abroad again for fourteen years. Much doubt hangs over his movements, but he is supposed to have spent some of the time at Montpelier. He was a close friend of William Sherard, afterwards consul at Smyrna and benefactor to the chair of botany at Oxford, other friends being Dr. Tancred Robinson, Martin Lister, Plukenet, Ilwyd the antiquary, and Sloane. During many years he lived under the assumed name of Charleton, and in 1684 he opened a suite of rooms in the Temple containing his museum, estimated then to be worth 50,000*l*. Sloane succeeded to this splendid collection, which forms no small part of the original foundation of the British Museum treasures. His dried plants are now at the Natural History Museum in Cromwell Road. Courten died at Kensington on 29 March 1702, and was buried there, with an epitaph written by Sir Hans Sloane. His name is perpetuated in *Courtenia*, a genus founded by Robert Brown upon a plant from Java.

[Kippis's Biog. Brit. iv. 334–52; Manuscripts in Brit. Mus. (Sloane).] B. D. J.

COURTENAY. [See also COURTNEY.]

COURTENAY, EDWARD, EARL OF DEVONSHIRE (1526?–1556), born about 1526, was only son of Henry Courtenay [q. v.], marquis of Exeter and earl of Devonshire, by his second wife, Gertrude. With his father and mother he was imprisoned in the Tower in November 1538, at the age of twelve; was attainted in 1539; was specially excepted from Edward VI's amnesty in 1547, and was not released till 3 Aug. 1553, after an incarceration of nearly fifteen years. The greater part of his imprisonment was spent in solitary confinement, his father having been executed soon after his arrest, and his mother released. Queen Mary showed him much favour on her accession. He was created Earl of Devonshire on 3 Sept. 1553, and knight of the Bath on 29 Sept. At the coronation he carried the sword of state, 1 Oct. 1553, and he was formally restored in blood on 10 Oct. He received the Spanish ambassadors on their arrival in London on 2 Jan. 1553–4, and acted as special commissioner for the trial of Sir Robert Dudley on 19 Jan. 1553–4. But Courtenay was encouraged to seek higher dignities. Although Queen Mary affected to treat him as a child, ordering him to accept no invitations to dinner without her permission, she regarded him with real affection, and Bishop Gardiner led him to hope for her hand in marriage. Elated with this prospect he maintained a princely household, and induced many courtiers to kneel in his presence. The projected match was popular with the people, but the offer of Philip II proved superior in Mary's eyes. Princess Elizabeth was, on the other hand, not blind to Courtenay's attractions, and he was urged to propose marriage to Elizabeth as soon as Mary showed herself indifferent to him. The national hatred of the Spaniard, it was openly suggested, would soon serve to place Elizabeth and Courtenay on the throne in Mary and Philip's place. At the end of 1553 a plot with this object was fully matured, and Devonshire and Cornwall were fully prepared to give Courtenay active support. Wyatt joined in the conspiracy, and undertook to raise Kent. In March 1553–4 Wyatt's rebellion was suppressed and its ramifications known. Courtenay was sent back to the Tower and in May removed to Fotheringay. At Easter 1555 he was released on parole and exiled. He travelled to Brussels, whence he begged permission to return home in November 1555 to pay his respects to his mother and the queen, but this request was refused. He then proceeded to Padua, where he died suddenly and was buried in September 1556.

Peter Vannes, the English resident at Venice, sent Queen Mary an interesting account of his death. At the time some discontented Englishmen in France were urging him to return and renew the struggle with Mary and Philip in England. His handsome face and figure were highly commended. Noailles, the French ambassador, styled him 'le plus beau et plus agréable gentilhomme d'Angleterre,' and Michel de Castelnau stated that 'il estoit l'un des plus beaux entre les jeunes seigneurs de son age' (*Mémoires*, p. 74). But his prison education had not endowed him with any marks of good breeding, and there can be no doubt that his release from his long confinement was followed by very dissolute conduct.

Courtenay employed some of his leisure in the Tower by translating into English from Italian a work entitled 'Trattato utilissimo del Beneficio di Giesu Christo, crocifisso, verso i Christiani,' written about 1543 by Antonio della Paglia, commonly called Aonio Paleario. It was deemed to be an apology for the reformed doctrines, and was proscribed in Italy. Courtenay translated it under the title of 'The Benefit of Christ's Death' in 1548, apparently with a view to conciliating Edward VI, and dedicated it to Anne Seymour, duchess of Somerset. The manuscript is now in the Cambridge University Library, to which it was presented in 1840, and contains two autographs of Edward VI. It was printed for the first time in 1856 by Mr. Churchill Babington in a volume which also contained reprints of the original Italian edition (1543) and of a French translation issued in 1551.

With Edward Courtenay the earldom of Devon or Devonshire in the family of Courtenay became dormant, but a collateral branch claimed the title in 1831, and the claim was allowed by the House of Lords. The title of Earl of Devon is now borne by William Reginald Courtenay of Powderham Castle, Exeter.

[Dugdale's Baronage; Burke's Extinct and Dormant Peerage; Doyle's Official Baronage; Wriothesley's Chronicle (Camden Soc.); Chronicle of Queen Mary and Queen Jane (Camden Soc.); Machyn's Diary (Camden Soc.); Cal. State Papers (Dom.), 1547–80; Wood's Letters of Illustrious Ladies, vol. iii.; Froude's Hist.; Lingard's Hist.] S. L. L.

COURTENAY, HENRY, Marquis of Exeter and Earl of Devonshire (1496?–1538), born about 1496, was son of Sir William Courtenay, by Princess Catharine, youngest daughter of Edward IV. His grandfather, Edward Courtenay, was on 26 Oct. 1485 created Earl of Devonshire by Henry VII; was granted at the same time very large estates in Devonshire; was made knight of the Garter in 1490; resisted Perkin Warbeck's attack on Exeter in 1497; and dying 1 March 1509, was buried at Tiverton. The earl was grandnephew of another Edward Courtenay, earl of Devonshire (1387–1419), earl marshal in 1385, but this earldom had been forfeited by Edward IV, in the person of Thomas Courtenay (great-grandson of the elder Edward Courtenay), who fought with the Lancastrians at Towton, and was slain at Tewkesbury (1461).

Henry Courtenay's father, Sir William Courtenay, was in high favour at the court of Henry VII in the lifetime of his wife's sister, Queen Elizabeth, and is praised for his bravery and manly bearing by Polydore Vergil. In 1487 he became knight of the Bath. There is a letter from him describing his father's and his own repulse of Warbeck at Exeter in Ellis's 'Original Letters,' 1st ser. i. 36. But on the queen's death in 1503, the king, fearing that Courtenay's near relationship to the throne might tempt him to conspiracy, committed him to the Tower on an obscure charge of corresponding with Edmund de la Pole, earl of Suffolk, the surviving chief of the Yorkist faction. Attainder followed. On Henry VIII's accession in 1509 he was released from prison, and carried the sword at his coronation. On 10 May 1511 he was allowed to succeed to his father's earldom; but the formalities for restoring him in blood were not completed before his death on 9 Jan. 1511. He was buried in Blackfriars Church. His wife, the Princess Catharine, died 15 Nov. 1527, and was buried at Tiverton.

The boy Henry was treated kindly by his first cousin, Henry VIII; was allowed to succeed to his father's earldom in 1511, and the attainder was formally removed in the following year. He took part in the naval campaign with France in 1513, when about seventeen years old, as second captain of a man-of-war, and in 1520 was made both a privy councillor (May) and gentleman of the privy chamber (July). On 15 April 1521 he was created K.G. in the place of the Duke of Buckingham, who was tried and convicted of treason in May of the same year, and the lordship of Caliland, Cornwall, together with a mansion in St. Lawrence Pountney, formerly Buckingham's property, was conferred on him at the same time. Courtenay attended Henry VIII at Calais, at the Field of the Cloth of Gold, in 1521, and took part in the tournaments. The keepership of Birling manor, the stewardries of Winkeley, Gloucestershire, and of the duchies of Exeter, Somerset, and Cornwall

were granted him in 1522 and 1523. In April 1525 he became constable of Windsor Castle, and on 18 June following Marquis of Exeter. In August of the same year Courtenay went to France as the king's envoy to negotiate an alliance, and to secure the release of Francis I, taken prisoner by Spain at the battle of Pavia. On his return in September the king appointed him the privy councillor to be in immediate attendance on him, and on 17 May 1528 he was nominated lieutenant of the order of the Garter. Throughout the proceedings for the divorce of Queen Catherine of Aragon Courtenay actively aided the king; he subscribed the articles against Wolsey (1529), signed the letter to Clement VII demanding the divorce in 1531, and acted as commissioner for the deposition of Catherine in 1533. When the suppression of the monasteries was imminent in 1535, Exeter was made steward of very many abbeys and priories in the western counties, where he was also acting as commissioner of array (6 Oct. 1534). At the king's request he also acted as commissioner at the trial of Anne Boleyn two years later, and was sent to Yorkshire with the Duke of Norfolk in October 1536, in order to aid in the suppression of the Pilgrimage of Grace. But he hurriedly retired from the north to Devonshire. A rebellion under Lord Darcy broke out in Somersetshire in 1537, and Exeter was ordered to act as lord steward at Darcy's trial.

Courtenay's power in the west of England had now become supreme, and he assumed a very independent attitude to Henry's minister, Cromwell, whom he cordially disliked. As the grandson of Edward IV, he had a certain claim to the throne, and his wealth and intimacy with the Yorkist Poles and the Nevilles readily enabled Cromwell to point him out to the king as a danger to the succession. Of the character of his first wife, Elizabeth, daughter of John Grey, viscount Lisle, by whom he had no issue, nothing is known. But his second wife, GERTRUDE, daughter of William Blount, fourth lord Mountjoy [q. v.], by whom he had a son Edward [q. v.], was a devout catholic; had supported the agitation of Elizabeth Barton [q. v.], and had visited her shrine at Canterbury. In 1533, when Barton was executed, the marchioness had begged the king to pardon the intimacy (WOOD, *Letters*, ii. 96–101). She was godmother to the Princess Elizabeth in the same year, and carried Prince Edward at his christening in 1537; but her decided views in favour of the Roman catholic religion and her affection for Queen Catherine, with whom she corresponded after the divorce, gave additional ground for the suspicions with which her husband was regarded as soon as Cromwell had become his avowed enemy. Gradually information was collected in Devonshire and Cornwall to justify a prosecution for treason. At St. Keverne, Cornwall, a painted banner had been made which was to be carried round the villages, rousing the men to rebel against the crown in order to declare Courtenay heir-apparent to the throne, at any rate in the west of England. Reginald Pole, the cardinal, was found to be in repeated communication with Courtenay. Pole's brother, Sir Geoffrey, turned traitor, and came to London to announce that a conspiracy was hatching on the lines of the Pilgrimage of Grace. Early in November 1538 Courtenay, his wife, and son were committed to the Tower. On 3 Dec. Courtenay was tried by his peers in Westminster Hall. Evidence as to the marquis's treasonable conversation with Sir Geoffrey Pole was alone adduced; but he was condemned and beheaded on Tower Hill 9 Dec. 1538. A week later he was proclaimed a convicted traitor, and guilty of compassing the king's death. His wife and son were kept in prison, and were attainted in July 1539. The marchioness for a time had for her companion Margaret Pole, countess of Salisbury (mother of Cardinal Pole), who was beheaded 27 May 1541, and the distressed condition of these two ladies was made the subject of a petition from their gaoler to the king in 1540. Subsequently the king pardoned the marchioness, and she was released. The Princess Mary was always her friend: in 1543 Mary sent her a puncheon of wine, and other presents were interchanged between them for many years afterwards. On Mary's accession to the throne she became a lady-in-waiting; her attainder was removed, and she took part in the coronation and all court ceremonies. She died on 25 Sept. 1558, and was buried at Wimborne. Her extant letters to her son Edward [q. v.] show her in a very attractive light.

[Dugdale's Baronage; Burke's Extinct and Dormant Peerage; Wriothesley's Chronicle (Camd. Soc.); Herbert's Life of Henry VIII; Gairdner and Brewer's Letters and Papers of Henry VIII; Polydore Vergil's Hist. (Camd. Soc.); Doyle's Official Baronage; Froude's Hist.; Madden's Privy Purse Expenses of Princess Mary; Wood's Letters of Illustrious Ladies.] S. L. L.

COURTENAY, HENRY REGINALD (1741–1803), bishop of Exeter, was the eldest surviving son of Henry Reginald Courtenay, M.P., who married Catherine, daughter of Allen, first earl Bathurst. He was born in the parish of St. James, Piccadilly, 27 Dec.

1741, and admitted at Westminster School in 1755, proceeding thence in 1759 to Christ Church, Oxford, where he took the degrees of B.A. 1763, M.A. 1766, and D.C.L. 1774. Having taken orders in the English church, some valuable preferments speedily fell to his lot. The rectory of Lee in Kent and the second prebendal stall in Rochester Cathedral were conferred upon him in 1773. In the following year he was appointed to the valuable rectory of St. George, Hanover Square, when he vacated his stall at Rochester; but he was one of the prebendaries of Exeter from 1772 to 1794, and he retained the fourth prebend at Rochester from 1783 to 1797. Early in 1794 he was nominated to the poor bishopric of Bristol (his consecration taking place on 11 May), and after three years' occupancy of that preferment was translated to the more lucrative see of Exeter (March 1797), holding the archdeaconry of Exeter *in commendam* from that year until his death, and retaining as long as he lived his rich London rectory. He died in Lower Grosvenor Street, London, 9 June 1803, and was buried in the cemetery of Grosvenor Chapel. His wife, Elizabeth, eldest daughter of Thomas Howard, second earl of Effingham, whom he married in January 1774, lived till 31 Oct. 1815. They had two sons and four daughters. The elder son, William, sometime clerk-assistant of the parliament, became in 1835 the eleventh earl of Devon; the younger son, Thomas Peregrine, is separately noticed. A letter from the bishop to the Rev. Richard Polwhele is printed in the latter's 'Traditions and Recollections,' ii. 536–7. Courtenay was stiff and reserved in social intercourse, but his letters were frank and unreserved. Several of his sermons for charities and on state occasions were printed between 1795 and 1802. His charge to the clergy of Bristol diocese at his primary visitation was printed in 1796, and that delivered to the clergy of the diocese of Exeter on the corresponding occasion was published in 1799.

[Nichols's Literary Anecdotes, ix. 158, 184; Le Neve's Fasti (Hardy), i. 221, 383, 397, 430, 432, ii. 584, 586; Oliver's Bishops of Exeter, 165, 274; Gent. Mag. 1803, pt. i. 602; Burke's Peerage; Welch's Alumni Westmon. (1852), 362, 366, 372, 410.] W. P. C.

COURTENAY, JOHN (1741-1816), politician, son of William Courtenay, by Lady Jane Stuart, second daughter of the Earl of Bute, was born in Ireland in 1741. He entered political life under the auspices of Viscount Townshend, who, while lord-lieutenant of Ireland, 1767–1772, made him his private secretary. In this capacity he accompanied Townshend to the ordnance office in 1772. As Townshend's nominee he was returned to parliament in 1780 as member for Tamworth. In 1783 Townshend appointed him surveyor-general of the ordnance. This vacated his seat, but he was re-elected (23 April). In parliament he spoke much and with considerable effect. In a speech of elaborate irony he supported, while feigning to oppose, Fox's bill for the repeal of Lord Hardwicke's Marriage Act in 1781; he advocated the renunciation of the right of legislation on Irish matters in 1782; and spoke in favour of Fox's India Bill in 1783. He retained his seat for Tamworth at the election of May 1784. In a debate on navy bills in this year (6 Aug.) he somewhat startled the house by apostrophising Rose, the secretary to the treasury, who was conspicuous by his silence when he ought to have been defending the government, in the lines:—

> Quid lates dudum, Rosa? Delicatum
> Effer e terris caput, o tepentis
> Filia cœli.

Rose being ignorant of the Latin tongue did not reply. In 1785 a proposal to levy a tax on domestic servants furnished him with the occasion for a very humorous speech. He opposed Pitt's Irish commercial policy, averring that if carried out it would be equivalent to a re-enactment of Poynings's act. He supported the proceedings against Hastings in a speech which, according to Wraxall, stood 'alone in the annals of the House of Commons, exhibiting a violation of every form or principle which have always been held sacred within those halls. The insult offered to Lord Hood at its commencement (referring to his services as a spectator of Lord Rodney's glorious victory of 12 April 1782) became eclipsed in the studied indecorum of the allusions that followed, reflecting on the personal infirmities or the licentious productions of the member for Middlesex (Wilkes). His invectives against Hastings, however violent, might seem to derive some justification from the example held out by Burke, Sheridan, and Francis, but the insinuation levelled at the king (of having taken bribes from Hastings) with which Courtenay concluded, and the mention of the *bulse*, unquestionably demanded the interference of the chair' (*Post. Mem.* ii. 312). For the insult to Hood Courtenay afterwards apologised. Courtenay gave a steady support to Wilberforce in his efforts to arouse the public conscience to a sense of the iniquity of the slave trade, opposed the suspension of the habeas corpus in 1794, and gave an ironical support to the 'bill for the better observation of Sunday' (1795). He

lost his seat for Tamworth at the election of 1796, but was returned for Appleby. He voted with the minority in favour of the reform of the House of Commons in 1797, and opposed the renewal of the Habeas Corpus Suspension Act in 1798. In 1802 he ironically opposed the bill for putting down bull-baiting. In 1806 he was appointed commissioner of the treasury. Unseated in 1807, he was returned again for Appleby in 1812, but accepted the Chiltern Hundreds the same year. He died on 24 March 1816. In his speeches Courtenay, who appears to have been well read in both classical and modern literature, was fond of quoting Locke, Montesquieu, Rousseau, and other philosophers, as well as the poets. He expressed ardent sympathy with the French revolutionists. Of his various literary productions, none of which are of great merit, the following are the principal: 1. 'Select Essays from the Batchelor, or Speculations of Jeffry Wagstaffe, esq., Dublin,' 1772, 12mo. 2. 'The Rape of Pomona; an elegiac epistle,' 1773, 4to. 3. 'Poetical Review of the Literary and Moral Character of Dr. Samuel Johnson,' 1786, 4to. 4. 'Philosophical Reflections on the late Revolution in France,' 1790, 8vo (an ironical letter addressed to Dr. Priestley, which went through three editions). 5. 'Poetical and Philosophical Essay on the French Revolution addressed to Mr. Burke,' 1793, 8vo. 6. 'The Present State of the Manners, Arts, and Politics of France and Italy, in a series of Poetical Epistles from Paris, Rome, and Naples, in 1792 and 1793,' London, 1794, second edition revised and augmented same year. 7. An elegy on the death of his son prefixed to an edition of his poems, 1795, 8vo. 8. 'Characteristic Sketches of some of the most distinguished Speakers in the House of Commons since 1780,' 1808, 8vo. 9. 'Verses addressed to H.R.H. the Prince Regent,' 1811, 8vo. 10. 'Elegiac Verses to the memory of Lady E. Loftus,' 1811, 8vo.

[Collins's Peerage (Brydges), ii. 575, vi. 267; Parl. Hist. xxi. 783, xxii. 387, xxiii. 32, xxiv. 59, 789, 1293, xxv. 571, xxvi. 1113, xxviii. 91, xxix. 1162, xxxi. 567, 1430, xxxii. 679, 1004, 1162, xxxiii. 734, xxxiv. 111, xxxvi. 841; Parl. Debates, ix. xxiv.; Commons' Journals, lxviii. 81; Gill (1816), pp. 375, 467; Wraxall's Post. Mem. i. 141–2, ii. 312, 326; Nichols's Illustr. of Lit. vi. 719; Parr's Works (Johnstone), viii. 520.]

J. M. R.

COURTENAY, PETER (*d.* 1492), bishop successively of Exeter and Winchester, was the third son of Sir Philip Courtenay of Powderham, and his wife Elizabeth, daughter of Walter, lord Hungerford. Sir Philip (*d.* 1463) was the heir of his uncle, Richard Courtenay, bishop of Norwich [q. v.], and, though representing a younger branch of his illustrious family, a man of considerable wealth (see the list of his manors in *Cal. Inquis. post mortem*, 3 Edw. IV, iv. 322). Peter prosecuted his studies at Oxford and in Italy, where it is said he became a doctor of both laws at Padua. At Oxford he became a member of the local foundation of Exeter College (Wood, *Colleges and Halls*, p. 109). In 1457, being then a student of civil law, he obtained a dispensation from the university, relieving him from some of the statutable residence and exercises required before admission to read 'in the institutes' (Anstey, *Munimenta Academica*, Rolls Ser., pp. 744–5). He had already resided three years in the faculty of arts, and the same time in that of civil law. On his admission as bachelor of laws he 'kept great entertainment for the academicians and burghers' (Wood, *Hist. and Antiq. of Oxford*, i. 66, ed. Gutch; cf. *Mun. Ac.* p. 745). He afterwards became a doctor. His rank secured him rapid preferment. In 1453 he was made rector of Moreton Hampstead and archdeacon of Exeter (Le Neve, i. 395). In 1463 he became prebendary of Lincoln (*ib.* ii. 124, 221). In 1464 he was also appointed archdeacon of Wiltshire (*ib.* ii. 630). He held the post of master of St. Anthony's Hospital, London (Godwin, *De Præsulibus* (1743), p. 414). In 1477 he was made dean of Windsor (Le Neve, i. 386). On 5 Sept. 1478 he was appointed by papal provision bishop of Exeter; on 3 Nov. his temporalities were restored (*Fœdera*, xii. 945), and on 8 Nov. he was consecrated, by license from the archbishop, by Bishop Kemp of London, at St. Stephen's Chapel, Westminster (Le Neve, i. 376). As bishop he showed a good deal of activity in building. He completed the north tower of his cathedral at his own cost, and put in it a great bell, still called Peter's bell, and a curious clock showing the state of the moon and the day of the month. He also built the tower of Honiton church, besides largely assisting in the erection of the church itself. Courtenay also took considerable part in politics. Of a Yorkist family and in the service of Edward IV, he even acquiesced in the revolution which made Richard III king, and was present at the house of the Duchess of York when Richard gave the great seal to John, bishop of Lincoln (*Fœdera*, xii. 189). He joined, however, the party of Buckingham, and in conjunction with his kinsmen, Edward Courtenay of Boconnock and Walter Courtenay of Exeter, and many others of the western gentry, endeavoured in vain to excite a rising in Devon-

shire and Cornwall (Polydore Vergil, p. 551, ed. 1570, and Hall, p. 393, ed. 1809, erroneously call Edward the bishop's brother). On their failure they escaped to Brittany to share the exile of Henry of Richmond. Spared his life with Bishops Morton and Wydville out of consideration for their office, Courtenay was condemned in Richard III's parliament to lose his temporalities and estates (*Rot. Parl.* vi. 250). He returned to England with Henry VII, and received from that monarch great favours to compensate for his sufferings in his cause. Edward Courtenay was made Earl of Devon. Peter was put on the commission which was to perform the duties of seneschal at Henry's coronation (*Fœdera*, xii. 277); received the custody of the temporalities and the disposal of the preferment of the Yorkist bishop of Salisbury (Campbell, i. 81), and on 8 Sept. was appointed keeper of the privy seal with a salary of twenty shillings a day (*ib.* i. 151). He was present at the first parliament of Henry VII, where the sentences of Richard's time against him and his confederates were reversed (*Rot. Parl.* vi. 273), and where he served as a trier of petitions of Gascony and other places beyond sea (*ib.* 268 *a*). In 1486 he was appointed a commissioner of the royal mines and placed with the Earl of Devon and others on a commission to inquire into the seizure of certain Hanse ships by the men of Fowey, contrary to the existing amity (Campbell, i. 315, 316). On the death of William of Waynfleet he received the grant of the temporalities of Winchester (*Fœdera*, xii. 322), and on 29 Jan. 1487 was translated to that important see by papal bull (Le Neve, iii. 15–16). He now ceased to be privy seal, but was still a good deal engaged on state affairs. In 1488 he was one of the commissioners appointed to muster archers in Hampshire for the expedition to Brittany (Campbell, ii. 385), and in 1489 was put on a special commission of the peace for Surrey (*ib.* ii. 478). He received as a gift from the king 'a robe made of sanguine cloth in grain, furred with pure menever, gross menever, and byse' (*ib.* ii. 497). He was a witness to the creation of Arthur as prince of Wales in 1490 (*ib.* ii. 542), and was present at the ratification of the treaty with Spain in the same year (*Fœdera*, xii. 428). An unsuccessful attempt was made in 1487 to appoint him chancellor of Oxford, against John Russell, bishop of Lincoln (Wood, *Fasti Oxonienses*, ed. Gutch, p. 65). He died on 23 Sept. 1492, and was probably buried at Winchester, though the exact spot is uncertain, and local writers have conjectured his tomb to be at Powderham.

[Fœdera, vol. xii. original edition; Rolls of Parliament, vol. vi.; Campbell's Materials for the History of Henry VII, Rolls Series; Wood's History and Antiquities of Oxford, ed. Gutch; Boase's Register of Exeter College, Oxford; Collins's Peerage, vi. 255 (ed. 1779); Le Neve's Fasti Ecclesiæ Anglicanæ, ed. Hardy; Cleaveland's Genealogical History of the Family of Courtenay (1735). The biographies in Prince's Worthies of Devon, p. 166, and Cassan's Lives of the Bishops of Winchester, i. 314–16, contain practically no additional information.]

T. F. T.

COURTENAY, RICHARD (*d.* 1415), bishop of Norwich, was the son of Sir Philip Courtenay of Powderham Castle, Devonshire, where, it is said, he was born. His mother was Anne, daughter of Sir Thomas Wake of Bisworth. He was the grandson, therefore, of Hugh Courtenay, second earl of Devon, and of Margaret Bohun, the granddaughter of Edward I, and connected by marriage with Henry of Lancaster, afterwards King Henry IV. His uncle was William Courtenay, archbishop of Canterbury [q.v.], who superintended his education, and speaks of him in his will as 'filius et alumnus meus.' On his death in 1397 the archbishop left Richard a hundred marks, a number of books in case he should become a clerk, and his best mitre if he should become a bishop (*Anglia Sacra*, i. 416). Though apparently the eldest son, such patronage may well have inclined him for a clerical career. He became a member of the new western foundation of Exeter College, Oxford, a doctor of civil and canon law, and, though mostly resident at Oxford, obtained a large number of ecclesiastical preferments elsewhere. In 1394 he received the prebend of Sneating in St. Paul's (Le Neve, ed. Hardy, ii. 436). In 1400 he became precentor of Chichester (*ib.* i. 265). In 1401 he was made prebendary of Tame in the cathedral of Lincoln (*ib.* ii. 221). Between 1402 and 1404 he was dean of St. Asaph (*ib.* i. 82). In 1403 has was chosen prebendary of North Newbald in York Minster (*ib.* iii. 203). In 1410 he became archdeacon of Northampton, and in the same year dean of Wells (*ib.* i. 152, ii. 57; *Anglia Sacra*, i. 589). In 1406 he succeeded, on his father's death, to the family possessions (Collins, *Peerage*, vi. 254, ed. 1779, from Inq. post mortem 7 Henry IV). Courtenay soon obtained a great position at Oxford. But even when chancellor of that university—an office he first attained in 1407—he was employed elsewhere, also on very different business. He early won, and preserved till his death, the close confidence and friendship of Henry of Monmouth. In 1407 he accompanied the Prince of Wales in his

expedition against the Welsh insurgents. When the garrison of Aberystwith Castle, and the 'new town of Llanbadarn' which it protected, made a conditional submission, he administered to them an oath on the Eucharist that they would absolutely surrender if not relieved before 1 Nov. (Rymer, *Fœdera*, viii. 497, original ed. The royal letter, *ib.* 419, is put in the wrong year). If we may believe a late authority, Courtenay was present at the martyrdom of the Lollard Badby (1410), when the Prince of Wales played so deplorable a part (Fabyan, p. 574, ed. Ellis). Before December 1410 he became chancellor of Oxford for the second time (*Munimenta Academica*, pp. 248–9). In 1411 he, with the proctors Brent and Byrch, headed a strong opposition to Archbishop Arundel, who, in his zeal against Wycliffites, proposed to hold a metropolitical visitation of the university. Arundel had already made a similar attempt in 1397, but had been obliged to content himself with a barren victory in the law courts. In 1411 Courtenay again pleaded the bull which on the former occasion the university had obtained from Boniface IX exempting it from all episcopal jurdisdiction. The archbishop and his magnificent train were rudely repelled from the city, and violent disputes ensued. It was ultimately agreed by both parties to submit the question to the king's judgment. On 17 Sept. Henry IV decided at Lambeth in favour of Arundel, and renewed an ordinance of Richard II, which had already decided against the scholars. The university, however, was not yet beaten. The royal order that Courtenay should be replaced by the 'cancellarius natus,' the senior doctor of divinity, was sullenly complied with. But many masters ceased their lectures; and when the king, fearing that the university would empty, bade them choose a new chancellor and proctors, they, in direct violation of his orders, re-elected Courtenay, Brent, and Byrch. The parliament which met on 1 Nov. ratified and enrolled the royal ordinance at Arundel's petition (*Rot. Parl.* iii. 651–2). Arundel procured from John XXIII a bull reversing that of Boniface IX. At last the intervention of the Prince of Wales put an end to the struggle. But the university suffered a complete defeat. Courtenay, who never seems to have forfeited the royal favour, obtained from the king the gift of a great gilt cross to the university, in recompense for which an annual mass was directed to be said before the masters on the king's behalf, while a similar service was offered for the prince in return for his mediation. Arundel was convinced that the scholars were no longer favourers of heresy by the transmission to him of a decree of the university against 267 erroneous opinions of Wycliffe (*MS. Cotton*, Faustina C. vii. 138 *b*). Courtenay, the friend of the Prince of Wales, could never have been of doubtful orthodoxy.

A large number of entries in the 'books of the chancellor and proctors,' printed by Anstey, attest Courtenay's activity at the head of the university. His crowning achievement was completing the library which Bishop Cobham had given to the university, drawing up rules for its organisation and regulation, increasing its size, and appointing a librarian or chaplain. The university recognised his services by allowing him free access to the library, whenever it was daylight, for the rest of his life, a privilege only allowed in other cases to the actual chancellor (*Munim. Academ.* 261–9; Wood, *Annals*, i. 547–50). Among those stirred up by Courtenay's energy to present books to the university library were the king, the archbishop, the Prince of Wales and his brothers, including Humphrey, who was afterwards to carry out the work of Cobham and Courtenay on so noble a scale. In 1412 Courtenay's name appears for the last time as chancellor. Affairs of state entirely occupied the remainder of his life. He became a member of the royal council, and was commissioned with others to treat with the Burgundian ambassadors for the projected marriage of the Prince of Wales and Anne, daughter of Duke John, which was to be the basis of a close alliance between the two states (*Fœdera*, viii. 721). He also conducted some researches among the archives with reference to Flanders and to the relations of the English and Scottish crowns (*Kalendars and Inventories of Exchequer*, ii. 82). On Henry V's accession he became treasurer of the royal household and custodian of the king's jewels. In September 1413 he was appointed, by papal provision, bishop of Norwich (*Fœdera*, ix. 50), and, immediately receiving the royal confirmation and the restitution of his temporalities, was consecrated by Archbishop Arundel at the royal chapel at Windsor, on 17 Sept. (Stubbs, *Registrum Sacrum Anglicanum*, p. 63). But affairs of state prevented him from ever seeing his diocese, where John Leicester, archbishop of Smyrna, who had already acted as suffragan for Bishops Spencer and Tottington, lived in his palace and performed all his ordinations and diocesan work (Jessopp, *Diocesan Hist. of Norwich*, pp. 140, 235). On 31 May 1414 he was sent, with the bishop of Durham, at the head of a great embassy for treating with 'our adversary of France' (*Fœdera*, ix. 132). The embassy set out in great state, was lodged sumptuously at Paris, in the Temple, but

could not avert the war, as the French were not yet willing to accept the English terms (see for the embassy WAURIN, *Chroniques*, 1399–1422, p. 164). Courtenay was absent between 10 July and 3 Oct. (*Fœdera*, ix. 190). Later in the year the same ambassadors went on a second mission, and on 24 Jan. 1415 signed at Paris a prolongation of the truce (*ib.* ix. 199). On his way to France he got the hangman at Calais into great trouble by persuading him to cut the cord which suspended a dead felon sentenced to be hanged as long as the cord endured (*ib.* ix. 195). On his return his denunciation of some special French treachery excited Henry's anger and hastened the outbreak of the war (WALSINGHAM, ii. 301. His accounts and expenses as ambassador are in Add. MS. 24513, f. 68). During the next arduous months Courtenay was much occupied in raising money for the French expedition on the security of the royal jewels (see many instances in *Fœdera*, ix. and *Kal. and Inv. of Exchequer*, ii.) On 24 July Henry made his will at Southampton, and made Courtenay one of his executors (*Fœdera*, ix. 293). On 11 Aug. he left England with Henry for Harfleur, and continued in attendance on the king during the siege of that town until on 10 Sept. he was attacked by the dysentery that was already ravaging the English army. On Sunday, 15 Sept., he died in the king's presence. Henry, who was much affected at his loss, ordered the body to be conveyed to Westminster, where it found an honourable tomb in the Confessor's chapel, behind the high altar of the abbey.

The chaplain of Henry V, who commemorates his exploits, speaks of Courtenay as one of the dearest friends and most trusted counsellors of the king. He commends his noble birth, his lofty stature, his ability, his culture, and his eloquence (*Gesta Hen. V*, p. 27). The monk of Norwich repeats the same praises (*Anglia Sacra*, i. 416). Walsingham and Capgrave agree that he was fully worthy of the honours he obtained. His heir was his nephew, Sir Philip (*d.* 1463), the father of Peter Courtenay, bishop of Winchester [q. v.] (COLLINS, vi. 254).

[Rymer's Fœdera (original edition), vols. viii. and ix.; Anglia Sacra, vol. i.; Rolls of Parliament, vol. iii.; Walsingham, vol. ii., Rolls Ser.; Capgrave's Chronicle, Rolls Ser.; Memorials of Henry V, Rolls Ser.; Chroniques par Waurin, 1399–1422, Rolls Ser.; Gesta Henrici Quinti (Eng. Hist. Soc.); Anstey's Munimenta Academica, Rolls Ser.; MS. Cotton Faustina C. vii. f. 126 sq.; Wood's History and Antiquities of Oxford, ed. Gutch; Boase's Register of Exeter College, Oxford; Le Neve's Fasti Ecclesiæ Anglicanæ, ed. Hardy; Cleaveland's Genealogical History of the Family of Courtenay (1735); Prince's Worthies of Devon, pp. 162–3, gives little additional.] T. F. T.

COURTENAY, THOMAS PEREGRINE (1782–1841), statesman and author, youngest son of the Right Rev. Henry Reginald Courtenay [q. v.], bishop of Exeter, by Lady Elizabeth Howard, daughter of Thomas, second earl of Effingham, was born 31 May 1782. He was returned to parliament in 1810 as member for Totnes, and was re-elected to every succeeding parliament until the dissolution of 1831. In 1812 he was appointed secretary to the commissioners for the affairs of India, and he filled that office till 1828, when he was promoted to be vice-president of the board of trade, being sworn a privy councillor on 30 May following. He retired from office in 1830 on a pension of 1,000*l.* a year. Besides efficiently discharging his official duties, he devoted a large portion of his time to the interests of literature, and was a member both of the Camden and Granger Societies. In addition to various political pamphlets, including 'Observations on the American Treaty, being a continuation of the Letters of Decius,' 1808,' 'View of the State of the Nation,' 1811, 'Treatise upon the Poor Laws,' 1818, and a 'Letter to Lord Grenville on the Sinking Fund,' 1828, he was the author of 'Memoir of the Life, Works, and Correspondence of Sir William Temple, Bart.,' 1836, 2 vols., and 'Commentaries on the Historic Plays of Shakespeare,' 1840, originally contributed to the 'New Monthly Magazine.' After his brother's accession to the earldom of Devon, Courtenay was in November 1835 raised to the rank of an earl's younger son. He died 8 July 1841. By his marriage, 5 April 1805, to Anne, daughter of Mayow Wynell Mayow of Sydenham, Kent, he left eight sons and five daughters.

[Gent. Mag. (1841) new ser. xvi. 316; Annual Register, lxxxviii. 213.] T. F. H.

COURTENAY, WILLIAM (1342?–1396), archbishop of Canterbury, fourth son of Hugh Courtenay, earl of Devon, and Margaret Bohun, daughter of Humphrey Bohun, earl of Hereford, by his wife Elizabeth, daughter of Edward I, was born in the parish of St. Martin's, a suburb of Exeter, in or about 1342. After receiving his early education in his father's house, he was sent to Stapledon Hall, Oxford, where he graduated in law, being described both as Doctor Decretorum and D.C.L. (*Fasciculi Zizaniorum*, pp. 288, 498). In 1367 he was chosen chancellor, and the university having successfully resisted the claim of the Bishop of Lincoln to control its right of election, he was admitted without

the episcopal confirmation. He obtained a bull of confirmation from Urban V, declaring that the election of a chancellor by the university was valid without the interference of the diocesan (*Munimenta Academica*, i. 229). His election displeased the friars; for he had taken part with the university in its struggle to enforce upon them obedience to its rules; and in spite of an agreement into which they had lately entered, they cited the chancellor to Rome. This, however, was an infringement of the rights of the crown, and the citation was quashed (*ib.* 226; Wood, *Antiquities of Oxford*, i. 480). Courtenay held prebends in the churches of Exeter and Wells, and on 24 March 1639 was made a prebendary of York. In this year also he was elected bishop of Hereford, and his defect in age having been made up by a papal bull dated 17 Aug., he was consecrated on 17 March 1370, and enthroned on 5 Sept. following. As bishop he allied himself with the party of the Prince of Wales and William of Wykeham, bishop of Winchester, who opposed the attacks made on the clergy by John of Gaunt, and he vigorously upheld the rights of the national church against the twofold oppression of the pope and of the crown, to which it was exposed. Neither at this, nor indeed at any other period of his career, does his conduct appear to warrant the assertion that he was 'influenced by party, not principle' (Hook, *Lives*, iv. 322). The welfare of the church of England and good government in church and state seem to have been the ends for which he laboured; and though, judged by the light of after days, some parts of his policy, such as his opposition to Lollardism, may fail to command sympathy, they certainly were not held to be contrary to the principles that became a loyal churchman or a constitutional statesman. He took a prominent part in vindicating the rights of the church in the convocation of 1373. When the king's demand for a subsidy was laid before the clergy, they declared that they were utterly undone by the exactions, not merely of the crown, but of the papacy, which were repeated nearly every year, and that they could help the king better 'if the intolerable yoke of the pope were taken from their necks,' and on this condition only they promised a tenth. Then Courtenay rose in anger, and loudly declared that neither he nor any of the clergy of his diocese would give anything until the king found a remedy for the evils from which the church suffered (Wilkins, *Concilia*, iii. 97; Wake, *State of the Church*, p. 303). The course of action seems to have been settled by agreement between him and Sudbury, bishop of London, who belonged to the Duke of Lancaster's party.

On the promotion of Sudbury to Canterbury in 1375, Courtenay was translated to the see of London on 12 Sept., and received the temporalities on 2 Dec. following. The struggle between the constitutional party and the court came to a climax on the meeting of the 'Good parliament' in the next year, and Courtenay was appointed a member of the committee of magnates associated with the commons to assist them in their deliberations (*Rot. Parl.* ii. 322; Stubbs, *Constitutional History*, ii. 428). The dispersion of the parliament was followed by the failure of its work. In the course of this year Courtenay served on a commission to settle a dispute that had arisen at Oxford between the faculty of law and the rest of the university (Wood, *History and Antiquities*, i. 488). About this time a bull of Gregory XI against the Florentines, with whom the pope was then at war, was brought into England. Wherever they were, the Florentines were to be pronounced excommunicate, and their effects were to be forfeited. Courtenay published this bull at Paul's Cross. He was always ready to obey the pope when the interests of the national church were not at stake. As a constitutional politician, he probably was glad to forward the downfall of the Italian merchants, from whom the king had long derived the money he wasted in extravagance, and as bishop of London he was no doubt willing to gratify the citizens, who were jealous of foreign traders. The Londoners pillaged the houses of the Florentines, and made a riot. This caused the interference of the city magistrates, and they sided with the king, who took the foreigners under his protection. The bishop was summoned before the chancellor to answer for his conduct. He was reminded that he had acted in defiance of the laws of the realm in publishing the bull, and was ordered to revoke certain words he had used at Paul's Cross. With some difficulty he obtained leave to do this by one of his officials, who declared from the pulpit that the people had misunderstood the words complained of (*Chronicon Angliæ*, p. 109; *Fœdera*, viii. 103, 135; Hook). At the meeting of convocation, on 8 Feb. 1377, Courtenay made a vigorous protest against the conduct of the archbishop in withholding the summons that should have been sent to the Bishop of Winchester. He pointed out the injustice with which the bishop had been treated by the government, and urged the clergy to make no grant to the crown until he had received his summons. His opposition was successful. Wykeham took his seat, and John of Gaunt, in whose interest the archbishop had acted, was foiled. The quarrel between the two

parties was carried on by the prosecution of Wycliffe, who was allied with the duke in the attempt to bring humiliation on the churchmen. Courtenay virtually attacked Lancaster when he cited Wycliffe to appear before the archbishop at St. Paul's on 23 Feb. The bishops sat in the lady chapel, and many nobles were with them. The church was crowded with the Londoners. Wycliffe appeared attended by the duke and Lord Percy, the earl marshal. They could scarcely pass through the crowd, and the earl ordered his men to clear the way. His order was obeyed with some roughness, and Courtenay, indignant at his conduct, declared that had he known he would have so acted he should not have entered the church if he could have prevented it. Hearing this, the duke declared that he would exercise his authority there whether the bishop would or no. When they came to the lady chapel, the marshal with a sneer called for a seat for Wycliffe. Courtenay objected to this, saying that it was contrary to law and reason that an accused clerk should be seated when before his judges. The duke grew red with anger, for he saw that the bishop had the better in the dispute. He shouted that he would pull down the pride of all the bishops in England, and, addressing Courtenay, added: 'Thou trustest in thy parents, who can profit thee nothing; for they shall have enough to do to defend themselves.' Coutenay answered with some dignity that he trusted in God alone. Still more enraged, the duke muttered that, rather than bear such things, he would drag the bishop out of the church by the hair. The Londoners heard the threat, and cried out angrily that they would not have their bishop insulted, and that they would sooner lose their lives than that he should be dishonoured in his own church, or dragged from it by violence. The court broke up in confusion. Later in the day the citizens rose against the duke, and proposed to slay him and burn his residence of the Savoy; but Courtenay interfered, reminding them that it was Lent, and no season for such doings. At his bidding the riot ceased, though not before many insults had been heaped upon Lancaster (*Chron. Angliæ*, p. 119, from which Foxe, *Acts and Monuments*, ii. 801, and the writer of the early translation in *Archæologia*, xxii. 257, took their accounts; Walsingham, i. 325).

Although Courtenay was appointed a member of the council of government formed on the accession of Richard II, he appears for a while to have absented himself from it, on account of a fresh offence committed by the duke. Robert Hale, a squire with whom Lancaster had a quarrel, escaped from the Tower, where he was confined, and took refuge in Westminster Abbey. In defiance of the privilege of sanctuary, an attempt was made to drag him from the church, and when he resisted, both he and a servant of the abbey were slain. The archbishop excommunicated the offenders, and Courtenay published the sentence, with full solemnity, at St. Paul's every Sunday, Wednesday, and Friday. The duke, to whom the outrage was generally attributed, persuaded the council to order him to desist. To this order, however, Courtenay paid no attention, and Lancaster declared that he was ready, if he received permission, to go to London and drag the bishop to the council, in spite of the 'ribalds' of the city. Meanwhile the archbishop and Courtenay received bulls from Gregory XI urging them to take measures against Wycliffe, and accordingly they cited him to appear before them at St. Paul's on 18 Dec., though a later date was afterwards named, and Lambeth was appointed for the place of hearing. Wycliffe, however, at this date had considerable influence at court (*Fasciculi Zizaniorum*, p. 258), and a strong party among the Londoners, headed by John of Northampton, was favourable to him. The Princess of Wales sent a peremptory message forbidding the prelates to proceed against him, and the prosecution came to nought. In the course of this year (1378) Courtenay, it is said, was offered the cardinalate. A large body of cardinals withdrew their obedience from Urban VI at a meeting held at Anagni on 9 Aug. The pope hastily appointed twenty-six others, and wished to strengthen his party by gaining the most powerful of the English churchmen. If the story of the offer is true, and there seems no reason to doubt it, Courtenay was too sincerely devoted to the national interest to be dazzled by it (Walsingham, i. 382; Godwin, *De Præsulibus*, 794 *n.*) On the suppression of the peasants' insurrection, in 1381, he obtained a respite of two days for John Ball (*d.* 1381) [q. v.], who was sentenced to death on 13 July; for he was anxious about the state of the rebel's soul (Walsingham, ii. 32).

On 30 July Courtenay was elected to the see of Canterbury, vacant by the murder of Simon Sudbury. The royal confirmation was given on 5 Aug., the translation was made by a papal bull dated 9 Sept., and the temporalities were granted on 23 Oct. The archiepiscopal cross was presented by the prior and convent of Christ Church on 12 Jan. following; on the 14th Courtenay, though he had not yet received the pall, married Anne of Bohemia [q. v.] to the king, and on the 22nd crowned the new queen. He received the pall on 6 May. The great seal was committed

to him on 10 Aug., and accordingly he opened parliament on 9 Nov., delivering the sermon in English (*Rot. Parl.* iii. 98). In this parliament the charters granted to the villeins were annulled. Courtenay resigned the chancellorship on the 18th, and it has been suggested that his retirement, which was completed by the surrender of the seal on the 30th, may have been connected with a desire to see some amelioration effected in the condition of the villeins (STUBBS). Early in 1382 Courtenay received a formal complaint from parliament against Wycliffe, dwelling, as it seems, not merely on his heretical opinions, but on the disturbance of the peace of the realm occasioned by his preachers, demanding that the archbishop and his suffragans should take decisive measures against him, and promising them the support of the crown. Accordingly, on the close of the parliament, Courtenay nominated a committee of bishops, doctors, friars, and others to pronounce on the opinions of the reformers. This council, as it was called, held its first session for business on 21 May, in the monastery of the Black Friars, at London, in the presence of the archbishop. Its proceedings were disturbed by the shock of an earthquake; and from this circumstance, to which each party gave a different meaning, it was called the 'Synod of the Earthquake.' Wycliffe's opinions were condemned, and on the following Whitsuntide a solemn 'procession' or litany was performed in London, at which Courtenay appointed Dr. John Kynyngham to preach against them. The archbishop further attacked the whole Lollard party at Oxford. While proceeding against a prominent member of it named John Aston [q. v.] at the Black Friars, on 20 June, he was interrupted by the Londoners, who broke into the room where he and his council were sitting. At Oxford his commissioner, Dr. Peter Stokys, was so terrified that he believed his life to be in danger. Courtenay recalled him, and compelled Dr. Rygge, the chancellor, who favoured the Lollards, to beg pardon on his knees. On Rygge's return to Oxford he again acted with the Wycliffites. The archbishop now appealed to the council, and after a short struggle brought the whole party to submission. On 18 Nov. he held a convocation of the clergy at St. Frideswide's, and received the recantation of the leading men of the party. It is asserted that Wycliffe appeared before him. This is highly doubtful. It is certain that if he did so he did not, as his enemies pretended, make any recantation, and that he was allowed to depart unmolested (KNIGHTON, col. 2649). In this year Courtenay obtained a statute commanding the sheriffs and other officers of the king, on the certification of a bishop, to arrest and imprison all preachers of heresy. This statute did not receive the assent of the commons, and on their petition it was repealed in the next parliament, as an infringement of their right of legislation. Courtenay, however, held royal letters empowering the bishops to imprison persons accused of heresy in their own prisons, and to keep them there until the council should determine what should be done with them. In 1388 the king, at the demand of parliament, issued letters calling on the archbishops and bishops to seize heretical books, and to imprison teachers of heresy. Accordingly the next year Courtenay made an attack on the Leicestershire Lollards, in virtue of the letters of 1382. He laid the town of Leicester under an interdict until the offenders were discovered, and having found them received their recantations on 17 Nov., imposing slight penances on them. In 1392, while the king was sitting in council at Stamford, the archbishop held a council of bishops and clergy at the house of the Carmelites in that town, and received the abjuration of a heretic. The failure of the attempt at legislation in 1382 had, however, left the churchmen no other means of enforcing submission than that which belonged to their old spiritual jurisdiction (STUBBS, *Constitutional History*, ii. 488, iii. 356).

In 1382 Courtenay began a visitation of his province, and after he had visited Rochester, Chichester, Bath and Wells, and Worcester, he proceeded to hold a visitation of Exeter. Here he met with resistance; for after he had, according to custom, ordered the ordinary jurisdiction of the bishops to be suspended, he delayed his visitation so long that the period during which such suspension could lawfully be continued had elapsed, both in this and in other dioceses. The bishop, Thomas Brentingham, therefore warned the clergy and people of his diocese to pay no heed to the archbishop's visitation, and finally appealed to Rome on the matter. Nevertheless Courtenay proceeded with his visitation, and excommunicated all who disobeyed him, the bishop himself among them. The bishop's men caught one of his officials near Topsham as he was carrying a citation directed to their master, ordering him to appear before the metropolitan, and this they forced the man to eat, wax seal and all. The king was so enraged at this, that the bishop was glad to make his peace with the archbishop and to drop his suit at Rome. The Bishop of Salisbury tried to secure himself by pleading that the right of visitation had lapsed with the death of Pope Urban VI, who had granted bulls empowering the archbishop to hold it,

and by procuring an exemption for himself and his diocese from Boniface IX. Courtenay, however, was a better canonist than his suffragan. He knew that though he had obtained these bulls as a cautionary measure, his right did not depend on the papal permission, and he declared that he would make a visitation of the diocese in spite of the exemption. Accordingly, he dealt so sharply with the bishop that he soon brought him to submission. In 1389 he gave notice of his intention to visit the Benedictines of Oxford, who resided in Gloucester College. This announcement created great excitement, both in the university and among the order throughout England. An elaborate scheme was devised by the abbot of Westminster for defeating his claim, and the abbot of St. Albans sent a monk with an urgent letter, begging him not to prosecute it. The archbishop asked the messenger to dinner in a kindly fashion, and afterwards tried to prove to him that the house was really a college. He went to Oxford, and met the monks in the church of St. Frideswide's. Although they refused to admit his claim, they treated him with respect. Courtenay, though quick-tempered and jealous of any attempt to slight his authority, was at the same time generous and good-natured, and when the monks appealed to his kindness, he freely abandoned his design (Walsingham, ii. 190–2; *Vita Ricardi*, ii. 115; Wood, *History and Antiquities*, i. 522. For another illustration of Courtenay's character see the *Chron. of a Monk of Evesham*, p. 58). He gave considerable offence by his attempt to levy procurations at the uniform rate of 4*d.* in 20*s.* throughout the province, to defray the expenses of his visitation. This demand was resisted, especially in the diocese of Lincoln, and the question remained unsettled at his death.

In the part taken by Courtenay in the limitations placed on the exercise of papal authority in England during the reign of Richard II there is no proof of the assertion that his 'principles and character had changed' from what they were in his earlier years (for the contrary view see Hook, iv. 383). When the statute of provisors was confirmed and enlarged (13 *Ric. II*, st. 2, c. 2) in 1390, he joined with the Archbishop of York in entering 'a formal protest against it, as tending to the restriction of apostolic power and the subversion of ecclesiastical liberty.' Three years later, when the conduct of the pope called forth the statute of præmunire (16 *Ric. II*, c. 5), the sharpest check placed on the interference of Rome until the time of Henry VIII, Courtenay had a hand in carrying the measure, and drew up a protest, not against the allegation contained in the preamble, but guarding the lawful and canonical exercise of papal authority, by words which are embodied in the statute itself (Stubbs, *Constitutional History*, ii. 598, iii. 330). In both these cases his conduct was consistent with the most jealous regard for national rights, and any apparent inconsistency is to be explained by his sense of what was demanded of him by his office. And though in 1389 he took some measures to collect a subsidy in obedience to the pope's orders, his action in the matter in no way proves his approval of the tax—it was simply what he was bound to do, unless he wished to embroil himself in a personal quarrel with the pope. The king ordered that the subsidy should not be levied, and the archbishop obeyed the command, which he may possibly have instigated, and which he probably approved. He regarded the king's extravagance and bad government with sorrow, and while he successfully resisted the attempt of the commons in 1385 to seize on the temporalities of the clergy, he faithfully adhered to the party opposed to the luxury of the court, and so upheld the cause with which the commons were led to identify themselves (*ib.* ii. 468, 470). In this year he was instigated by the lords of his party to reprove the king for his evil conduct, and he fearlessly told him that unless he ruled differently he would soon bring ruin on himself and on the kingdom. Richard fell into a rage, and would have struck the archbishop had he not been restrained by his uncle, Thomas of Woodstock. He abused him violently, and declared that he would take away the temporalities of his see. Courtenay was forced to take refuge in Devonshire. According to one account, the king pursued him on the Thames, and he was forced to flee in the habit of a monk (Walsingham; Mon. Evesham; Adam of Usk). He was one of the eleven commissioners appointed by parliament towards the end of the next year to regulate the household and the general administration of the kingdom. Richard took active steps to overthrow the authority of these commissioners, and war became imminent. The archbishop acted as mediator between the two parties. He persuaded the king not to resist the lords, and on 17 Nov. 1387 brought them into Richard's presence in Westminster Hall, and prevailed on him to give them audience (*Chron. Angliæ*, p. 387). Courtenay died at Maidstone, Kent, on 31 July 1396. He left directions that he should be buried there, and a flat stone, part of an altar-tomb, in Maidstone church is said to have been placed there in memory of him. It was probably intended that he should lie there; but his body was taken to Canterbury, and

buried, in the presence of the king and of a great number of bishops, earls, and barons, at the feet of the Black Prince, near the shrine of St. Thomas (Thorn, col. 2197; Hook). Courtenay founded the college of St. Mary and All Saints in the parish church of the archiepiscopal manor of Maidstone, leaving the residue of his property for the erection of the college, and joining with it the hospital established by Archbishop Boniface of Savoy [q. v.] He repaired the church at Meopham, Kent, and founded five scholarships in Canterbury College, Oxford.

[Munimenta Academica, ed. Anstey, i. 229 (Rolls Ser.); Fasciculi Zizaniorum, ed. Shirley, (Rolls Ser.); Wood's Antiquities of Oxford (Gutch), i. 480, 488; Wake's State of the Church, 303; Wilkins's Concilia, p. 111; Chronicon Angliæ, ed. E. M. Thompson (Rolls Ser.); T. Walsingham, Historia Anglicana (Rolls Ser.); Knyghton ap. Decem Scriptt. (Twysden); Chron. Mon. de Evesham, ed. Hearne; Vita Ricardi II, ed. Hearne; Chron. Adæ de Usk, ed. E. M. Thompson (Royal Soc. of Literature); Rolls of Parliament, ii. 322, iii. 98, 141; Rymer's Fœdera, viii. 103, 135; Foxe's Acts and Monuments, ii. 801 (ed. 1843); Archæologia, xxii. 257; Le Neve's Fasti (Hardy), ii. 292; Godwin, De Præsulibus, 120, 186, 489, 497; Dugdale's Monasticon, vi. 1394; Chron. W. Thorn ap. Decem Scriptt.; Stubbs's Constitutional History, ii. 428–38, 460–488, 598, iii. 330, 356; Hook's Lives of the Archbishops of Canterbury, iv. 315–98.] W. H.

COURTEVILLE, RAPHAEL or RALPH (*d.* 1772), organist and political writer, was the son or grandson of one of the gentlemen of the Chapel Royal who bore the same name, and who died on 28 Dec. 1675. The organ from the Chapel Royal was presented by Queen Mary in 1691 to the church of St. James's, Westminster, and on 7 Sept. in the same year a Ralph Courtaville, who had been strongly recommended by the Earl of Burlington, and who had previously been a chorister in the Chapel Royal, was appointed the first organist, with a salary of 20*l.* per annum for himself and 4*l.* for a blower. This Courteville, Courtaville, or Courtivill, was no doubt the composer of six 'Sonatas composed and purposley (*sic*) contriv'd for two flutes,' published by Walsh about 1690; of a song introduced in Wright's 'Female Virtuosoes,' and supposed to have been written by Ann, countess of Winchilsea; of a very graceful song, 'To Convent Streams,' in 'Duke and no Duke,' and of songs in 'Oroonoko.' He was one of the composers who furnished the music for part iii. of D'Urfey's 'Don Quixote' in 1695. The well-known hymn tune, 'St. James's,' is also by him. It has been supposed that this Courteville died about 1735, and was succeeded by his son of the same name; but as the vestry minutes of the parish, in which all appointments, &c. are carefully recorded, contain no mention of such a change of organists, while no record of the father's death can be found, we are compelled to believe that the existence of the son is a mere assumption, made in order to account for the long tenure of the post by a person or persons of the name of Courteville. This conclusion is strengthened by various entries in the vestry minutes; in January 1752–3, and again in June 1754, letters are written to him warning him that unless he attends personally to the duties of the post he will be dismissed. Whether he endeavoured to perform the duties himself after this we do not know, but he was certainly not dismissed, and shortly afterwards an assistant, 'Mr. Richardson,' was appointed. On 12 June 1771 it was reported to the vestry that Courteville gave this assistant only one quarter of his salary for doing the whole work, and he was thereupon ordered to share the payment equally with Richardson. Seven years before this, in 1764, the assistant, with two others, was consulted as to the state of the organ and the undertaking of repairs to its structure. Neither at this time, nor when the improved instrument, repaired by Byfield, was tried, was Courteville's advice asked in the matter, from which we may conclude that he was long past all work, although he was allowed to keep the post. This Raphael Courteville, whether or not he be identical with the first organist of the church, took a somewhat active part in politics towards the end of Sir Robert Walpole's administration. He is stated to have married, on 14 Sept. 1735, a lady named Miss Lucy Green, with a fortune of 25,000*l.* In 1838 he published 'Memoirs of the Life and Administration of William Cecil, Baron Burleigh, &c., including a parallel between the State of Government then and now,' with preface and appendix of original papers, dedicated to the Right Hon. Edward Walpole, secretary to the Duke of Devonshire. It is signed only 'R. C.,' and was printed for the author in London. He was the reputed author of 'The Gazetteer,' a paper written in defence of the government, and it was probably in consequence of this production that he acquired the nickname of 'Court-evil.' He also wrote a pamphlet published in 1761, entitled 'Arguments respecting Insolvency.' On 4 Dec. 1742 a letter appeared in No. 50 of the 'Westminster Journal' bearing his signature, to which were appended the words, 'Organ-blower, Essayist, and Historiographer.' The letter was undoubtedly written as a joke, probably upon his own genuine productions; it

is of course not by himself, and the point of the joke is impossible now to discover, but the appearance of his name in this connection proves that he was more or less a well-known character. He died early in June 1772, as on the 10th of the month he was buried, and his place was declared vacant at the vestry meeting of that date. His assistant, 'Mr. Richardson,' was appointed, with the necessary proviso 'that he perform his duty personally.'

[Grove's Dict. of Music; Hawkins's Hist. of Music; Notes and Queries, 2nd ser. x. 496; Registers and Vestry Minutes of St. James's, Westminster; Cheque-books of the Chapel Royal; Westminster Journal, quoted above; Brit. Mus. Cat.] J. A. F. M.

COURTHOPE, WILLIAM (1808–1866), Somerset herald, son of Thomas Courthope and his wife Mary, daughter of Thomas Buxton, born 6 May 1808, was engaged as private clerk by Francis Townsend, Rouge Dragon, in 1824, entered the office of the College of Arms as clerk in 1833, was appointed Rouge Croix in 1839, Somerset herald in 1854, and registrar of the college in 1859. He was called to the bar as a member of the Inner Temple in 1851, but did not practise. He accompanied several missions sent with the insignia of the Garter to foreign sovereigns. In 1838 he married Frances Elizabeth, daughter of the Rev. Frederic Gardiner, rector of Llanvetherine, Monmouthshire. He died without issue at Hastings, on 13 May 1866, at the age of fifty-seven. He was a learned and laborious genealogist, and his works are critical and generally trustworthy. He published: 1. An edition of Debrett's 'Complete Peerage of Great Britain and Ireland,' 1834, 1836. 2. An edition of Debrett's 'Baronetage,' 1835. 3. 'Synopsis of Extinct Baronetage,' 1835. 4. 'Memoir of Daniel Chamier, minister of the Reformed Church, with notices of the Descendants,' 1852, privately printed. Courthope was a descendant of Chamier. 5. A revised and corrected edition of Sir H. N. Nicolas's 'Historic Peerage of England,' 1857. 6. 'A Pictorial History of the Earls of Warwick in the Rows Role,' 1859; the date 1845 borne on the work refers to the plates and title-page, which were prepared in that year. He also contributed to 'Collectanea Topographica et Genealogica' and to the 'Gentleman's Magazine.'

[Gent. Mag. ccxxi. 111, 336; Memoir of D. Chamier; Brit. Mus. Cat.] W. H.

COURTHOPP, NATHANIEL (*d.* 1620), sea-captain in the service of the East India Company, enlisted in the company's service in November 1609, and left England in the Darling, one of Sir H. Middleton's fleet. With his commander and others he was taken prisoner by the Turks and kept in captivity at Aden and Mocha. On regaining his freedom he was appointed agent to the company's factory at Succedana (Borneo). In 1616 he was placed in command of two ships which were sent from Bantam to the islands of Banda. After two months' sail he arrived at Pulo Roon, where the natives readily agreed to surrender themselves as subjects of the king. Courthopp, however, was unable to carry on his expedition further, being compelled to fortify the island on account of the hostility of the Dutch, who seized one of his ships, and rendered his position one of great difficulty. With the exception of one or two flying visits to neighbouring islands, he remained at Pulo Roon for four years, undergoing great privations, till at last, in October 1620, he sailed to Lantore in pursuit of two Dutch ships which, as he was informed, had entered the harbour of that place. In an engagement which followed Courthopp received a shot in the breast, and leaping overboard was never seen again. The same year the Dutch expelled the English from both Pulo Roon and Lantore. In the preceding January the directors of the company had agreed that in recognition of his distinguished services Courthopp should receive 100*l.* per annum, and be recommended for preferment. In addition to Courthopp's journal, which has been preserved by Purchas, and some papers of his now in the Record Office, there are two letters written by him among the 'Egerton MSS.' at the British Museum (*Eg.* 2086, ff. 26, 44). One, dated from Neylacky, 29 June 1618, was addressed to Cassarian David, who occupied much the same uncomfortable position at Pulo Way as did Courthopp at Pulo Roon; and the other is a despatch to the president of the East India Company detailing the adventures of the expedition up to the date of writing, 15 April 1617.

[Purchas's Pilgrimes, vol. i. bk. v. pp. 664–79; Cal. State Papers, Col. Ser. vol. 1513–1616, vol. 1617–1621, passim.] A. V.

COURTNEY. [See also COURTENAY.]

COURTNEY, EDWARD (1599?–1677), a jesuit, whose real name was LEEDES, was the son of Sir Thomas Leedes, K.B., by Mary, daughter and heiress of Thomas Leedes of Northamilford, Yorkshire. He was born at Wappingthorne, the family seat in Sussex, in or about 1599. His father, having embraced the catholic religion, voluntarily left this country and settled at Louvain. Edward,

after studying classics in the college of St. Omer, entered the English college, Rome, for his higher course, as a convictor or boarder, under the name of Courtney, on 9 Oct. 1618 (Foley, *Records*, vi. 287). He joined the Society of Jesus at St. Andrew's in Rome in 1621, and was professed of the four vows in 1634 (Oliver, *Jesuit Collections*, p. 77). In the latter year he was arrested in London, and committed to the Gatehouse prison upon a charge of having written against the condemned oath of supremacy (Panzani, *Memoirs*, pp. 156, 162, 169, 177; Foley, *Records*, i. 251 et seq.) He was rector of the college of St. Omer (1646–9), twice rector of the English college, Rome, provincial of the English province of his order (1660–4), and then rector of the college of Liège. He died at St. Omer on 3 Oct. 1677.

He is the author of: 1. 'Thysia Philosophica, sive læta Disciplinarum oblatio. Illustriss. Principi Gvidoni Bentivolio S.R.E. Card. Ampliss. Ad concentus musicos expressa, cum sub fœlicissimis illius auspiciis de vniuersa Philosophia disputaret in Collegio Anglicano,' Rome, 1621, 4to. 2. 'In fvnere Elisabethæ a Lotharingia Bavariæ Ducis Oratio,' Liège, 1635, 4to. 3. 'R. P. Petri Writi, Sacerdotis Angli è Soc. Jesu, Mors, quam ob fidem passus est Londini, 29 Maii 1651,' Antwerp, 1651, 12mo (a translation of this biography of Peter Wright is printed in Foley's 'Records,' ii. 506–65). 4. 'Manipulus regius Heroidum sanctarum Britanniæ Serenissimæ Suecorum Reginæ Christinæ oblatus cum Collegium Anglicanum inuiseret,' Rome, 1656, fol. (Southwell, *Bibl. Script. Soc. Jesu*, 185). 5. 'Regiis Angliæ Divis Dithyrambus præside Octavio Card. Bandino in Disput. Thomæ Grini Coll. Angl. Alum. emodulatus,' 4to (Backer, *Bibl. des Écrivains de la Compagnie de Jésus*, ed. 1869, i. 1434).

[Authorities cited above.] T. C.

COUSE, KENTON (1721–1790), architect, received his training as an architect under Mr. Flitcroft of the board of works, and was subsequently introduced into that establishment; eventually he rose to be first clerk of the works and secretary to the board. In 1782, on the remodelling of the office, he was reappointed as examining clerk. For several years he was surveyor to the Goldsmiths' Company, and also enjoyed a very extensive practice as an architect both of a public and private character, gaining the esteem and credit of all parties with whom he was connected. Among the buildings designed by him may be noted the bridge over the Thames at Richmond (erected 1774–7); St. Paul's Church, Clapham Common; Botley House, Chertsey, &c. Couse married, 23 June 1750, at St. Mary Woolnoth, London, Miss Sarah Hamilton, and died in Scotland Yard 10 Oct. 1790 in his seventieth year. He left three children, Captain Charles Couse, R.N., and two daughters, the elder of whom was married to Sir C. Pegge.

[Redgrave's Dict. of English Artists; Gent. Mag. (1790), lx. 959; Chambers's Collections (MS.) for a Biography of British Architects; Registers of St. Mary Woolnoth.] L. C.

COUSEN, JOHN (1804–1880), line engraver, was born at Mirashay near Bradford in Yorkshire 19 Feb. 1804. He was a pupil of John Scott, the animal engraver, but at an early period of his career he devoted himself to landscape engraving, and became one of the ablest engravers of the best period of the art. His exquisite taste is best displayed in his smaller book-plates, especially those after Turner for the 'Rivers of France,' viz. the 'Light-Towers of the Hève,' 'Harfleur,' 'Honfleur,' 'Château-Gaillard,' and the 'Bridge of Meulan.' These are full of artistic feeling and power of execution. Nearly equal to them are his plates after Stanfield in 'Heath's Picturesque Annual' for 1833 and 1834, and after Cattermole in that for 1835, and those after David Roberts, James D. Harding, and James Holland in the 'Landscape Annual' for 1834 to 1839. Besides these he engraved a plate of 'Babylon' for Finden's 'Landscape Illustrations of the Bible;' another for Stanfield's 'Coast Scenery;' two plates for White's 'Views in India;' and 'Folkestone Beach,' 'St. Agatha's Abbey,' 'Whitby,' and 'The Abbey Pool,' the last four after Turner, and published in 'Art and Song' in 1867. His larger works, 'Mercury and Herse' after Turner, and 'Towing the Victory into Gibraltar' and 'The Morning after the Wreck,' both after Stanfield, are of great excellence, as are also his plates for the Royal, Vernon, and Turner Galleries, issued in the 'Art Journal.' Those for the 'Royal Gallery' comprise 'The Old Mill' after Hobbema, 'The Fountain at Madrid' after David Roberts, and 'The Harvest Field' after Tschagenny; while those for the 'Vernon Gallery' include 'A Woodland View' after Sir David Wilkie, 'Rest in the Desert' after W. J. Müller, 'The Cover Side' after F. R. Lee, 'Cattle: Early Morning on the Cumberland Hills' after T. Sidney Cooper, 'The Old Pier at Littlehampton' and 'Dutch Peasants returning from Market,' both after Sir A. W. Callcott, 'The Battle of Trafalgar' and 'The Canal of the Giudecca and Church of the Jesuits, Venice,' both after Stanfield, and 'The Mountain Torrent' and 'Peace'

after Sir Edwin Landseer, the figures in the last-named plate being by Lumb Stocks. The plates which he engraved for the 'Turner Gallery' are 'Calais Pier: Fishing Boats off Calais,' 'Snowstorm: Hannibal and his Army crossing the Alps,' 'Peace: Burial at Sea of the Body of Sir David Wilkie,' 'Petworth Park,' and 'St. Michael's Mount, Cornwall.' He engraved likewise for the 'Art Journal' 'Labour' and 'Rest' after John Linnell, 'Crossing the Stream' after Sir A. W. Callcott, and 'A Dream of the Future' after Frith, Creswick, and Ansdell. Cousen was of a somewhat reserved and retiring disposition, but his kindness of heart, genial humour, and unaffected simplicity of character endeared him to those friends with whom he associated. In consequence of weak health he retired from the practice of his profession about sixteen years before his death. Twice only, in 1863 and 1864, did he exhibit at the Royal Academy. He died 26 Dec. 1880, at South Norwood, London, and was buried in Croydon cemetery. His younger brother, Charles Cousen, is also known as a line engraver of ability.

[Times, 29 Dec. 1880; Athenæum, 1 Jan. 1881; Art Journal, 1881, p. 63; Bryan's Dict. of Painters and Engravers, ed. Graves, 1886, i. 320; information from Lumb Stocks, esq., R.A.]

R. E. G.

COUSINS, SAMUEL (1801–1887), mezzotint engraver, was born at Exeter 9 May 1801. His father had five sons and four daughters. His early education was in the Exeter episcopal school, and while there he showed great taste for art, spending most of his spare time in copying engravings with the pencil. Captain Bagnall accidentally saw some of Cousins's drawings in a shop window; bought several, and sent him to the Society of Arts. Cousins was then under ten years of age. He gained, on 28 May 1811, the silver palette of the Society of Arts for a drawing after a print by James Heath representing 'The Good Shepherd' painted by Murillo. In the following year Cousins received the silver Isis medal for another pencil drawing, the subject of which was 'A Magdalen.' This was seen by S. W. Reynolds, the mezzotint engraver, who in September 1814 took the youth as apprentice without receiving the usual premium, which amounted to 300*l*. Sir Thomas Dyke Acland was a warm patron, and took care that the boy's education should be carried on. After finishing his apprenticeship he reluctantly consented, at Acland's desire, to become assistant to his master for four years, at a salary of 250*l*. On four plates —portraits of Sir Joseph Banks, the Rev. T. Lupton, Viscount Sidmouth, and the Rev. J. Mitchell—executed between 1822 and 1825, the name of Reynolds is associated with that of Cousins. On 19 Feb. 1824 Cousins wrote: 'I have been lately finishing a half-length plate from a picture by Sir W. Beechy. It is a portrait of the Duchess of Gloucester, a tolerably good plate, and I am to have my name to it; but I believe it will not be seen abroad much, and therefore will be of little use. . . . Mr. Reynolds has taken another pupil, . . . and by his improved behaviour towards me certainly intends keeping me as long as he can.' At the end of his four years' partnership Cousins set up for himself at 104 Great Russell Street. In 1826 he visited Brussels, and in this same year he engraved the first plate on his own account, the portrait of Lady Acland and her children, and also 'Master Lambton,' after Sir Thomas Lawrence. In November 1835 he was elected an associate of the Royal Academy, transferred to the new class of associate-engravers in 1854, and was the first to receive, 10 Feb. 1855, the rank of academician-engraver. He determined in 1874 to retire, but was induced to undertake new work, and did not entirely give up his art until 1883. He died at his house, 24 Camden Square, 7 May 1887. He never married. A sister lived with him during the greatest part of his life, and survived him. One of his latest works was an engraving of his own portrait by Mr. Long (1883). He was also painted by Mr. Frank Holl in 1879, and etched by M. Waltner. In January and March 1872 Cousins deposited in the department of prints and drawings, British Museum, an almost complete set of his engravings, and presented a small set to the Albert Memorial Museum, Exeter. He also gave about that period 15,000*l*. to the Royal Academy in trust for the benefit of deserving and poor artists. In 1877 Messrs. Thomas Agnew & Sons held an exhibition of Cousins's works at Manchester; in 1883 another exhibition took place at the Fine Art Society, 148 New Bond Street, and a third exhibition was held in the season of 1887 at Messrs. H. Graves & Co.'s, Pall Mall. The following is a list of the most important engravings by Cousins: Lady Acland and children, after Lawrence (1826); Master Lambton, after Lawrence (1826); Pope Pius VII, after Lawrence (1827); Lady Grey and children, after Lawrence (1830); the Earl of Aberdeen, after Lawrence; 'The Maid of Saragossa,' after Wilkie (1831); 'Bolton Abbey in the Olden Time,' after Landseer (1837); Queen Victoria, after Chalon (1838); Duke of Wellington as chancellor of Oxford,

after Lucas (1840); 'Queen Victoria receiving the Sacrament at her Coronation,' after Leslie (1840); Sir R. Peel, after Lawrence (1850); 'A Midsummer Night's Dream,' after Landseer (1857); 'The Maid of the Magpie,' after Landseer (1862); 'Piper and Pair of Nutcrackers,' after Landseer (1865); 'The Strawberry Girl,' after Reynolds (1873); 'Yes or No,' after Millais (1873); 'Simplicity,' after Reynolds (1874); Lady Caroline Montague as 'Winter,' after Reynolds (1875); Moretta, a Venetian girl, after Leighton (1875), and Lavinia, Countess Spencer, after Reynolds (1877); Cardinal Newman, after Lady Coleridge (1877); 'Ninette,' after Greuze (1877); 'Cherry Ripe,' after Millais (1881); and 'Pomona,' after Millais (1882).

[Mr. George Pycroft's privately printed Memoir of Samuel Cousins, 1887, supplies a full chronological list of Cousins's works. See also Artists at Home, 1 April 1884, pt. ii. p. 19.] L. F.

COUTANCES (DE CONSTANTIIS), WALTER DE (*d.* 1207), bishop of Lincoln and archbishop of Rouen, is said to have been of English birth, the son of Rainfred and Gonilla; John de Schalby, in his compilation from the Lincoln records, states that he was a native of Cornwall, and to this Giraldus Cambrensis (*Vita S. Remigii*, cap. xxv.) adds that though called of Coutances he was sprung from the house of Corineus, the fabulous Trojan immigrant into Cornwall. Both speak of him as a liberal and accomplished man, devoted to literature, and well skilled in secular and courtly affairs. He was clerk to Henry II and his eldest son, and is styled chaplain of Blythe. His first piece of preferment was the church of Woolpit in Suffolk (JOCEL. OF BRAKELONDE, p. 35). In 1173, when Ralph of Warneville was chancellor of England, he was made vice-chancellor (DICETO, i. 367), and he was also canon and treasurer of the church of Rouen. In 1175 he was made archdeacon of Oxford, and, according to Diceto (ii. 14), held a canonry at Lincoln. While archdeacon we find him writing to Bartholomew, bishop of Exeter, on the question of dissolving illegitimate marriages (PETER OF BLOIS, Epist. 83), and attesting the peace of Falaise between Henry II and William king of Scotland (BENEDICT. ABB. i. 99). In 1176 he had an allowance of fifty marks for providing for the ambassadors of the king of Sicily on the occasion of their demanding Henry's daughter Joanna in marriage. In 1177 he went as envoy to Flanders to obtain the answer of Philip Count of Flanders as to the marriage of the daughters of his brother Matthew; and in the same year he went as ambassador to France from Normandy (*ib.* i. 168, 175). In 1180 he was seal-bearer to Henry II, and accounted for the proceeds of the abbeys of Wilton and Ramsay, and of the honour of Arundel, then in the king's hands, of which he had been appointed guardian. He seems to have aimed at the see of Lisieux, and according to the letters of Bishop Arnulph to have been somewhat unscrupulous in his endeavours to induce him to resign in his favour (ARNULPH LEXOV. Epist. 107, 117). In 1182 he is mentioned in the king's will as one of those present at Waltham at the division of his property (GERVASE CANT. i. 298). On the resignation of Geoffrey Plantagenet he was elected to the see of Lincoln, and though at first objected to by Henry II because elected without his will and consent, ultimately met with no opposition, and after being ordained priest on 11 June 1183, by John bishop of Evreux, was consecrated bishop of Lincoln on 3 July 1183 at Angers by Archbishop Richard in the church of S. Laud, in the king's presence, and was enthroned on 11 Dec. He remained too short a time at Lincoln to leave any especial mark of his episcopate. He was present at the council of Westminster in 1184 when Baldwin was elected archbishop (BEN. ABB. i. 319); and he is described as injuring the see of Lincoln by confirming to the Sempringham house of St. Katharine-without-Lincoln the churches which his predecessor Robert de Chesney had alienated from the see (GIRALD. *Vita S. Remigii*, cap. xxv.), and leaving the see in debt to the king because he had not paid the tribute of a mantle (*Vita S. Hugonis*, p. 184, ed. Dimock).

In 1184, at the request of Henry II and through the intervention of Pope Lucius III, he was elected archbishop of Rouen (JAFFÉ, p. 847), though the canons had at first elected Robert de Novo Burgo; he was enthroned on 24 Feb. 1185, little more than a year, as remarked by Diceto, since his enthronement at Lincoln. The pall was sent to him at once, by the hand of the sub-deacon Humbald. Newburgh says (iii. 8) that he hesitated for some time whether to prefer the more eminent to the richer see, but that at length ambition triumphed over the love of wealth. One of his first acts was to obtain from Henry II the union of the abbeys of St. Helier, Jersey, and that of du Vœu, Cherbourg (R. DE MONTE, ii. 133, ed. Delisle). In 1186 he went as ambassador into France; he had an interview with Philip, and after passing through Flanders landed at Dover (DICETO, ii. 43). In 1187 he was appealed to by the convent of Canterbury against the violation of their privileges by the archbishop of Canterbury, and we find him afterwards appointed one of the arbitrators

in that prolonged and wearisome strife (*Epist. Cantuar.* pp. 84, 317, 322). In 1188 he took the cross, and was at the council of Le Mans, where the Saladin tithe was levied (Ben. Abb. ii. 30). This year he was again sent to Philip to demand reparation for the outrages committed by him in Normandy, and he was one of those to whose judgment as regarded the peace, under the direction of John of Anagni, the legate, the two kings promised to submit. In 1189, at the conference of La Ferté Bernard between Henry II, Philip, and Richard, he was present on the part of Henry II. On the death of Henry II, he absolved Richard at Seez for his conduct to his father, and invested him with the sword of the duchy of Normandy at Rouen; then preceding the new king to England, he took part in the coronation at Westminster. In the same year we find him attesting the king's grant of Sadberge to the see of Durham; at the council of Pipewell; pronouncing the decision of the arbitrators in the great question between the Archbishop of Canterbury and the monks, for which they called him a traitor (Gervase Cant. i. 474–9); and witnessing the charter of release given by Richard to the king of Scots. In December 1189 he was sent by Richard to the legate to stay Geoffrey's election to York, and soon afterwards accompanied the king to Normandy, and held a council at Rouen in February 1190. After this, in pursuance of his crusading vow, he joined Richard at Pisa. At Messina he acted with those who endeavoured to make peace between the people of Messina and the crusaders (R. Devizes, p. 22), and by his advice the spoils of Messina were restored to the citizens (*Itin. Regis Ricardi*, p. 170). He took part in the arrangements for agreement between Richard and Philip, and acted as one of the treasurers for the crusading money. He was also one of Richard's sureties for the peace with Tancred, and his name appears as witnessing Richard's charter of wreck. Hoveden also mentions his opposition to the wild views respecting Antichrist of Abbat Joachim.

His crusade came to an end here, for the troubles in England through the disloyalty of John and the unpopularity of Bishop Longchamp, the chancellor, came to a head, and Richard sent the archbishop of Rouen back to England to arbitrate, giving him full, though secret, powers. Richard of Devizes (p. 27) mocks at his readiness to return. Though employing him for his own purposes, Richard seized all the money he had brought with him for his expenses on the crusade. He returned to England in company with Queen Eleanor (Devizes, p. 28). In England he found all things in confusion, the chancellor the actual ruler of the country, unpopular with all, as he had managed to offend all; John aiming at supreme power, and others, such as Geoffrey of York and the justiciars, taking an independent line of their own. Besides the general pacification of the country, he was also to effect an election to the see of Canterbury, which had been vacant since Baldwin's death at Acre. The archbishop was named justiciar, but had fuller powers than any of the others (Girald. iv. 396). He had a very difficult part to play. 'Richard's conduct,' says Bishop Stubbs (Pref. to Hoveden, iii. p. lx), 'was puzzling to all parties; at the very moment he was entrusting the widest powers to the archbishop, he was writing to urge John and others to act in unison with the chancellor.' Devizes (pp. 29, 31) accuses the archbishop of playing a double part, and a letter from the convent of Canterbury, written after the election to the see, does the same (*Epist. Cant.* p. 360); but it would have been difficult for him to escape such an accusation, as he was of necessity opposed to John, while at the same time he had to act against the chancellor. The latter at first received him with honour (Devizes, p. 28). One of his first acts was to take part in the arrangement between John and the chancellor, and to receive the surrender from John of the castles of Nottingham and Tickhill. On Geoffrey's complaint of the treatment he had received from the chancellor on landing at Dover, the archbishop, with John and others, summoned the chancellor to Reading. He did not come; they all hastened to London, the chancellor doing the same, and their followers actually skirmishing by the way. They met in St. Paul's, and here the archbishop produced his commission. The chancellor was deposed, and the archbishop made chief justiciar in his place, promising to do nothing without the consent of those associated with him and the advice of the barons of the exchequer. He then summoned the clergy to the election to Canterbury. Probably both himself and the chancellor had had their eyes on the see, and each regarded the other as a rival. There is a letter of John to the convent of Canterbury mentioning a report that they intended to elect the chancellor, warning them that they were bound to consult the Archbishop of Rouen, who was sent for this purpose by the king, and one from himself to the same effect (*Epist. Cant.* pp. 346, 347); the Bishop of Ely, on the other hand, forbade him to go to Canterbury till they had met (Diceto, ii. 92). At the election he displayed the royal letter, and the Bishop of Bath was elected. Gervase says that by this he

was 'spe fraudatus,' and that he appealed against the election; but that he acquiesced after the elect had accepted the see (GERVASE CANT. i. 511, 512). The Bishop of Bath, however, died within a month of his election, and the Archbishop of Rouen took part in the second election, when Hubert Fitzwalter was elected. The archbishop confirmed the privileges of the city of London, and the Londoners took the oaths to Richard and John. Bishop Longchamp resigned his castles, and after leaving the country was treated as excommunicate by the archbishop's order in Normandy. He complained to the king, and had interest enough with the pope (Celestine III) to obtain a letter in his favour to the English prelates, by which John was threatened and his advisers excommunicated. On the strength of this he excommunicated the archbishop, whom he styles the 'Pilate of Rouen' in a letter to S. Hugh of Lincoln. His mandate was, however, neglected by the bishops, and the archbishop and the other justiciars seized the property of the see of Ely, and wrote to the king to point out the harm the chancellor had done to the country, and how he had been deposed by the common council of the realm. The consequent distress in the diocese of Ely was so great that Queen Eleanor went to London and demanded that the archbishop should relax the sentence of excommunication, and restore to the bishop his estates (DEVIZES, pp. 43, 56). A letter from the archbishop's agents at Rome in 1192 tells us that the pope took up Longchamp's cause, annulled both the excommunications, and sent messengers to mediate between them. On their arrival at Gisors they were prevented by William FitzRalph, the steward of Normandy, from entering the country, as not having the king's leave; they laid Normandy under an interdict in consequence; Queen Eleanor and the archbishop sent Hugh, bishop of Durham, to them, but could not induce them to give way. At length the pope relaxed the sentence and compelled their obedience, in spite of their still being prevented from entering the country.

In the meantime the news of Richard's imprisonment arrived. The archbishop did all in his power on the occasion; writing to the Bishop of Durham respecting the ransom, sending the abbots of Boxley and Robertsbridge to find out where the king was, refusing to listen to John's treasonable proposals, and arming the country against him, so as to defend the west and make invasion impossible. Through the queen's influence a truce was made with John till November 1193, while Windsor and other castles were entrusted to her. The archbishop met the chancellor in 1193 at St. Albans, and arranged for the collection and payment of the ransom, being himself appointed one of the guardians of the treasure, he and the other justiciars putting in force the exactions necessary for its collection. Richard sent for him to come with Queen Eleanor to him in Germany, and thus his justiciarship and leadership of English affairs came to an end. In 1194 he was present at the meeting at Mentz between Richard and the emperor, and was left on Richard's release as a hostage for the payment of the ten thousand marks that still remained of the ransom (DICETO, ii. 113). He mentions the king's release in a letter to Diceto (ii. 112). As soon as the ransom was paid he was released, and went to London, where he was received with a solemn procession in St. Paul's and preached to the people (DICETO, ii. 115). He then returned to Normandy, and was the same year at Pont de l'Arche, where the conference between the king of France and the Norman barons was to have been held, the occasion when Philip played false and did not come. Later he was at Vaudreuil for the settlement of peace between France and England. In the following December he ransomed from Philip the lands belonging to his see which Philip had seized. A serious quarrel took place in 1195 between the canons of Rouen and the citizens, respecting which there is a letter of Pope Celestine III (11 Oct.), exhorting the latter to give compensation for the injuries done (JAFFÉ, p. 902). The archbishop speaks of these and his other troubles in a letter to Diceto (ii. 144). But he had further troubles before him. In 1196 Philip demanded his manor of Andely, and also required him to do fealty for the Vexin. Not trusting in Richard's support, he appealed to the pope. Soon afterwards, on Richard's fortifying Andely (by building his château Gaillard) in spite of his prohibition, he laid the whole of Normandy under an interdict, urged on (according to MATTHEW PARIS, ii. 420) by Philip, and went to the pope. He gives a full account of this matter in his letter to Diceto (ii. 148). The interdict was continued in all its severity (HOVEDEN, iv. 16). The cause was tried at Rome, and the pope and cardinals gave their advice that he should allow the fortifications to proceed as necessary for the safety of Normandy, and accept the compensation which Richard offered. Celestine III then relaxed the interdict, and Dieppe and other places were given to the archbishop in exchange. His and Richard's letters, and the confirmation afterwards of the exchange by Innocent III, may be seen in Diceto (ii. 154, 157, 160). It is to this exchange that the verses relate—

Vicisti, Galtere, tui sunt signa triumphi
Deppa, Locoveris, Alacris mons, Butila, Molta, &c.

He had some trouble with Pope Innocent III in 1197 for allowing William de Chemillé to exchange the see of Avranches for that of Angers.

On Richard's death he invested John with the sword of Normandy, and received his oath to preserve the church and its dignities. John soon afterwards confirmed the exchange of Dieppe, Louviers, &c., for Andely. He took part in the meeting between Vernon and Andely for bringing about peace between England and France; he was appointed by the pope to settle the quarrel between the Archbishop of Tours and the Bishop of Dol, and he quieted the strife between the chamberlain of Tancarville and the abbey of Le Valasse. On the loss of Normandy by John he had no difficulty in transferring his allegiance to Philip, and he invested Philip with the sword of the duchy as he had Richard and John. He died 16 Nov. 1207, soon after dedicating Isle Dieu, and was buried in Rouen Cathedral.

Excepting Devizes, as mentioned above, all the chroniclers speak well of him; Giraldus (iii. 303) speaks of his handsome behaviour to him. He gives two curious anecdotes of his influence over animals (iv. 409). Richard had evidently the greatest confidence in him, as may be seen in the letters he wrote to him on the capture of Acre (*Epist. Cant.* ccclxxv. p. 347) and on the battle of Arsouf (a letter preserved by Wendover; Matt. Paris, ii. 376, 377). He obtained the title of 'Magnificus' in his own diocese.

There are many letters to him in the regesta of the various popes from Alexander III to Innocent III; in the letters of Peter of Blois, the 'Acta Roberti de Monte' (ii. 333, Delisle); besides those preserved by and to him in Diceto and the other chroniclers. He is said to have written a treatise 'De Peregrinatione regis Ricardi,' and one 'De Negotiis Juris.'

[The authorities for the life of Walter de Coutances have been chiefly indicated above, viz. Richard of Devizes, Gervase of Canterbury, Benedictus Abbas, Hoveden, William of Newburgh, the Epistolæ Cantuarienses, all of which, excepting the first, have been published in the Rolls Series of Chronicles and Memorials. There is a slight sketch of him by Giraldus Cambrensis in his Vita S. Remigii, cap. xxv., and in his Vita Galfridi Arch. Ebor. ii. cap. x. (ed. Brewer, iv. 407). For modern sources see Gallia Christiana, xi. 51–9; Foss's Biographical Dictionary of the Judges of England, p. 184; and especially Bishop Stubbs's Preface to the third volume of his edition of Hoveden, pp. lix–xcviii, ciii; see also the note, iii. 96.] H. R. L.

COUTTS, JOHN (1699–1751), merchant and banker, and lord provost of Edinburgh, eldest son of Patrick Coutts, a tradesman in Edinburgh, and formerly of Montrose, by his wife, Christina Smith, was born on 28 July 1699. He entered into business as commission agent and dealer in grain, and rapidly acquiring capital became a negotiator of bills, a business which the banks had not yet taken up. In 1730 he entered the town council, and in 1742 was elected lord provost, when he sustained the dignity at great expense, conducting the banquetings in his own dwelling. He held office till 1744, having been once re-elected. He was a great encourager of the fine arts. He died at Nola, near Naples, in 1751, at the age of fifty-two. By his wife Jean Stuart, who died in 1736, he had five sons and a daughter, his two sons James and Thomas [q. v.] being founders of the banking house of Coutts & Co. His portrait, painted by Allan Ramsay, is in the possession of the Baroneses Burdett-Coutts.

[Rogers's Genealogical Memoirs of the Families of Colt and Coutts, 1879, pp. 16, 18–21.] T. F. H.

COUTTS, THOMAS (1735–1822), founder with his brother James of the banking house of Coutts & Co. in the Strand, was the fourth son of Lord-provost John Coutts of Edinburgh [q. v.], and was born on 7 Sept. 1735. He was educated at the high school of Edinburgh. On the death of his brother James in 1778 he remained sole partner of the banking house in the Strand. He became the banker of George III, and of a large number of the aristocracy. He was a gentleman of wide accomplishments, and very charitable. While admitted into the highest circles, he was of economical habits, and amassed a fortune to the value of about 900,000*l.* He died on 24 Feb. 1822. By his first wife, Susan Starkie, a servant of his brother, he had three daughters: Susan, married in 1796 to George Augustus, third earl of Guilford; Frances, married in 1800 to John, first marquis of Bute; and Sophia, married in 1793 to Sir Francis Burdett, bart. [q. v.] Three months after the death of his first wife, in 1815, he married Harriet Mellon, an actress, to whom he bequeathed the bulk of his property (cf. *Notes and Queries*, 6th ser. v. 108, 152). She married the ninth Duke of St. Albans, and died in 1837.

[Rogers's Families of Colt and Coutts, 1879, pp. 22–6; Life of Thomas Coutts, 1822; Gent. Mag. new ser. xxxi. 382; F. G. H. Price's London Bankers, pp. 44–5; Chambers's Eminent Scotsmen (Thomson), i. 389–90.] T. F. H.

COVE, MORGAN (1753?–1830), divine, was born in or about 1753. He received his academical education at Trinity Hall, Cambridge, where he was admitted sizar on 7 Nov. 1768, scholar on 15 Jan. 1770, fellow-commoner on 26 Nov. 1775, and proceeded LL.B. in 1776 (*College Admission Book*). He was incorporated of Magdalen Hall, Oxford, on 19 Jan. 1810, and became a grand compounder for the degree of D.C.L. on 1 Feb. following. In 1795, when residing at Helston, Cornwall, he published anonymously an 'Essay on the Revenues of the Church of England, with an Inquiry into the . . . Abolition or Commutation of Tithes' (second edition, with author's name, 1797; third edition, 1816), wherein he showed himself a vigorous apologist for the existing arrangements in the revenues of the church. The pamphlet attracted much attention, and in the year of its publication the author was collated to the vicarage of Sithney, Cornwall, by Dr. Buller, the then bishop of Exeter. Four years later, in 1799, he was presented to the rectory of Eaton-Bishop, Herefordshire, by Bishop Butler, who also gave him on 12 April 1800 the prebend of Withington Parva, and on 23 March 1801 translated him to the prebend of Gorwall and Overbury in Hereford Cathedral. On 1 Oct. 1828 he was appointed chancellor of the choir, an office he continued to hold until his death, which occurred at Hereford on 9 April 1830 at the age of seventy-seven. Besides the above-mentioned work Cove published 'An Inquiry into the Necessity, Justice, and Policy of a Commutation of Tithes,' 8vo, London, Hereford [printed], 1800. Both pamphlets, 'corrected and greatly enlarged,' were reissued in one volume in 1817.

[Gent. Mag. c. i. 648; Le Neve's Fasti (Hardy), i. 494, 507, 533.] G. G.

COVEL, COVELL, or COLVILL, JOHN (1638–1722), master of Christ's College, Cambridge, son of William Covel, was born at Horningsheath, Suffolk, on 2 April 1638 (*Add. MS.* 22914, ff. 27, 68). After receiving his early education at the grammar school, Bury St. Edmunds, he was admitted a member of Christ's College, Cambridge, on 31 March 1654, being then in his sixteenth year. He graduated B.A. in 1658, and M.A. in 1661, and was elected a fellow of his college. Cole, on the authority of H. Wanley, says that before he took orders he studied physic, and throughout his life he retained a strong taste for natural science, and especially for botany. On 17 March 1669–70 he was elected chaplain to the Levant Company, and in that capacity served Sir Daniel Harvey and his successor Sir John Finch, ambassadors to the Porte. He went to Deal, intending to start on 3 Sept. 1670, but, being delayed by contrary winds, did not leave until the 21st, and reached Constantinople before the end of the year. He resigned his engagement with the company on 23 May 1676 (Pearson). On 16 Feb. 1676–7 he took a journey to Nicomedia and Nicæa. He finally left Constantinople on 2 April 1677, and, having gone by water to Venice, made a tour through the Italian cities, and appears to have reached London on 20 Jan. 1679. His manuscript journals of his travels are illustrated with representations of buildings and various natural objects, drawn with considerable spirit, with maps, plans, and inscriptions. During his stay at Constantinople much interest was taken both in England and in France in the doctrines and practices of the Eastern church, and before he left he was requested by Gunning, Pearson, and Sancroft, all three afterwards bishops, to investigate the question then in debate between Dr. Arnauld of the Sorbonne, and M. Claude, minister of Charenton, as to whether the Greeks held transubstantiation. Covel accordingly turned his attention to that subject, as well as to scientific pursuits, which seemed to be more natural to him, and had many discussions on it with the French ambassador. He collected several books and some few manuscripts, and intended to write a treatise on the Eastern church shortly after he came back, but it was long before he did so. He also took great interest in botany, and sent home some rare plants. His manuscripts contain a few attempts at poetry; one in praise of Mistress Hester H., written in 1666, has a tune written to it. On his return to England he resided at his college. His travels brought him some fame (Evelyn, *Diary*, ii. 338), and in 1679 he was the Lady Margaret preacher at the university. The same year also he was made D.D. by royal warrant. On 5 March of the next year he was instituted to the sinecure rectory of Littlebury, Essex, on the presentation of Gunning, bishop of Ely, and on 31 Oct. 1681 to the rectory of Kegworth, Leicestershire, a living in the gift of his college (Nichols, *Leicestershire*, iii. 856). In this year also he was appointed to succeed Ken as chaplain to the Princess of Orange, and accordingly left England to reside at the Hague. In October 1685 the Prince of Orange intercepted a letter Covel wrote to Skelton, the English ambassador, giving an account of William's tyrannical behaviour towards his wife, and he was dismissed and sent back to England at three hours' notice (Strickland; Sidney, *Diary*). Covel would never speak of the cause of his dismissal,

and for a long time it remained a mystery (Cole).

On 9 Nov. 1687 Covel was instituted chancellor of York on the presentation of the king during the vacancy of the see. On the death of Dr. Cudworth, master of Christ's, in 1688, the fellows had reason to fear that James was about to send them a mandate to elect a certain member of their society named Smithson, rector of Toft; they therefore proceeded in some haste to an election, and on 7 July chose Covel as master, a choice they probably would not have made had they had more time (*Cole MSS.* xx). James, although his scheme was defeated, approved of the election, and appears to have been a popular master. He was vice-chancellor when William III visited Cambridge on 4 Oct. 1689, and it is said that, when he expressed some doubt as to how the king would receive him, William sent him word that he could distinguish between Dr. Covel and the vice-chancellor of the university. The king accordingly received him courteously, but the old quarrel at the Hague is supposed to have stood in the way of his preferment (*ib.*) He was again vice-chancellor in 1708. The book for which he had collected materials during his stay in the East appeared in 1722 under the title 'Some Account of the present Greek Church, with Reflections on their present Doctrine and Discipline, particularly on the Eucharist and the rest of their Seven Pretended Sacraments, compared with Jac. Goar's Notes on the Greek Ritual or Εὐχολόγιον,' fol. Cambridge. It was little read, for men had ceased to care for the questions it handled. Covel in his preface says that the delay was caused first by his 'itinerant' life, and then by his engagements at Cambridge, where he describes himself as 'chained to a perpetual college bursar's place.' He died on 19 Dec. of the same year, and was buried in the chapel of Christ's, where there is an inscription to him. He left by will 3*l.* a year to the poor of Littlebury. Cole, the writer of the 'Athenæ Cantabrigienses,' lighted by chance, he says, on Covel's picture in his congregation robes, and presented it to Christ's. It was painted by a certain Valentine Ritz, a German who lived some seven years at Cambridge, and died there. Covel's journals and correspondence are in the British Museum Additional MSS. 22910–14; they consist of two large folios of autograph letters, some of considerable interest, from Newton, Locke, Wanley, and others—the Newton letters, however, are not autographs, the originals are at Trinity College, Cambridge. There is a correspondence with Wanley on the subject of the sale of Covel's manuscripts and books to the Earl of Oxford. The sale was finally made on 27 Feb. 1715–16, the price paid by the earl being 300*l.* Some of the books which were missing were to be delivered when they were found. Part, at least, of the collection of New Testament MSS. is now in the British Museum. Besides these, there are three volumes, chiefly of travels; the largest, containing an account of Covel's voyage in 1670, is divided into chapters, and written as if for publication; the smallest (22913) contains a journal of the tour in Italy. MS. 22914 has a few autobiographical notes. It is probable that Hearne's entry of 'Dr. John *Cowell's* (Head of *Bennet* Coll. Camb.) Itinerary thro' Greece' as a book which would be 'of great advantage to the Republick of Letters' refers to Covel's journals, and not to the work he published in 1722. Covel died unmarried.

[Davy's Athenæ Suffolc. Add. MS. 19166, ii. 95; Cole's Manuscript Collections, xx. fol. 72; Covel's Journals and Correspondence, Add. MSS. 22910–14; Pearson's Chaplains of the Levant Co. 16; G. Williams's The Orthodox . . . and the Nonjurors, xii.; Nichols's Leicestershire, iii. 856, 859; Strickland's Queens of England, vii. 100–3; Sidney's Diary of Time of Charles II (ed. Blencowe); Biog. Brit. iii. 1488; Hearne's Collections (Doble), i. 86.] W. H.

COVELL, WILLIAM, D.D. (*d.* 1614?), divine, a native of Chatterton, Lancashire, received his academical education at Christ's College, Cambridge, and was elected a fellow of Queen's College in that university in July 1589. The dates of his degrees are as follows: B.A. 1584, M.A. 1588, D.D. 1601. On 2 Jan. 1595–6 Dr. Goade, vice-chancellor of the university, complained to Lord Burghley that Covell, in a sermon at St. Mary's, had railed against noblemen and bishops (*Lands. MS.* 80, art. 53; Heywood and Wright, *University Transactions*, ii. 87). He was collated by the Archbishop of Canterbury to the vicarage of Sittingbourne, Kent, 27 Jan. 1602–3, and he also held the living of Leaveland in the same county, resigning it on 9 May 1603. He was appointed sub-dean of Lincoln 11 Sept. 1609. In the following year he was nominated one of the original fellows of 'King James's College at Chelsea,' which was founded by Dr. Matthew Sutcliffe for the maintenance of polemical divines who were to be employed in writing against the doctrines of the Roman catholic church (Faulkner, *Chelsea*, ii. 225). He was collated to the prebend of All Saints in Hungate, in the church of Lincoln, 22 Sept. 1612, and he probably died in 1614, in which year his successor in that dignity was nominated.

His works are: 1. 'A Just and Temperate Defence of the Five Books of Ecclesiastical

Polity, written by Mr. Richard Hooker; against an uncharitable "Letter of certain English Protestants (as they call themselves) craving resolution in some matters of doctrine,"' London, 1603, 4to; reprinted in vol. ii. of Hanbury's edition of Hooker's 'Works,' ii. 449–568. 2. 'A modest and reasonable Examination of some things in vse in the Church of England, sundrie times heretofore misliked, and now lately, in a Booke called the (Plea of the Innocents) and an Assertion for true and Christian Church Policy,' London, 1604, 4to. 3. 'A briefe Answer vnto certaine Reasons by way of an Apologie deliuered to the Right Reuerend Father in God, the L. Bishop of Lincolne, by Mr. Iohn Bvrges,' London, 1606, 4to.

[Carter's Univ. of Cambridge, pp. 180, 233; Richardson's Athenæ Cantab. MS. p. 46; Le Neve's Fasti (Hardy), ii. 41, 101; Horne's Cat. of Library of Queens' Coll. Camb. p. 98; Cooper's MS. Collections for Athenæ Cantab.; Cat. of Printed Books in Brit Mus.; Watt's Bibl. Brit.]

T. C.

COVENTRY, ANNE, Countess of Coventry (1673–1763), religious writer, born in 1673, was the daughter of Henry Somerset, third marquis and first duke of Beaufort, by Mary, daughter of Arthur, lord Capel, and widow of Henry, lord Beauclerk. Before 1700 she married Thomas, second earl of Coventry, by whom she was the mother of Thomas, third earl. Her husband died in 1710 and her son on 28 Jan. 1712. She took up her permanent residence at her late husband's house at Snitterfield, Warwickshire, in 1726, and died there 14 Jan. 1763, aged 90, after a widowhood of fifty-three years. She was buried with her father at Badminton. The countess was renowned for her charity and piety. In 1707 appeared in duodecimo 'The Right Honourable Anne, Countess of Coventry's Meditations and Reflections, Moral and Divine.' A frontispiece by Berchet represents the authoress at prayer. Perfect copies of this volume are now very rare. The countess's friend, Richard Jago, vicar of Snitterfield, preached a biographical sermon after her death, which was printed at Oxford in 1763 under the title of 'The Nature of a Christian's Happiness in Death.'

Another Anne, Countess of Coventry (1690–1788), born in 1690, was daughter of Sir Streynsham Masters of Codnor Castle, Derbyshire, and became the second wife of Gilbert, fourth earl of Coventry, shortly before his death in 1719. In 1725 she married Edward Pytts of Kyre, Worcestershire, by whom she had five daughters. She died on 21 March 1788, aged 98. This lady was the plaintiff in an important lawsuit which she brought against William, fifth earl of Coventry, a distant relative of the fourth earl, to compel him to give effect to a defectively executed settlement made on her first marriage. The suit, heard 18 May 1724, was decided in her favour. A full report was appended by Richard Francis to his 'Maxims of Equity,' 1728.

[Chambers's Worcestershire Biography, 322, 590; Gent. Mag. 1763, p. 277, 1788, pt. i. 277; Burke's Extinct Peerage; Brit. Mus. Cat.]

S. L. L.

COVENTRY, FRANCIS (*d.* 1680), Franciscan. [See Davenport, Christopher.]

COVENTRY, FRANCIS (*d.* 1759?), miscellaneous writer, a native of Cambridgeshire, was educated at Magdalene College, Cambridge, where he proceeded B.A. 1748 and M.A. 1752. He is the author of 'Penshurst, a poem, inscribed to William Perry, esq., and the Hon. Mrs. Elizabeth Perry,' 1750, 4to, reprinted in vol. iv. of 'Dodsley's Miscellanies;' and of the fifteenth number of the 'World,' 12 April, 1753, containing 'Strictures on the Absurd Novelties introduced in Gardening.' He also wrote a satirical romance, 'Pompey the Little, or the Adventures of a Lapdog,' 1751 (5th ed. 1773), which Lady Mary Wortley Montagu preferred to 'Peregrine Pickle.' Several characters were intended for ladies well known in contemporary society. He was appointed by his relative, the Earl of Coventry, to the perpetual curacy of Edgware, and died of small-pox at Whitchurch about 1759.

[Nichols's Lit. Anecd. v. 569; Cole's Athenæ.]

COVENTRY, HENRY (1619–1686), secretary of state, the third son by the second marriage of Thomas, first lord Coventry [q. v.], brother of Sir William Coventry [q. v.], uncle of Sir John Coventry [q. v.], and brother-in-law of Anthony Ashley Cooper, first earl of Shaftesbury [q. v.], after studying at All Souls College, Oxford, graduated in both arts and law. In the civil wars he adhered to the king's party, and accompanied Charles II in his exile, during part of which time he was employed as royalist agent in Germany and Denmark, in company with Lord Wentworth, until the concert was dissolved by a violent quarrel, leading apparently to a duel (*Calendar of Clarendon State Papers*, ii. 332; 6 April 1654). The notices of him at this date are very confused; Henry, his elder brother Francis, and his younger brother William being all attached to the exiled court and all commonly spoken of as Mr. Coventry. Before the Restoration Francis had ceased to take any active part

in public affairs, and William had devoted himself more especially to the service of the Duke of York, whose secretary he continued to be while the duke held the office of lord high admiral (Pepys's *Diary*). Henry remained in the service of the crown, and in September 1664 was sent as ambassador to Sweden, where he remained for the next two years, 'accustoming himself to the northern ways of entertainment, and this grew upon him with age' (Burnet, *Hist. of his own Time*, Oxford, 1823, i. 531). In 1667 he was sent, jointly with Lord Holles, as plenipotentiary to negotiate the treaty of peace with the Dutch, which, after the disgraceful summer, was finally concluded at Breda. In 1671 he was again sent on an embassy to Sweden, and on his return was appointed secretary of state. In this office he continued till 1679, when his health, which was shattered by frequent attacks of gout, compelled him to retire from public life. According to Burnet 'he was a man of wit and heat, of spirit and candour. He never gave bad advices; but when the king followed the ill advices which others gave, he thought himself bound to excuse if not to justify them. For this the Duke of York commended him much. He said in that he was a pattern to all good subjects, since he defended all the king's counsels in public, even when he had blamed them most in private with the king himself' (*ib. loc. cit.*) It is to his credit that after holding public office for nearly twenty years he had not accumulated any large fortune; and though no doubt in easy circumstances, he wrote of himself as feeling straitened by the loss of his official salary on 31 Dec. 1680. He died in London on 7 Dec. 1686. He was never married. Writing to Sir Robert Carr on 12 Sept. 1676, and regretting his inability to fulfil some promise relative to a vacant post, he said: 'Promises are like marriages; what we tie with our tongues we cannot untie with our teeth. I have been discreet enough as to the last, but frequently a fool as to the first.'

[Collins's Peerage (5th ed. 1779), iv. 163; Clarendon State Papers, and Calendar of Clarendon State Papers (see Index); Calendars of State Papers (Domestic), 1660–7; British Museum, Add. MS. 25125: this is a collection of private letters, including several to Francis Coventry, which give some curious hints as to his peculiar troubles both in his money matters and in his family.] J. K. L.

COVENTRY, HENRY (*d.* 1752), miscellaneous writer, a native of Cambridgeshire, born about 1710, was educated at Magdalene College, Cambridge, where he graduated B.A. in 1729, and was elected to a fellowship, proceeding M.A. in 1733. He was the author of 'Philemon to Hydaspes, relating a conversation with Hortensius upon the subject of False Religion,' in five parts, 1736–37–38–41–44, 8vo. Warburton accused Coventry of making unfair use of information, confidentially communicated, which was about to be published in the second volume of the 'Divine Legation.' A pamphlet entitled 'Future Rewards and Punishments believed by the Antients,' 1740, has been attributed to Coventry, who was also one of the contributors to the 'Athenian Letters.' He died 29 Dec. 1752. Cole, who had met him frequently in the society of Conyers Middleton and Horace Walpole, remarks: 'He used to dress remarkably gay, with much gold lace, had a most prominent Roman nose, and was much of a gentleman.' The five parts of 'Philemon to Hydaspes' were republished in one vol. 1753, by his cousin, Francis Coventry [q. v.]

[Nichols's Literary Anecdotes, iii. 43, v. 564–71, ix. 801; Cole's Athenæ; Walpole's Letters, ed. Cunningham, i. 7.]

COVENTRY, Sir JOHN (*d.* 1682), M.P. for Weymouth, was son of John Coventry, second son of Lord-keeper Thomas Coventry [q. v.] His mother belonged to a Somerset family named Colles. His father is described by his friend and brother-in-law the first Earl of Shaftesbury as 'every way an extraordinary person,' who ruined his great mental gifts by drink. The son John was first elected to the Long parliament for Evesham in 1640. He was a zealous cavalier, and was disabled from sitting in the House of Commons on that account in 1645. He served in the royalist army, and his attachment to the crown was so well known that he was made a knight of the Bath on the coronation of Charles II in 1661. He was elected M.P. for Weymouth on 25 Jan. 1667, and though his uncles Henry and William were both in office, he at once went into opposition. In 1670 the opponents of the government proposed in parliament to levy a tax on playhouses, and in the course of the debate Coventry asked 'whether did the king's pleasure lie among the men or the women that acted?' The allusion was obviously intended to apply to Nell Gwyn and Moll Davies. The king's friends expressed great indignation and prepared to avenge the insult. On 21 Dec., while on his way home to his house in Suffolk Street, Coventry was taken out of his carriage by a band of ruffians, headed by Sir T. Sandys, and his nose slit to the bone. This deed caused the greatest excitement in the House of Commons, and a special act was passed (22 & 23 Car. II, c. 1)

declaring nose-slitting or other mutilation of the person to be felony without benefit of clergy. Coventry's assailants were never captured. The act was known as the Coventry Act. Coventry was re-elected for Weymouth in 1678, 1679, and 1681, but made no mark in politics. He died in 1682.

[Burke's Peerage; Pepys's Diary, ed. Braybrooke; Hallam's Constitutional History of England; Burnet's History of his own Time; Reresby's Diary; Shaftesbury Papers, ed. Christie.]

H. M. S.

COVENTRY, JOHN (1735–1812), constructor of philosophical instruments, was born in Southwark in 1735. He made a position through the care with which his instruments were made. He was the inventor of a new hygrometer, more accurate than any which had been previously in use. This instrument was very generally employed by the chemists and other scientific men of his day. His telescopes were found to be more accurately adjusted than those usually employed, and the lenses with which they were fitted were more truly ground. His graduations were especially correct. He was a friend of Benjamin Franklin, who appears to have consulted him on questions connected with electrical apparatus. Coventry died in 1812.

[General information from private sources.]

R. H–T.

COVENTRY, MARIA, Countess of (1733–1760), elder daughter of John Gunning of Castle Coote, co. Roscommon, and Bridget, daughter of the sixth viscount Mayo, was born in 1733. She and her sister Elizabeth, both famed for their beauty, were so poor, that they thought of going on the stage, and when they were presented to Lord Harrington, the lord-lieutenant of Ireland, borrowed clothes from Mrs. Woffington, the actress. On their appearance in London in the summer of 1751, when Maria was in her eighteenth year, and Elizabeth about a year younger, they were at once pronounced to be 'the handsomest women alive.' Singly, Horace Walpole says, they were surpassed by others, but it was extraordinary that two sisters should be so beautiful in face and figure. Crowds followed them whenever they appeared in public, and they were generally called 'The Beauties.' Of the two, Maria was the more lovely. They were both lacking in sense and knowledge of the world. It is said that one day when they were going over Hampton Court, the housekeeper, wishing to show the company the room containing Kneller's pictures, or the Hampton Court beauties, cried, 'This way, ladies, for the beauties,' and that on this the sisters flew into a passion, and said that they were come to see the palace, and not to be shown as a sight. On 5 March 1752, less than three weeks after her sister had married the Duke of Hamilton, Maria married George William, sixth earl of Coventry. In the summer she went to France, but the Parisians laughed at her silliness, her want of breeding, and her ignorance of French, and would scarcely allow that she was beautiful. Her tour was not altogether a happy one, for her husband appears to have been jealous and petulant, and they had several squabbles. On her return she was universally considered the most beautiful woman of the court. She flirted considerably, especially with Viscount Bolingbroke. The old king took a great deal of notice of her, and was much amused when one day, with characteristic foolishness, she told him that she longed to see a coronation. People were never tired of running after her, and one Sunday evening in June 1759 she was mobbed in Hyde Park. The king ordered that, to prevent this for the future, she should have a guard, and on the next Sunday she made herself ridiculous by walking in the park from 8 till 10 p.m. with two sergeants of the guards in front with their halberds, and twelve soldiers following her. In the course of the winter she was attacked by consumption, but recovered sufficiently to be present at the trial of Lord Ferrers in the following April. She lingered through the summer, and died on 1 Oct. 1760. It was said that her health was injured by the use of white lead, to which she, in common with other ladies of fashion, was greatly addicted. Throughout her last illness her personal appearance was, as ever, her chief care. After she took to her bed she would have no light in her room except the lamp of a tea-kettle, and would never allow the curtains of her bed to be undrawn lest others should see the ravages disease had made. Mason wrote an elegy on her. She had five children: George William, afterwards seventh earl of Coventry, and four daughters. Her brother, General Gunning, was the husband of Susannah Minifie, the novelist.

Lady Coventry's portrait was five times engraved in mezzotint, after paintings by Francis Cotes, Read, Hamilton, and Liotard (Bromley, *Cat. of Engraved Portraits*, p. 305). An etching by B. Wilson is dated 1751.

[Horace Walpole's Letters (Cunningham), ii. 259, 265, iii. 233, 358; Memoirs of George III, iii. 190; Mahon's Chesterfield, iv. 10, 45; Jesse's George Selwyn and his Contemporaries, i. 162–71; Collins's Peerage of England, iv. 170.]

W. H.

COVENTRY, Sir THOMAS (1547–1606), judge, second son of Richard Coventry of Cassington, Oxfordshire, was born in 1547, and educated at Balliol College, Oxford, of which he was a fellow, and where he graduated B.A. on 2 June 1565. He studied law at the Inner Temple. His first appearance as a pleader is in a case reported by Croke in Michaelmas term 1589. He was elected reader at the Inner Temple in the autumn of 1593, but, in consequence of an outbreak of plague, his reading was postponed over the winter, and a new serjeant, John Heale, being appointed in the spring, took precedence of him, so that he did not read until the autumn of 1594. In the canvass for the post of solicitor-general, which took place on Coke's appointment to the attorney-generalship (1594–5), Coventry played an active part, and was suspected of having bought Sir Robert Cecil's interest for two thousand angels, as appears from a very blunt letter from Bacon to Cecil, which though undated is probably referable to this period. In 1603 he was appointed serjeant-at-law, in 1605–6 king's serjeant, and in the same year justice of the common pleas, and knighted. He died on 12 Dec. 1606. He was buried at Earle's Croome, otherwise Croome d'Abitot, in Worcestershire. He is said by Dugdale to have been descended from John Coventrie, mercer, co-sheriff of London with Whittington in 1416, and lord mayor of London in 1425. By his wife, Margaret Jeffreys, of Earle's Croome, he had three sons and four daughters. His eldest son, Thomas [q. v.], was lord keeper in the reign of James I; from the youngest, Walter, the present Earl of Coventry, traces his descent.

[Reg. of Univ. of Oxford, i. 258; Wood's Fasti Oxon. i. 167; Dugdale's Orig. 166, Chron. Ser. 101, 103; Croke's Reports (Eliz.), p. 158; Spedding's Life and Letters of Bacon, i. 288, 348, 355; Collins's Peerage (Brydges), iii. 744; Dugdale's Baronage, ii. 459; Foss's Judges.] J. M. R.

COVENTRY, THOMAS, Lord Coventry (1578–1640), lord keeper, eldest son of Sir Thomas Coventry [q. v.], was born in 1578 at Earl's Croome, or Croome d'Abitot, Worcestershire. After a private education he was sent to Balliol College, Oxford, in Michaelmas term 1592, but took no degree, and in November 1594 entered the Inner Temple. Coke's reports mention him as an advocate in 1611. With his friends Henry Yelverton and James Whitelocke he joined the Oxford circuit; became bencher of his inn in 1614, autumn reader in 1616, and was elected treasurer for each year between 1617 and 1623. Coventry was noticed favourably by Coke, and thus incurred Bacon's enmity. In 1616 he was a candidate for the recordership of the city of London, and Bacon wrote to the king (13 Nov.): 'The man upon whom the choice is like to fall, which is Coventry, I hold doubtful for your service; not but that he is well learned and an honest man, but he hath been, as it were, bred by Lord Coke and seasoned in his ways' (Spedding, *Life of Bacon*, vi. 97). In spite of this opposition Coventry was elected recorder on 16 Nov. Four months later he obtained the solicitor-generalship (14 March 1616–17), and was knighted at the same time. He owed his preferment to the influence of friends and to his reputation as a sound lawyer whose political opinions, although not extreme, coincided in the main with those of the king's supporters. On 11 Jan. 1620–1 he succeeded Sir Henry Yelverton as attorney-general. Almost his first duty in this office was to request Bacon to form specific answers to the charges of corruption brought against him in parliament. In April 1621 he was concerned in the proceedings against Edward Floyd, a Roman catholic, who was reported to have rejoiced over the misfortunes of the elector palatine after the battle of Prague, but he deprecated the brutal sentence passed by the commons. On 1 Nov. 1625 Coventry was summoned to supply Bishop Williams's place as lord keeper of the great seal. When accepting office he thanked the Duke of Buckingham for the favour he had bestowed on him in phrases which, although courtly, showed an independence unusual in contemporary officers of the crown, and he acknowledged very modestly congratulations from Bacon (Spedding, vii. 534–5). As lord-keeper, Coventry opened the second parliament of Charles I's reign, and before the close delivered the king's reprimand of the unruly house, which declined to grant an adequate supply without redress of grievances. The commons, he said, had liberty of counsel but not of control (29 March 1626). In May he drew up the questions to be propounded to Sir John Eliot, then under arrest; his manuscript is still at the Record Office. When opening the third parliament in March 1627–8 he announced the royal threat that the prerogative of the crown would be exercised without appeal to parliament in case of further insubordination, and henceforth steadily supported the king, although he treated Buckingham without much respect. On 10 April he was created Baron Coventry of Aylesborough, Worcestershire. When Buckingham applied to him soon afterwards for the office of lord high constable, Coventry declined to grant it him, and a personal altercation ensued. Buckingham taunted Coventry with holding

the lord keepership by his favour. 'Did I conceive I held my place by your favour,' Coventry replied, 'I would presently unmake myself by rendering the seal to his majesty.' It is probable that Buckingham would have driven Coventry from office and have replaced him by a more servile instrument had his attention not been absorbed in foreign affairs for the few months which elapsed before his assassination in August (HACKET, *Life of Williams*, ii. 19). Meanwhile Coventry was actively engaged in parliament. In the debates in the lords on the council's powers of commitment he argued that the council need not show cause (22 April 1628), and six days later, when Noy's Habeas Corpus Bill was before the commons, he told them that they must be content with the king's verbal promise to administer the existing law of the land. In the following month, when the Petition of Right was under discussion, he gave the more moderate opinion that no man ought, except in very special circumstances, to be imprisoned without cause shown. In June, when the debate was at its height, he informed Charles that a dissolution would not solve the difficulty, and persuaded him to assent to the petition in the ordinary formula. But in October Coventry complained (without taking further action) of the conduct of the judges in bailing Richard Chambers [q. v.] without the council's consent; dissented in vain from Charles I's resolution to dissolve parliament summarily in March 1628–9, and endeavoured in September to bring about a compromise on the question of bailing the seven members of parliament imprisoned by Charles since March. He suggested that security should be given for their good behaviour during the vacation, but this concession the prisoners declined. In October Coventry was ordered by Charles I to inform Sir John Walter [q.v.], the chief baron of the exchequer, that his services were no longer needed on the bench. Coventry drew up and enforced a royal proclamation in June 1631, according to which gentlemen living in the country were temporarily banished from London; sentenced Lord Audley to death after his trial by his peers in the same year (RUSHWORTH, ii. 96); joined with Laud in bringing a charge of corruption against the Earl of Portland in the council in May 1634, and strongly opposed Portland's scheme of a Spanish alliance. A month later he announced his approval of Noy's scheme of levying shipmoney, and in June 1635 he addressed a powerful speech to the council in which he foreshadowed the danger to England of a maritime war and justified the extension of the shipmoney tax to the inland towns. 'The dominion of the sea,' he said, 'as it is an ancient and undoubted right of the crown of England, so it is the best security of the land. The wooden walls are the best walls of this kingdom' (RUSHWORTH, ii. 294). But he said nothing as to the king's right to levy the tax, and he took no part at all in the great case of Hampden. In the Star-chamber Coventry was usually, although not invariably, on the side of clemency. In March 1626–7 he resolutely opposed the infamous doctrine that men refusing to be impressed could be hanged. He deprecated any harsh sentence on Henry Sherfield, M.P. for Salisbury, who had quarrelled with the bishop of the diocese on the question of painted windows in parish churches (February 1632–1633). In April 1635 one James Maxwell and his wife Alice stated in a petition to the king that Coventry disobeyed the crown and oppressed the subject. Maxwell was prosecuted in the Star-chamber and ordered to pay 3,000*l.* to Charles and the same sum to Coventry. Coventry was absent when Prynne was before the court. His royalist zeal seems to have much abated in his last years, and he strongly resisted the king's determination to enforce the payment of a loan by the city of London (June 1639). He himself lent the king 10,000*l.* in December, and died at Durham House in the Strand on 14 Jan. 1639–40, being buried at Croome d'Abitot. The writs summoning the Short parliament were issued before his death, and in a dying message he begged that 'his majesty would take all distastes from the parliament summoned against April with patience and suffer it without an unkind dissolution' (HACKET, ii. 137). Besides Durham House, Coventry rented Canonbury House, Islington.

Coventry was personally popular, and all moderate men lamented his death. Clarendon states that 'he understood not only the whole science and mystery of the law at least equally with any man who had ever sate in that place, but had a clear conception of the whole policy of the government both of church and state. . . . He knew the temper, disposition, and genius of the kingdom most exactly. . . . He had, in the plain way of speaking and delivery, without much ornament of elocution, a strange power of making himself believed.' Antony à Wood, Fuller, Lloyd, and his colleague on the bench, Sir George Croke, all write of him in similar terms. Whitelocke speaks of him as without 'transcendent parts or form,' and Pepys writes of him contemptuously. Wood attributes to Coventry a tract on 'The Fees of all Law Offices,' London, 8vo, n.d. Letters of Coventry are preserved in Cotton. MS. Julius C. iii. f. 140, and Harl. MSS. 286, 1581, 2091.

Coventry married (1) Sarah, daughter of Sir Edward Sebright of Basford, Worcestershire, and (2) Elizabeth, daughter of John Aldersey of Spurston, Cheshire, and widow of William Pitchford. By his first wife he had a son, Thomas, and a daughter, Elizabeth. Thomas succeeded him as second Baron Coventry; married (2 April 1627) Mary (*d.* 18 Oct. 1634), daughter of Sir William Craven; executed the commission of array in Worcestershire in 1640; signed the engagement with the king at York in 1642; died 27 Oct. 1661, and left two sons, of whom the younger, Thomas, was created earl of Coventry on 26 April 1697. By his second wife he had four sons (John, father of Sir John Coventry [q. v.], Francis, Henry [q. v.], and William [q. v.]) and four daughters (Anne, wife of Sir William Savile, and mother of George Savile, marquis of Halifax; Mary, wife of Henry Frederick Thynne of Longleat, Wiltshire; Margaret, first wife of Anthony Ashley Cooper, first earl of Shaftesbury [q. v.]; and Dorothy, wife of Sir John Pakington).

A portrait by 'Old Stone' belonged to Sir William Coventry (Pepys, ii. 404), which is probably identical with the existing picture belonging to the Earl of Coventry at Croome Court, Worcestershire; another, by Jansen, belonged to Edward Hyde, earl of Clarendon, and is now at Grove Park, Watford. Five engraved portraits (by Droeshout, Elstracke, Houbraken, Martin, and Vandergucht) are known.

[Foss's Judges, vi. 277; Gardiner's History of England, ii–ix.; Forster's Sir John Eliot; Clarendon's Hist. bk. i. 45, 131; Liber Famelicus of Sir James Whitelocke (Camd. Soc.); Granger's Hist. ii. 218; Wood's Athenæ (Bliss), ii. 650–2; Fuller's Worthies; Lloyd's Worthies; Foster's Peerage; Lady Theresa Lewis's Clarendon Gallery, iii. 341–2; Cal. State Papers (Dom.), 1616–1639.] S. L. L.

COVENTRY, WALTER of (*fl.* 1293?), historical compiler, gives his name to a volume of historical collections, entitled 'Memoriale Fratris Walteri de Coventria,' written soon after 1293. Nothing more is known about him. It is, of course, probable that he was a native of Coventry, and it has been conjectured from some slight indications in the 'Memoriale' that he was a monk of York. A manuscript in the Bodleian Library (355), entitled 'Walteri Coventrensis Chronicon,' has been wrongly ascribed to him; it is in a late hand (Hardy); nor does it appear that the Cottonian MS. (Vitell. D. v.) entitled 'Gualteri Conventriensis Historia,' and now destroyed, should have borne his name (Stubbs). The first part of the 'Memoriale' is of no historical value; the second part, which deals with the history of England from 1002 to 1225, is an abridgment and 'compilation from a compilation' from Florence, Henry of Huntingdon, and Roger of Hoveden, with a continuation derived from the 'Barnwell Chronicle,' which comprises the annals of the reign of John, and is of great value. This part of the work has been published in a mutilated form in the 'Recueil des Historiens' (Bouquet, xviii. 164), as a continuation of Hoveden; it was first edited in its entirety by Bishop Stubbs for the Rolls Series.

[All that is known of Walter of Coventry, and all that has been written about him and the Memoriale, will be found in the preface to his Historical Collections, ed. by W. Stubbs, bishop of Chester, in the Rolls Ser.; Hardy's Descriptive Cat. pp. 43, 70.] W. H.

COVENTRY, Sir WILLIAM (1628?–1686), politician, born about 1628, was fourth son of Thomas, lord Coventry [q. v.], by his second wife, Elizabeth Aldersey. He became a gentleman-commoner of Queen's College, Oxford, in 1642, but left the university without taking a degree. 'He was young,' writes Clarendon in his autobiography (1759, ii. 348), 'whilst the war continued; yet he had put himself before the end of it into the army, and had the command of a foot company, and shortly after travelled into France, where he remained whilst there was any hope of getting another army for the king, or that either of the other crowns would engage in his quarrel. But when all thoughts of that were desperate, he returned into England, where he remained for many years without the least correspondence with any of his friends beyond the seas.' On 22 June 1652 Hyde wrote to Secretary Nicholas that Coventry 'had good parts, but was void of religion.' Just before the Restoration he went to the Hague and visited the royal princes, to whom he was already personally known (1660). To James, duke of York, he offered his services, and he was straightway appointed the duke's private secretary. On returning to England he was elected to the parliament which met in May 1661 as M.P. for Great Yarmouth, and when the Duke of York became general-at-sea, Coventry was largely concerned in the administration of the navy, and in 1662 was appointed a commissioner at 300*l.* a year. He thus came into business relations with Pepys, who quickly became warmly attached to him, and Coventry is continually mentioned in the 'Diary.' Reports were soon disseminated that Coventry was 'feathering his nest' by a sale of offices, and quarrels with his fellow-

commissioner, Sir George Carteret, whose directions he claimed to have faithfully followed, were perpetual. He admitted subsequently that, like everybody else, he did make money by selling offices (Pepys, 28 Oct. 1667). In October 1662 Coventry was made a commissioner for the government of Tangier. He was created D.C.L. at Oxford 28 Sept. 1663, together with Henry Bennet, earl of Arlington (Wood, *Fasti* (Bliss), ii. 275), and was knighted and sworn of the privy council 26 June 1665. In the course of the Dutch war charges of corruption in connection with the commissariat were again brought against Coventry, but he denied them vehemently in letters to the king, and subsequently took active measures to reduce the expenditure of his department. Meanwhile Coventry was distinguishing himself as a speaker in the House of Commons. Burnet describes him about 1665 as 'a man of great actions and eminent virtues, the best speaker in the house, and capable of braving the chief ministry.' He attached himself to Bennet, afterwards Earl of Arlington, and made very fierce attacks on Clarendon's administration. It was mainly owing to his influence that war had been declared with the Dutch in 1663, and during that and the two following sessions he and his brother Henry [q. v.] practically led the house. Marvell, writing in 1667, says:—

> All the two Coventries their generals choose;
> For one had much, the other nought to lose.
> Not better choice all accidents could hit,
> While hector Harry steers by Will the wit.

Coventry's speeches in the House of Commons immediately contributed to Clarendon's fall in 1667, and when the change of government took place it was fully expected that he would become a secretary of state, but no office except a commissionership of the treasury then fell to him (June 1667). The Duke of York resented Coventry's attitude to Clarendon, and told him so (30 Aug. 1667). Three days later Coventry resolved to leave the duke's service, but he told Pepys at the time that he had no personal malice against Clarendon, although he believed him to be an incapable minister. Coventry also informed his friend that he had no wish to seek political advancement by identifying himself with any faction (28 Oct. 1667). Coventry's frankness and independence had raised up many enemies, and in March 1668 he was informed that the Duke of Buckingham and Sir Robert Howard were contemplating a caricature of him on the stage. He thereupon sent a challenge to the duke. As soon as the fact came to the king's knowledge, Coventry was sent to the Tower. He was at the same time excluded from the privy council and the treasury, but this indignity was doubtless cast upon him by the influence of his political rivals—'to make way for the lord Clifford's greatness and the designs of the cabal.' His friends visited him in the Tower in large numbers. On 9 March he petitioned for the royal pardon, and on 20 March he was released. Coventry thereupon retired to the country, and lived at Minster Lovell, near Witney, Oxfordshire, interesting himself in local affairs for the rest of his life and entertaining friends from Oxford. He tried to reduce the expenses attaching to the office of sheriff of the county from 600*l.* to 60*l.*, and drew up regulations for the purpose. No offer of posts at court could draw him back to public life, although Temple and Burnet concur in stating that at one time almost any office was at his disposal. He died unmarried at Somerhill, near Tunbridge Wells, 23 June 1686, and was buried at Penshurst. He bequeathed 2,000*l.* to French protestants expelled from France, and 3,000*l.* for the redemption of captives in Algiers. Burnet and Temple credit Coventry with the highest political ability, and Clarendon, who naturally writes of him with acerbity, does not deny it. Evelyn calls him 'a wise and witty gentleman.'

Coventry's political views are summed up in 'The Character of a Trimmer. His opinion of I. The Laws and Government. II. The Protestant Religion. III. The Papists. IV. Foreign Affairs, by the Honourable Sir W. C.,' London, 1688. This is the first edition of a well-known vindication of the presence of a middle political party, unconnected with either of the two recognised parties in parliamentary warfare. 'The second edition, carefully corrected and cleared from the Errors of the first Impression,' was issued in 1689, and bore the name of 'The Honourable Sir W. Coventry' on the title-page. The third edition (1697) is described as 'By the Honourable Sir W. Coventry, Corrected and Amended by a Person of Honour.' The advertisement here states 'that it is the production of Sir William Coventry's Contemplation, who was universally reputed as an acute Statesman, an accomplisht Gentleman, a great Schollar, and a true Englishman, and stands obliged to the great care of the late [George Savile] M[arquis] of Hallifax [Coventry's nephew], who thought it worthy of a strict and nice perusal, and with his own Pen delivered it from innumerable Mistakes and Errors that stuff'd and crowded the former Edition.' Had the marquis lived, the public would have seen it 'revised with a second Inspection and published by his particular order.' In a letter

to a nephew, Thomas Thynne (preserved at Longleat), Coventry denies the authorship, although he admits himself to be a Trimmer, a title which he defines as 'one who would sit upright and not overturn the boat by swaying too much on either side.' But the contrary statement in the book itself discredits Macaulay's statement that Halifax was sole author. The work appeared in Halifax's 'Miscellanies' (1704), and was reprinted separately in 1833.

Coventry also printed 'England's Appeal from the Private Cabal at White-hall to the Great Council of the Nation, the Lords and Commons in Parliament assembled, by a True Lover of his Country,' anno 1673; and 'A Letter Written to Dr. Burnet, giving an Account of Cardinal Pool's [i. e. Pole's] Secret Papers,' 1685—a reprint of some letters by Pole, found by Coventry, and correcting some statements in Burnet's 'History of the Reformation.'

Many of his papers are among the Ashburnham MSS. and Longleat MSS., among the latter being a catalogue of his own and his brother Henry's libraries, which were sold 9 May 1687. Coventry told Pepys that he invariably kept a journal.

[Pepys's Diary, passim; Evelyn's Diary; Burnet's own Time; Wood's Athenæ (Bliss), iv. 190; Macaulay's Hist. i. 244; Clarendon's Autobiography; Clarendon State Papers; Hist. MSS. Comm. Rep. iv. v. vi.; Christie's Shaftesbury, i. 21.] S. L. L.

COVERDALE, MILES (1488–1568), translator of the Bible, was born in 1488, 'patria Eboracensis,' says his friend and contemporary Bale (*Scriptores*, 1557–9, p. 721), and Whitaker assumes the surname to have been taken from the district of his birth, Cover-dale, in what is called Richmondshire, in the North Riding (*History of Richmondshire*, i. 16, 107). A William Coverdale, 'granator' of Richmondshire, is mentioned in Brewer's 'Letters and Papers of Henry VIII,' 1529 (iv. pt. iii. p. 2359). Coverdale was from his childhood given to learning (J. Vowell alias Hooker, *Catalog of the Bishops of Exceter*, 1584). He studied philosophy and theology at Cambridge, was admitted to priest's orders at Norwich in 1514 by John, bishop of Chalcedon, and entered the convent of Austin friars at Cambridge (Tanner, *Bibliotheca*, 203), where he fell under the influence of Robert Barnes [q. v.], who became prior about 1523. He was a visitor at Sir Thomas More's house, and made the acquaintance of Thomas Cromwell [q. v.], afterwards a powerful friend. An undated letter to Cromwell 'from the Augustin's this May-day,' but prior at least to 1527, says Mr. Gairdner, shows his religious inclinations at that period. In it he states that he begins now to taste of holy scriptures, but requires books to help him to a knowledge of the doctors. He desires nothing but books, and will be guided by Cromwell as to his conduct and in the instruction of others (*Letters and Papers of Henry VIII*, v. 106, given in full in *State Papers, Henry VIII*, 1830, i. 383–4). In another letter to Cromwell, dated 27 Aug. 1527, he says he would be delighted to come to London if he knew that his correspondent wished it (*Remains*, 1846, pp. 491–2). He was among those who attended the meetings at the White Horse, near St. John's, called 'Germany,' says Foxe (*Acts and Monuments*, 1684, ii. 436), because of the Lutheran opinions held there. Barnes was arrested on a charge of heresy, and sent to London for examination in February 1526. Coverdale escaped a personal accusation, and went to London to help Barnes to draw up his defence when in the Fleet. About this time Coverdale left the convent to give himself entirely to evangelical preaching, and assumed the habit of a secular priest. Early in 1528 he was at Steeple-Bumpstead, where Richard Foxe was minister, preaching against confession and the worshipping of images (*ib.* ii. 267). In 1531 he took the degree of bachelor of the canon law at Cambridge (Cooper, *Athenæ*, i. 268), and three years later brought out his first books: 'Ye Olde God and the Newe,' and 'Paraphrase upon the Psalmes,' both translations. Foxe says that Coverdale was with Tyndale at Hamburg in 1529, and assisted him in the translation of the Pentateuch (ii. 303); but there is no confirmatory evidence of the latter statement. The biographers have been unable to account for his movements between 1528 and 1535, but agree that most of the time was passed abroad.

On 19 Dec. 1534 convocation resolved to petition the king for an English translation of the Bible, and Strype says that Cranmer (*Life*, i. 34, 38) made an endeavour to bring about the design by co-operation. The want was, however, supplied by a foreign publisher, who issued a folio volume, dated 1535, with the title: 'Biblia. The Bible, that is the Holy Scripture of the Olde and New Testament, faithfully and truly translated out of Douche and Latyn into Englishe.' The dedication to Henry VIII is signed 'Myles Couerdale,' who submits his 'poore translacyon unto the spirite of trueth in your grace.' Some copies omit the words 'out of Douche and Latyn' from the intitulation, and have the title and the preliminary matter in an English type. Possibly this was the form in which the book was first issued in

England, where James Nicolson of Southwark may have been the producer. No entirely perfect copy is in existence, and only five or six have title-pages. These represent three issues, two in 1535 and one in 1536. The Bible was reprinted by Nicolson in folio and quarto form in 1537, and by Froschouer at Zurich in 1550. The bibliographical peculiarities are detailed in the 'Bible by Coverdale, 1535' (1867, 8vo), by Francis Fry, who points out (pp. 8–11) that the dedication to Queen Jane belongs to Nicolson's edition of 1537. The publisher and place of printing of the 1535 Bible have always been a mystery. Humphrey Wanley was the first who attributed it to Christopher Froschouer of Zurich. Mr. Fry drew up a list of fourteen persons who fixed the place either at Zurich, Frankfort (by Christian Egenolph), Cologne, or Paris. Mr. Fry was unable to obtain sufficient evidence to prove the claim of Froschouer, but Dr. Ginsburg possesses two leaves of a German-Swiss Bible which are printed in a type precisely similar to Coverdale's English version of 1535. The comma is not used. The general 'get up' and appearance are identical. The woodcuts are the same design, with minute differences in the engraving. The present writer has had the opportunity of comparing these leaves, which Dr. Ginsburg affirms to have belonged to a unique copy of a Bible printed by Froschouer at Zurich, 1529–30, 2 vols. folio, formerly in his possession. The larger types in the 1535 Bible had already been traced to Froschouer, but here for the first time we find the smaller type. The 1531 Bible used by Coverdale for his translation was in a single and larger volume, in larger type and with headings to the chapters. The discovery of this 1529–30 Bible goes far to settle the question of the printer of Coverdale's Bible. The large type is to be found in the German Bible of Mainz, 1534, and the Wittenberg of 1556. The woodcuts encircling the title and other engravings passed into Nicolson's possession, and were afterwards used by other printers.

In 1877 the late Mr. Henry Stevens, in the catalogue of the Caxton Exhibition, first drew attention to a remarkable statement by Simeon Ruytinck in a life of Emanuel van Meteren, appended to the latter's 'Nederlandtsche Historie,' 1614. In the French translation, published at the Hague in 1618, the words especially relating to the Bible and its publisher are as follow: 'Emanuel de Meteren, qui a esté fort diligent à amasser et mettre par escrit les choses contenues en ce livre, nasquit à Anvers le 9 de Juillet 1535. . . . Son père [Jacob van Meteren] luy avoit faict apprendre en sa jeunesse l'art d'Imprimerie et estoit doüé de la cognoissance de plusieurs langues, et autres bonnes sciences, tellement que dès lors il sceust si bien distinguer la lumière des ténèbres, qu'il employa sa peine et monstra son zèle en Anvers à la traduction de la Bible Angloise, et employa à cela un certain docte escolier nommé Miles Conerdal [*sic*]' (*f.* 721). Mr. Stevens believed that Jacob van Meteren was not only the printer (at Antwerp) but also the translator of the Bible of 1535 (*The Bibles in the Caxton Exhibition*, 1878, pp. 38–42, 68–70). Although great weight is due to any statement of Henry Stevens, more recent evidence does not support the view that Jacob van Meteren was the translator and Coverdale merely 'the best proof-reader and corrector of his age.' In 1884 Mr. W. J. C. Moens reprinted a document from an original copy made in 1610, and which had been found by him in an old box in the Dutch Reformed Church in Austin Friars. This was an affidavit signed by Emanuel van Meteren, dated 28 May 1609, to the effect that 'he was brought to England anno 1550... by his father, a furtherer of reformed religion, and he that caused the first Bible at his costes to be Englisshed by Mr. Myles Coverdal in Andwarp, the w'h his father, with Mr. Edward Whytchurch, printed both in Paris and London' (*The Registers of the Dutch Reformed Church, Austin Friars*, 1884, p. xiv). With the exception of the place of printing and the addition of the name of Whitchurch (which may be a mistaken reference to the folio Bible of 1537 (Matthew's), this statement agrees with that of Ruytinck. It appears probable that the Bible was produced at the instance of Van Meteren, who paid Coverdale for his labours as translator, that this part of the work was done at Antwerp, and that Van Meteren got the volume printed by some other printer, who may have been Froschouer of Zurich. Nicolson seems to have bought the copies for sale in England.

The work must have occupied Coverdale a considerable period. The imprint states: 'Prynted in the yeare of our Lord 1535, and fynished the fourth daye of October.' The book is in a German black letter, in double columns, with woodcuts and initials. It contains the Apocrypha. In the prologue to his own second edition of 1550 Coverdale says: 'It was neither my labour nor desyre to have this worke put into my hande, nevertheless . . . for the which cause (accordinge as I was desired), anno 1534, I took the more upon me to set forth this specyall translation;' and in the dedication to Edward VI: I 'was boldened in God sixteen yeares agoo to labour faithfully in the same.' He says

that the 'Holy Ghost moved other men to do the cost.' He was not the projector but the sole worker. He made little or no use of the original texts. The cancelled continental title announces that the Bible was translated 'out of Douche and Latyn,' and Coverdale expressly states that he had 'with a clear conscience purely and faithfully translated this out of five sundry interpreters.' These are supposed to have been the Vulgate, the Latin of Pagninus, Luther, the Zurich or German-Swiss, and Tyndale's Pentateuch and New Testament (J. Eadie, *English Bible*, 1876, i. 281). Dr. Ginsburg shows how Coverdale chiefly relied upon the Zurich Bible of 1531 (*Ecclesiastes*, 1861, app. ii., and in Kitto's *Cyclopædia of Biblical Literature*, 1862, i. 567–9), whence he translated the headings of the chapters. Most of the notes are also from this source (Eadie, i. 286, &c.) Many quaint renderings are given by Eadie (*ib.* 298–301). The New Testament, chiefly based on Tyndale, is superior to the Old Testament, but the translation has considerable literary merit, and many charming touches in the authorised version belong to Coverdale. The first edition was soon absorbed, and, although it did not secure the royal license, was not formally suppressed. Convocation passed an apparent slight upon the version in June 1536 by praying the king for a new translation. The quarto and folio editions were issued by Nicolson in 1537, 'newly ouersene and corrected,' and for the first time 'set forth with the kynges moost gracious licence.' In the following year the same printer produced two editions of a Latin and English New Testament, in order that readers might be able to compare the Vulgate and English versions. The latter, which is by Coverdale, differs from his former translation, and follows the Latin text. The first of these two editions is a handsome well-printed volume, but so full of blunders that when Coverdale received it in July 1538, while superintending the printing of the 'Great Bible' at Paris, he put into the press in that city a more accurate edition, which was finished in November. Nicolson produced another edition in spite of Coverdale's remonstrances, and placed the name of John Hollybush on the title-page. It differs from the first issue, but is also very incorrect. In 1537 John Rogers brought out a Bible under the name of Thomas Matthew. It was based largely upon Coverdale and was also printed abroad, probably at Paris.

Cromwell determined to proceed with a new Bible, and Coverdale and Grafton the printer went over to Paris about May 1538 to carry on the work in the press of Regnault. Francis I at the request of Henry granted a license (Strype, *Cranmer*, ii. 756). Writing on 23 June 1538, Coverdale and Grafton inform Cromwell that they are sending two copies of what was afterwards known from its size as the 'Great Bible' of 1539, and state that they 'folowe not only a standynge text of the Hebrue, with the interpretation of the Caldee and the Greke, but we set, also, in a pryvate table the dyversite of redings of all textes, with suche annotacions, in another table, as shall douteles delucidate and cleare the same' (*State Papers*, Henry VIII, 1830, i. 575–6). The text is really that of Rogers revised. Coverdale remained in Paris during the year, and other letters to Cromwell supply details connected with the progress of the 'Great Bible' (*ib.* 578, 588, 591). Before the printing was finished, however, an edict was issued (see *Cotton. MS.* Cleop. E. v. f. 326, in British Museum) forbidding the work. The Englishmen fled, many sheets were publicly burned, but presses, types, and workmen and some sheets were brought over to England. In the 'Athenæum,' 20 May 1871, are a couple of despatches which passed on the subject between the English and French governments. In April 1539 the volume was completed 'by Rychard Grafton and Edward Whitchurch, cum privilegio ad imprimendum solum,' and was presented to the king by Cromwell, who appears to have been at the entire cost of its production. Coverdale was also the editor of the second 'Great Bible,' or 'Cranmer's,' 1540 (issued six times in 1540–1), and its reprint of 1562 (Fulke, *Defence of Translations*, Parker Soc. 1843, pp. 68, 548).

Besides some publications which cannot be ascribed to him with certainty, and the 'Goostly Psalmes,' which possibly belong to a later period, Coverdale translated Luther's exposition on the twenty-second Psalm, and a sermon by Osiander, both printed by Nicolson in 1537. He returned from Paris early in 1539, and applied to Cromwell for a continuation of the royal license to Nicolson for bibles and testaments (*Remains*, 498). In February and March he was at Newbury helping to carry into effect the 'Injunctions set forth by the authority of the king against English books, sects, or sacramentaries, also with putting down the day of Thomas Becket' (*ib.* 498–502, and Strype, *Mem.* I. i. 530–2). On the execution in 1540 of Cromwell and of Barnes, Coverdale found it necessary to leave England. Shortly afterwards he married an excellent woman named Elizabeth Macheson. Her sister was the wife of Dr. Joannes Macchabæus MacAlpinus or McAlpine, who helped to translate the first Danish bible. Lorimer says the wife of McAlpine was an Englishwoman. This practical protest against the

doctrine of the celibacy of the priesthood identified him completely with the reforming party. He lived for a certain time at Tübingen, where he obtained the degree of D.D. (Godwin, *De Præsulibus Angliæ*, 1743, p. 417.) Later on he was a Lutheran pastor and schoolmaster at Bergzabern, in the duchy of Deux-Ponts, 'where by translating in his leisure hours . . . various religious works into our language . . . he is of very great service in promoting the scriptural benefit of those persons in the lower ranks of life who are anxious for the truth' (R. Hilles to Bullinger, 15 April 1545, in *Original Letters*, Parker Soc. 3rd ser. 1846, p. 247). He took the name of Michael Anglus during his exile. Letters from him during this time are printed in the 'Remains' (Parker Society, 1846). Coverdale's bibles and other works appear in the proclamation of 8 July 1546 among those forbidden to be imported, bought, sold, or kept (Wilkins, *Concilia*, iv. 1). He lived at Bergzabern in poor circumstances between 1543 and 1547. The 'Order of the Communion' (March 1548) came to Frankfort during the fair-time, and Coverdale translated it into German and Latin. The latter was sent to Calvin with a hope that he might cause it to be printed. This was not done (F. Procter, *History of the Book of Common Prayer*, 1855, p. 61).

He returned to England in March 1548, was well received at court through the influence of Cranmer, and was appointed chaplain to the king and almoner to Queen Catherine, whose funeral sermon he preached in September 1548 (MS. in Coll. of Arms, i. 15, f. 98). He wrote to Paul Fagius from Windsor Castle, 21 Oct. 1548 (*Remains*, p. 526). On 27 April 1549 some anabaptists were examined at St. Paul's, and one of them 'bare a fagot at Pauls crosse, Myles Couerdale preached ye rehearsall sermon there' (Stow, *Annales*, 1631, p. 596). In the same year Whitchurch printed the second volume of the 'Paraphrase' of Erasmus, with a dedication by Coverdale, who helped in the translation. He was one of the thirty-one persons to whom was issued in January 1550 a commission to proceed against anabaptists as well as those who did not administer the sacraments according to the Book of Common Prayer (Strype, *Mem.* II. i. 385). In 1550 there appeared a translation of Otto Wermueller's 'Spyrytuall and moost precious Pearle,' with a commendatory preface by the Protector Somerset, who alluded to the consolation he had received from the book, but without speaking either of author or translator. These are specially mentioned by H. Singleton, who reprinted the 'Pearle': 'I have thought it good to set it forth once againe, according to the true copy of that translation that I received at the hands of M. Doctour Milo Coverdale, at whose hand I received also the copies of three other workes of Otho Wermullerus. . . . The "Precious Pearle," which the author calleth of "Affliction," another of "Death," the third of "Justification," and the fourth of "The Hope of the Faithful." These I have imprinted.' The original editions seem to have been printed abroad. On 20 July 1550 he had a gift of 40*l.* from the king (Wood, *Athenæ*, Bliss, ii. 762), and on 24 Nov. he preached Sir James Welford's funeral sermon at Little Bartholomew's in London.

When Lord Russell was sent down against the western rebels in 1551, Coverdale accompanied him to assist the secular arm with his preaching, and subsequently delivered a thanksgiving sermon after the victory. On 7 March 1551 he preached at Westminster Abbey on the occasion of the funeral of Lord Wentworth (Machyn, *Diary*, pp. 3–4), and went with Peter Martyr and others on 19 May of the same year to visit Magdalen College, Oxford (Cooper, *Athenæ*, i. 556). His behaviour in Devonshire gave satisfaction. He acted as coadjutor to John Voysey, bishop of Exeter, who resigned his see in his 103rd year, and Coverdale was appointed to the bishopric by the king's letters patent on 14 Aug. 1551. He was consecrated at Croydon on the 30th of the same month, and enthroned 11 Sept. (Le Neve, *Fasti Eccles. Angl.* 1854, i. 377–8). Cranmer specially interested himself in this appointment. Coverdale pleaded poverty as an excuse for not paying first-fruits (Strype, *Cheke*, p. 125, and *Cranmer*, i. 382). The revenues of the see had been much reduced by Voysey. Coverdale was one of the eight bishops and twenty-four other persons who were appointed in the same year to reform the ecclesiastical laws (*Cranmer*, i. 388). From Vowell we obtain our information about Coverdale's episcopal life. He 'most worthilie did performe the office committed unto him, he preached continuallie upon euerie holie daie, and did read most commonlie twise in the weeke, in some church or other within this citie.' He was hospitable, liberal, sober, and modest. 'His wife a most sober, chast, and godlie matron.' To Dr. Robert Weston, afterwards lord chancellor of Ireland, 'he committed his consistorie and the whole charge of his ecclesiasticall iurisdiction' (*Catalog of the Bishops of Excester*, 1584). On his accession to the episcopal bench he was very constant in attendance at the House of Lords during the parliaments of 1552 and 1553. After the

death of Edward VI, Coverdale was deprived, 28 Sept. 1553, and John Voysey reinstated (Le Neve, i. 378). He was required to find sureties (Foxe, iii. 149), and when the protestant prisoners drew up a declaration about a proposed disputation between them and some Roman catholic champions, Coverdale signed in order to signify his consent and agreement. Christian III of Denmark, at the instance of Dr. J. Macchabæus MacAlpinus, Coverdale's brother-in-law, wrote a letter, dated 25 April 1554, to Queen Mary on Coverdale's behalf. In her reply the queen stated that he was only charged with a debt due to her treasury (*ib.* iii. 149-51), but a second appeal from Christian (24 Sept.) brought permission for him to leave England for 'Denmarke with two of his servants, his bagges, and baggage without any theire unlawfull lette or serche' (extracts from *Privy Council Register* in *Archæologia*, xviii. 181). One of the two servants is supposed to have been his wife. He was cordially received by Macchabæus, and the king offered him a benefice which was not accepted. His books were included in the proclamation of 13 June 1555 (Wilkins, *Concilia*, iv. 128). He went to Wesel in Westphalia, where there were many English refugees, and 'preached there no longe time, till he was sent for by Woulgange, duke of Bypont, to take the pastoral charge' of Bergzabern once more (*Discourse of the Troubles at Franckford* (1575), 1846, p. 184). It has been stated that he assisted in the preparation of the Genevan version. He was in that city in December 1558, when he signed the letter to those of Frankfort in congratulation at the accession of Queen Elizabeth, and praying that all private dissensions might henceforth be laid aside (*ib.* p. 188).

The first edition of the Genevan Bible came out in 1560, but Coverdale had returned to England before that date, as he preached at Paul's Cross on 12 Nov. 1559 (Machyn, *Diary*, p. 218), as well as on 28 April 1560, before the lord mayor, the aldermen, and a large congregation at the same place. In spite of his deprivation in the previous reign he assisted, with other bishops, at the famous consecration of Archbishop Parker on 17 Dec. 1559 (*Account*, ed. J. Goodwin, Camb. Antiq. Soc. 1841). Coverdale, although he himself was consecrated in surplice and cope (Strype, *Cranmer*, i. 389), on this occasion appeared in a plain black gown. It is possible that it was owing to his scruples about vestments that he did not take the bishopric of Exeter again on the deprivation of Turberville in 1559. In 1563 he obtained the degree of D.D. from the university of Cambridge, and in the same year he got over an attack of the plague. On 3 March he was collated to the living of St. Magnus, close to London Bridge (Newcourt, *Repertorium*, i. 398), by Grindal, who petitioned the queen to release Coverdale from the payment of first-fruits, which came to more than 60*l.* The request was ultimately granted (Strype, *Parker*, i. 295–6). Grindal had a very high opinion of his piety and learning, and offered him other preferments, and endeavoured to obtain his appointment as bishop of Llandaff. His objections to vestments and other failings in uniformity were connived at (*ib.* 296; *Life of Grindal*, p. 171). On 10 April 1564 he was given power by the vice-chancellor of Cambridge University to admit Grindal as D.D. (*Grindal*, pp. 139–40), and in the same year he published his last book, the 'Letters of Saintes and Martyrs.' In 1566 the government determined to enforce a stricter observance of the liturgy, and Coverdale resigned his living. Many of those who attended the churches of other deprived London ministers 'ran after Father Coverdale, who took that occasion to preach the more constantly, but yet with much fear; so that he would not be known where he preached, though many came to his house to ask where he would preach the next Lord's day' (Strype, *Parker*, i. 480). He preached on eleven occasions at the church of the Holy Trinity in the Minories between 1 Nov. 1567 and 18 Jan. following (*Notes and Queries*, 1st ser. xii. 443). There is a considerable difference of opinion among the biographers as to the date of his death; but the register of burials of St. Bartholomew's places the burial on 19 Feb. 1568 (*ib.* 1st ser. i. 379). He was eighty-one years old when he died, and 'was a celebrated preacher, admired and followed by all the puritans; but the Act of Uniformity brought down his reverend hairs with sorrow to the grave. He was buried in St. Bartholomew's behind the Exchange, and was attended to his grave with vast crowds of people' (Neal, *History of the Puritans*, 1822, i. 153). In 1568–9 the ballad-printer, John Allde [q. v.], had license to print 'An Epytaphe of the Lyf and Death of Master Coverdayle' (Arber, *Transcript*, i. 384). No copy of this ballad is known. His epitaph was copied by Fuller from the brass inscription on his marble tombstone (destroyed in the great fire of London) under the communion-table in the chancel (*Church History*, 1655, bk. viii. pp. 64–65). The church was pulled down in 1840 to make way for the new Exchange; but what were thought to have been the remains of Coverdale were carefully reburied on 4 Oct. in a vault in the south aisle of the church of St. Magnus (N. Whittock, *Exhumation of the Remains of M. Coverdale*, 1840), where the

parishioners had in 1837 erected a monument to his memory (*Gent. Mag.* new ser. viii. 490).

A portrait of Coverdale, engraved by T. Trotter 'from a drawing in the possession of Dr. Gifford,' is in Middleton's 'Biographia Evangelica,' vol. ii. An engraving apparently from the same portrait is prefixed to the 'Letters of the Martyrs' (1837), and redrawn and engraved by J. Brain for Bagster & Sons, who added it to the 'Memorials' and their reprint of the 1535 Bible; also in Mrs. Dent's Annals,' 1877. The authenticity is doubtful.

The tercentenary of the first complete English Bible was observed on 4 Oct. 1835. Many sermons and addresses were delivered on the occasion, and medals in honour of Coverdale were struck. Coverdale had a grant of coat-armour in the reign of Edward VI: party per fess indented, gules and or, in chief a seeded rose between two fleurs-de-lis and in base a fleur-de-lis between two seeded roses, all countercharged.

The name of Coverdale will always be revered as that of the man who first made a complete translation of the Bible into English, but he was not a figure of marked historical interest. He was somewhat weak and timorous, and all through his life leaned on a more powerful nature. Barnes, Cromwell, Cranmer, and Grindal were successively his patrons. In the hour of trouble he was content to remain in obscurity, and left the crown of martyrdom to be earned by men of tougher fibre. But he was pious, conscientious, laborious, generous, and a thoroughly honest and good man. He knew German and Latin well, some Greek and Hebrew, and a little French. He did little original literary work. As a translator he was faithful and harmonious. He was fairly read in theology, and became more inclined to puritan ideas as his life wore on. All accounts agree in his remarkable popularity as a preacher. He was a leading figure during the progress of the reformed opinions, and had a considerable share in the introduction of German spiritual culture to English readers in the second quarter of the sixteenth century.

The following are the titles of the editions of Coverdale's Bible and Testament: (*a*) 'Biblia. The Bible, that is the Holy Scripture of the Olde and New Testament, faithfully and truly translated out of Douche and Latyn into Englishe, MDXXXV.' sine nota, folio (title printed in the same type as the Bible, and on the reverse 'The bokes of the hole Byble'). (*b*) 'Biblia. The Byble: that is the Holy Scrypture of the Olde and New Testament, faythfully translated into Englyshe, M.D.XXXV.' sine nota, folio (title and preliminary matter printed in English black letter, text the same as (*a*). In 'Notes and Queries,' 6th ser. vi. 481–2, the Rev. J. T. Fowler describes an edition, now in the Cambridge University library, with a prayer by Bishop Shaxton on the back of the title and other variations from the collation given by Fry). (*c*) 'Biblia. The Byble: that is the Holy Scrypture of the Olde and New Testament, faythfully translated into Englyshe, M.D.XXXVI.' sine nota, folio (title and preliminary matter printed in English black letter, text the same as (*a*) and (*b*)). (*d*) 'Biblia. The Byble, that is the Holy Scrypture of the Olde and New Testament, faythfully translated in Englysh, and newly ouersene and corrected, M.D.XXXVII.' Southwarke, J. Nycolson, 1537, folio and 4to (it is doubtful whether the folio or quarto was the first issued in 1537, probably the folio. The original woodcuts and map are reproduced, but the type is the ordinary English black letter). (*e*) 'The whole Byble, that is the Holy Scripture of the Olde and Newe Testament, faythfully translated into Englyshe by Myles Couerdale, and newly ouersene and correcte, M.D.L.' London, A. Hester [printed at Zurich by Christopher Froschouer], 1550, 4to (the second continental edition of Coverdale's Bible, in a German type similar, but smaller, to that of 1535. The title and preliminary leaves were printed in England in ordinary black letter. The original Zurich title had 'by Mastr. Thomas Mathewe.' The edition was republished in 1553 by Richard Jugge, with a new title-page, almanac, &c.) The New Testament from the Bible of 1535 was reprinted by Matthew Crom at Antwerp, with Tyndale's prologues, 1538 and 1539, 12mo, and by Grafton and Whitchurch, 1539, 8vo. Lea Wilson (*Bibles, Testaments*, &c., p. 143) describes a 12mo copy of the New Testament, which he dates circa 1535. Fry had two small New Testaments printed by Nicolson. The Book of Joshua from Coverdale's translation was issued about 1539 in 12mo, possibly by Gibson. The 1535 Bible was reprinted by Messrs. Bagster in 1847, 4to. (*a*) 'The Newe Testament both Latine and Englyshe, ech correspondent to the other after the vulgare texte, communely called S. Jeroms. Faythfully translated by Myles Couerdale, Southwarke, J. Nicolson, 1538, 4to (the first edition of Coverdale's Latin-English Testament printed while he was in Paris. It is well executed but full of errors, and Coverdale had a more accurate edition (*β*) printed at Paris). (*β*) 'The New Testament, both in Latin and English, after the vulgare texte, which is red in the Churche. Translated and corrected by Myles Couerdale,' Paris, F. Regnault for R. Grafton and E. Whitchurch, 1538, 8vo. (*γ*) 'The Newe Testament, both

in Latine and Englyshe, eche correspondente to the other after the vulgare texte, communely called S. Jeromes. Faythfullye translated by Johan Hollybushe,' Southwarke, J. Nicolson, 1538, 4to. (This edition is also very inaccurate, although it differs considerably from (*a*) both in the English and Latin.)

Coverdale's other writings are: 1. 'A Worke entytled of ye Olde God and the Newe, of the Olde Faythe and the Newe, of the Olde Doctryne and ye Newe, or originall Begynnynge of Idolatrye,' London, J. Byddell, 1534, 12mo (anonymous; translated through the Latin of H. Dulichius from 'Vom alten und newen Gott,' 1523; among the books prohibited in 1539 (really 1546, see No. 10), according to the first edition of Foxe (1562–1563, p. 574), also prohibited in convocation 1558, see WILKINS, *Concilia*, iv. 163). 2. 'A Paraphrase upon all the Psalmes of Dauid, made by Joannes Campensis, reader of the Hebrue lecture, in the universite of Louane, and translated out of Latyne into Englyshe,' London, n. d., 16mo (in Cotton's 'Editions of the Bible,' 1852, p. 135, two undated editions, one printed by T. Gibson, are mentioned as appearing in 1534 and one in 1535. The translation, which is attributed to Coverdale by Bale, is from the Latin text printed by Regnault at Paris in 1534). 3. 'The Concordance of the New Testament, most necessary to be had in ye handes of all soche as the communycacion of any place contayned in ye New Testament, anno 1535,' T. Gibson, small 8vo (attributed to Coverdale by Bale). 4. 'A faithful and true Prognostication upon the Year 1536, translated out of High German,' 1536 (among the prohibited books mentioned by Foxe, 1st edition, p. 573; the 'Prognostication' also printed by Kele for 1548 and 1549; authorship doubtful). 5. 'A very excellent and swete Exposition upon the two and twentye Psalme of David, called in Latyn, Dominus regit me et nihil. Translated out of hye Almayne into Englyshe by Myles Coverdale, 1537' [col.] 'Imprinted in Southwarke, by James Nycolson for John Gough,' 16mo (translated from Luther; this is the 23rd Psalm, according to the notation of the Hebrew text). 6. 'How and whither a Christen man ought to flye the horrible plage of the pestilence. A sermon by A. Osiander. Translated out of hye Almayn into Englishe,' Southwarke, J. Nicolson, 1537, small 8vo; and London, L. Askell, n. d., small 8vo (anonymous; at the end is 'A Comforte concernynge them that be dead'). 7. 'The Original and Sprynge of all Sectes and Orders by whome whan or were they beganne. Translated out of hye Dutch in Englysh,' J. Nicolson for J. Gough, 1537, 8vo, two editions (see FOXE, 1st edition, p. 574). 8. 'The Causes why the Germanes wyll not go nor consente unto the councell which Paul 3 hath called to be kept at Mantua,' Southwarke, J. Nicolson, 1537, 8vo (ascribed to Coverdale by Bale). 9. 'An Exposicion upon the Songe of the Blessed Virgine Mary, called Magnificat. Translated out of Latine into Englyshe by J. Hollybush,' Southwarke, J. Nicolson, 1538, 8vo (see FOXE, 1st edition, p. 574; it will be remembered that Nicolson placed the name of Hollybush upon the title of the Latin-English Testament of 1538 — see above). 10. 'Goostly Psalmes and Spirituall Songes drawen out of the Holy Scripture for the comforte and consolacyon of such as loue to reioyse in God and his Worde' [col.] 'Imprynted by me Johan Gough,' n. d., 4to. The only copy known is in the library of Queen's College, Oxford. Bale mentions that Coverdale translated the 'Cantiones Vuitenbergensium' (i.e. the 'Walther'sches Gesangbuch,' first published at Wittenberg, 1524), but Professor A. F. Mitchell first pointed out (*The Wedderburns and their Work*, 1867, small 4to) that the 'Goostly Psalmes' were translated from the German hymn-books. In the 'Academy' of 31 May 1884 Mr. C. H. Herford gave the result of his independent investigations, and Professor Mitchell contributed a letter 28 June 1884. A table of Coverdale's hymns and their correspondences with the Kirchenlied is in Herford's 'Studies in the Literary Relations of England and Germany in the 16th century,' 1886, 8vo (pp. 17–20; see also pp. 8–16, 399–402). The Rev. J. Mearns will also supply a table, giving the first lines of the English and of the German hymns, in his article on the 'Goostly Psalmes' in the forthcoming 'Dictionary of Hymnology' (*Academy*, 21 June 1884). Coverdale introduced some metrical novelties, and the 'Goostly Songs' hold an interesting position in English hymnology. They are selected from originals published between 1524 and 1531. Professor Mitchell thinks they contain an imitation of a hymn which first appeared as late as 1540, but Mr. Herford does not take this view. Among the books attributed to Coverdale in the catalogue of books forbidden at the end of the injunctions issued by Henry VIII in 1539 (see FOXE, 1st edition, p. 573) appears 'Psalmes and Songes drawn, as is pretended, out of Holy Scripture.' But the catalogue of forbidden books is omitted in subsequent editions of Foxe, and Townsend (see his edition, v. 565–6, and app. xviii) points out that it was not issued until 1546. 11. 'Fruitfull Lessons upon the Passion, Buriall, Resurrection, Ascension, and the Sending of the Holy Ghost, gathered

out of the foure Evangelists; with a plaine Exposition of the same by Miles Coverdale' (adapted from H. Zwingli's 'Brevis commemoratio mortis Christi;' Tanner says an edition was printed at Marpurg between 1540 and 1547, 8vo; also London, T. Scarlet, 1593, 4to). 12. 'The Old Faith, an evident probacion out of the Holy Scripture, that the Christen fayth (which is the right, true, old, and undoubted fayth) hath endured sens the beginnyng of the worlde. Herein hast thou also a shorte summe of the whole Byble, and a Probacion that al vertuous men haue pleased God and were saved through the Christen fayth, 1541, by Myles Coverdale,' 1541, 1547, 16mo (translated from Bullinger's 'Antiquissima Fides et vera Religio;' reprinted in 1624, 4to, as 'Looke from Adam and behold the Protestant's Faith and Religion evidently proved out of Holy Scriptures.' 13. 'A Confutation of that Treatise which one John Standish made agaynst the protestacion of D. Barnes in the yeare 1540, wherein the Holy Scriptures (perverted and wrested in his sayd treatise) are restored to their owne true understanding agayne by Myles Coverdale' [Marpurg, 1541? and 1547?], small 8vo. 14. 'The Christen state of Matrimonye, the orygenall of Holy Wedlok, what it is, how it ought to proceade, contrary wyse, how shamefull a thinge whordome and aduotry is, and how maried folkes shulde bring up their children in the feare of God. Translated by M. Coverdale,' 1541, small 8vo, 1543, with preface by T. Becon, 1547 (?), 1552, and 1575, J. Awdeley, 16mo, with four additional chapters, but without Becon's preface (translated from the Latin of H. Bullinger). 15. 'The Christian Rule or State of the World, from the hyghest to the lowest: and how everie Man should lyue to please God in his callynge,' 1541, 1552, 16mo (ascribed to Coverdale by Tanner). 16. 'The Actes of the Disputacion in the Conncell of the Empyre holden at Regenspurg [1541]: That is to saye, all the Artycles concernyng the Christen Relygion, set forthe by M. Bucere and P. Melangton. Translated by M. Coverdale, 1542,' small 8vo. 17. 'A Christen Exhortacion unto Customable Swearers what a ryght and lawfull Othe is: whan, and before whom, it ought to be. Item, the Maner of Sayinge Grace, &c. [in verse],' 1543 (?), 1545 (?), 1547 (?), 1552, and 1575, 16mo. 18. 'A shorte Recapitulacion or Abrigement of Erasmus Enchiridion, brefely comprehendinge the summe and contentes thereof. Drawne out by M. Coverdale, anno 1545,' Ausborch, 1545, 16mo (an abridgment of the 'Enchiridion Militis Christiani'). 19. 'The Defence of a certayne poore Christen Man, who else shuld haue bene condemned by the Popes lawe' [col.] 'Printed at Nurenbergh and translated out of Douche into Englishe by Myles Couerdale in 1545 in the laste of October,' 16mo. 20. 'The second tome or volume of the Paraphrase of Erasmus upon the Newe Testament,' London, E. Whitchurche, 1549, folio (dedication to the king on behalf of 'the translatours and printer of this right fruteful volume,' signed 'M. Couerdall,' who translated the Epistles to the Romans, Corinthians, and Galatians; the remainder is by Olde, Coxe, and others, see STRYPE, *Eccles. Mem.* ii. pt. i. 45–8). 21. 'A Spyrytuall and moost Precious Pearle, teachyng all Men to Loue and Imbrace ye Crosse . . . set forth by the Duke of Somerset,' 1550, small 8vo; also 1555 (?), 1561 (?), 1593, in Welsh, 1595, 1812, 1838, 1870, 1871. (Translated from the German of Otto Wermueller, but no mention is made of him or Coverdale in the first edition, issued under the patronage of the Protector Somerset, who added a preface. Singleton's reprint (1561?) mentions the authorship.) 22. 'A most Frutefull, Pithye, and Learned Treatise how a Christen Man oughte to Behaue Hymselfe in the Daunger of Death,' &c., n. d., 16mo, printed abroad about 1555; also by Singleton, 1561, 1579 (the second of the four treatises of Otto Wermueller translated by Coverdale; contains the first publication of Lady Jane Grey's Exhortation, written the night before her execution). 23. 'A Godly Treatise, wherein is proued the true Iustification of a Christian Man, to come freely of the Mercie of God, &c., with a Dialogue of the Faithfull and Unfaithfull, translated out of High Almaine by M. Coverdale,' n. d., 16mo, printed abroad about 1555; also by Singleton, 1579 (the third treatise translated from O. Wermueller). 24. 'The Hope of the Faythfull, declaryng brefely and clearely the Resurrection of our Lord Jesus Christ past, and of our true Essential Bodies to come,' &c., n. d., about 1555, 16mo, printed abroad; also by Singleton, 1579 (the fourth treatise translated from O. Wermueller, see STRYPE, *Eccles. Mem.* iii. pt. i. 240). 25. 'An Exhortation to the Carienge of Chryste's Crosse, with a true and brefe confutation of false and Papisticall doctryne,' n.d., 16mo (anonymous, see STRYPE, *ib.* iii. pt. i. 239–40; printed about 1555, and part of a volume containing No. 24). 26. 'A Faythful and most Godly Treatyse concernynge the most sacred Sacrament of the Blessed Body and Bloud of our Sauiour Christ, compiled by John Calvine . . . and translated into Lattin by Lacius . . . and now last of al translated into Englishe by a faythful brother. . . . Therunto is added the order that the Church

and Congregacyon of Christ in Denmarke doth use,' n. d., 16mo; again by John Day, n. d., with epistle to the reader enlarged (Calvin's 'De la Cène du Seigneur' was first published in 1540, and translated into Latin by Nic. des Gallars in 1545; in the preface Coverdale states that the book was not translated from the French 'bycause it hath pleased the lorde to geve me more knowledge in the Latyne tonge'). 27. 'The Supplicacion that the Nobles and Comons of Osteryke made lately by their Messaungers unto Kyng Ferdinandus in the Cause of the Christen Religion. Item, the Kynge's answere to the same. Whereupon foloweth the wordes that the messaungers spake again unto the Kyng againe at their departing,' n. d., 16mo (in Coverdale's preface he speaks of having received a copy of the original in German in the previous March). 28. 'Certain most Godly, Fruitfull, and Comfortable Letters of such True Saintes and Holy Martyrs of God, as in the late bloodye persecution here within this Realme, gaue their lyves for the defence of Christes Holy Gospel,' London, J. Day, 1564, 4to (nothing is said as to how these letters were obtained; in the preface Coverdale speaks of desiring to publish some more; reprinted in modernised language, with introduction by Rev. Edward Bickersteth, 1837, 8vo).

Many of Coverdale's works, and nearly all his letters, have been edited for the Parker Society by the Rev. George Pearson, in 2 vols.: 'Writings and Translations, containing the Old Faith, a Spiritual and most Precious Pearl, Fruitful Lessons, a Treatise on the Lord's Supper, Order of the Church in Denmark, Abridgement of the Enchiridion of Erasmus,' Cambridge, 1844, 8vo; and 'Remains, containing Prologues to the translation of the Bible, Treatise on Death, Hope of the Faithful, Exhortation to the Carrying of Christ's Cross, Exposition upon the Twenty-second Psalm, Confutation of the Treatise of John Standish, Defence of a certain poor Christian Man, Letters, Ghostly Psalms, and Spiritual Songs,' Cambridge, 1846, 8vo.

'A Christian Catechism' is attributed to Coverdale by Bale, and 'A Spiritual Almanacke' by Tanner, the latter possibly printed with the 'Prognostication' (see No. 4). Foxe speaks of having possessed a manuscript 'Confutation of a Sermon of Dr. Weston's at Paul's Cross, 20 Oct. 1553,' and a translation of the Canon of the Mass, from the Salisbury Missal, which Foxe reproduces (*Acts and Mon.* iii. 11). The reprint of 'Wicklieffe's Wicket, faythfully overseene and corrected,' n. d., is sometimes attributed to Coverdale.

[The most extensive life is Memorials of Myles Coverdale, with Divers Matters relating to the Promulgation of the Bible in the Reign of Henry VIII, 1838, 8vo. It contains a bibliography. Shorter biographies are in the Parker Society editions of Coverdale's pieces mentioned above; Bagster's reprint of the 1535 Bible, 1847, 4to; Cooper's Athenæ Cantab. vol. i.; Kitto's Cyclopædia, 3rd ed. 1862, vol. i.; Middleton's Biographia Evangelica, ii. 101; Fuller's Worthies, 1811; Godwin, De Præsul. Angliæ, 1743; Biog. Brit. (Kippis), 1789, vol. iv. Bale, Foxe, Strype, and Tanner are the only authorities for many particulars. Besides the works referred to in the text, see also General Index to Strype, 1828; H. Gough's General Index to Parker Society, 1855; J. H. Wiffen's House of Russell, 1833, i. 354–5, 361–6; Maitland's Essays on the Reformation, 1849; Rymer's Fœdera, 1727, xv. 281–9, 340; Polwhele's Devonshire, 1797, i. 289; Churton's Life of Nowell, 1809; Berkenhout's Biographia Literaria, 1777, p. 132; J. L. Chester's John Rogers, 1861; Hook's Lives of the Archbishops, vii. 139, ix. 240, 245; Notes and Queries, 1st ser. i. 379, vi. 552, 615, vii. 97, xii. 443, 2nd ser. vi. 433, 3rd ser. vi. 150. Dr. Ginsburg has kindly supplied some information, besides allowing the writer to see his two unique leaves of the German Bible of 1529–30. For Coverdale's Bible and New Testament, see J. Lewis's History of the English Translations of the Bible, 1818; J. W. Whittaker's Enquiry into the Interpretation of the Scriptures, 1819–20; H. Walter's Letter to the Bishop of Peterborough, 1823; Bibles, Testaments, &c., in the Collection of Lea Wilson, 1845; Anderson's Annals of the English Bible, 1845; Cotton's Editions of the Bible in English, 2nd ed. 1852; F. Fry's The Bible by Coverdale, 1867; Westcott's History of the English Bible, 2nd ed. 1872; Eadie's The English Bible, 1876; Caxton Celebration Catalogue, 1877; H. Stevens's The Bibles in the Caxton Exhibition, 1878; W. F. Moulton's History of the English Bible, 1884; J. I. Mombert's English Versions of the Bible, 1885; Book Lore, March 1887, pp. 109–16; and communications in the Athenæum, 11 Aug. 1877, pp. 180–2, 9 Nov. 1878, pp. 594–5, 25 Jan. 1879, p. 122, 12 July, p. 48, 19 July, p. 81, 26 July, p. 112, 2 Aug. pp. 146–7, 16 Aug. 1884, p. 206, 30 Jan. p. 166, 27 March, p. 424, 3 April 1886, p. 457; and Notes and Queries, 1st ser. v. 59, 109, 153, x. 444, 2nd ser. ii. 30, iv. 178, 179, vii. 419, 484, viii. 208, 279, xii. 67, 3rd ser. i. 406, 433, ii. 10, 35, 72, 113, 4th ser. i. 442, 6th ser. vi. 481. See also the bibliographical works of Watt, Lowndes, Ames (by Herbert and Dibdin), Hazlitt, and the Catalogue of Books in the British Museum Library printed to 1640.] H. R. T.

COWARD, JAMES (1824–1880), organist, born in London 25 Jan. 1824, was admitted at an early age into the Westminster Abbey choir. Both in the abbey and in concerts solos were frequently entrusted to him,

and on more than one occasion he had the honour of singing with Madame Malibran. His first appointment as organist was to the parish church of Lambeth, and on the opening of the Crystal Palace at Sydenham he was given the post of organist there. This situation he filled with credit to himself and advantage to the institution until his death, which took place at his house in Lupus Street, Pimlico, 22 Jan. 1880. For some time before his death he had been conductor of the Abbey and City glee clubs. In October 1864 he succeeded Turle as conductor of the Western Madrigal Society, an office which he retained until March 1872. Besides these various appointments he held the post of organist to St. George's Church, Bloomsbury (1866–9), the Sacred Harmonic Society, and the grand lodge of freemasons. His last church appointment was to St. Magnus the Martyr, London Bridge, which he held till his death. His compositions are not numerous, but they show considerable refinement and musical knowledge, as well as an earnestness of aim for which he was scarcely given credit by those who were accustomed to hear his operatic selections or transcriptions for the organ. Considering the musical taste of the time, it is not to be wondered at that these performances formed part of his ordinary duties at the Crystal Palace, but it is to be regretted that so great a power of improvisation as he possessed should so often have been turned to account to provide musical accompaniment for acrobatic displays. The most important of his published works are: 'O Lord, correct me,' anthem; 'Sing unto God,' a canon (4 in 2); 'Ten Glees and a Madrigal' (published 1857), 'Take thy Banner,' 'Airy Fairy Lilian' (five-part song), 'I strike the Lyre,' part-songs; 'The Skylark,' prize glee; marches, &c., for the organ, and several pianoforte pieces.

[Musical Standard, 14 Feb. 1880; Mr. T. L. Southgate's Letter to Norwood News, February 1880; information from C. T. Budd, esq.]

J. A. F. M.

COWARD, WILLIAM (1657?–1725), physician, was born at Winchester in 1656 or 1657. His mother was sister of Dr. John Lamphire, principal of Hart Hall, Oxford, and Camden professor of history, whose property he apparently inherited (Hearne, *Collections*, i. 248). In May 1674 Coward was admitted as a commoner of Hart Hall; and in 1675 a scholar of Wadham College. He proceeded B.A. in 1677, and in January 1679–1680 was elected fellow of Merton. In 1682 he published a Latin version of Dryden's 'Absalom and Achitophel' (1681) which was eclipsed by a contemporary version published by Atterbury. Coward was ridiculed, and, according to Wood, procured the insertion of a notice in 'Thompson's Intelligence,' attributing it to 'Walter Curle of Hartford.' In 1683 Coward became M.A., in 1685 M.B., and in 1687 M.D. He practised in Northampton; and in 1693 or 1694 settled in Lombard Street, London, having to leave Northampton in consequence of some immorality, according to Hearne (*ib.* i. 304).

In 1702 Coward published, under the pseudonym 'Estibius Psychalethes,' 'Second Thoughts concerning Human Soul, demonstrating the notion of human soul as believed to be a spiritual, immortal substance united to a human body to be a plain heathenish invention . . . the ground of many absurd and superstitious opinions, abominable to the reformed churches and derogatory in general to true christianity.' His argument was possibly suggested by Locke's famous speculation as to the possibility that a power of thinking might be 'superadded' to matter. He maintains, partly upon scriptural arguments, that there is no such thing as a separate soul, but that immortal life will be conferred upon the whole man at the resurrection. Replies were made in Nichols's 'Conference with a Theist,' John Turner's 'Vindication of the Separate Existence of the Soul,' and John Broughton's 'Psychologia.' Locke, in letters to Collins, speaks contemptuously both of the 'Psychologia' and of Coward's next work, 'The Grand Essay; or a Vindication of Reason and Religion against Impostures of Philosophy,' to which was appended an 'Epistolary reply' to the 'Psychologia.' Upon the publication of this, complaint was made in the House of Commons, 10 March 1703–4. A committee was appointed to examine Coward's books. Coward was called to the bar and professed his readiness to recant anything contrary to religion or morality. The house voted that the books contained offensive doctrines, and ordered them to be burnt by the common hangman. The proceeding increased the notoriety of Coward's books; and in the same year he published another edition of the 'Second Thoughts.' In 1706 (apparently) appeared 'The Just Scrutiny; or a serious enquiry into the modern notions of the soul.'

Henry Dodwell's 'Epistolary Discourse,' &c. in support of the natural mortality of the soul, appeared in 1706, and led to a controversy with Samuel Clarke and Anthony Collins. Coward distinguishes his own position from Dodwell's and attacks Clarke. In 1706 Coward also published his 'Ophthalmoiatria,' chiefly medical, in which he ridi-

cules the Cartesian notion of an immaterial soul residing in the pineal gland. From a letter (published in the 'Gentleman's Magazine,' 1787, p. 100) it appears that Sir Hans Sloane corrected the proofs, and that in spite of Sloane's remonstrances Coward declined to conceal his opinions. Swift and other contemporaries frequently ridicule Coward in company with Toland, Collins, and other deists.

Coward published two poetical works, 'The Lives of Abraham, Isaac, and Jacob, an heroic poem' (1705), which seems to have disappeared; and 'Licentia Poetica discussed . . . to which are added critical observations on . . . Homer, Horace, Virgil, Milton, Cowley, Dryden, &c. . . .' (1709). Commendatory verses by Aaron Hill and John Gay are prefixed. It is a didactic performance in the taste of the day, with an apparatus of preface, notes, and political appendix. Coward left London about 1706, and in 1718 was residing at Ipswich, whence in 1722 he wrote to Sir Hans Sloane, offering to submit an epitaph upon the Duke of Marlborough to the duchess, who was said to have offered 500*l.* for such a performance. He was admitted a candidate of the College of Surgeons on 5 July 1695, and remained in that position till 1725, when the absence of his name from the lists proves that he must have been dead.

His medical works are: 1. 'De Fermento volatili nutritivo conjectura rationis,' &c. (1695). 2. 'Alcali Vindicatum' (1698). 3. 'Remediorum Medicinalium Tabula' (1704). 4. 'Ophthalmoiatria,' &c. (1706).

[Wood's Athenæ Oxon. (Bliss), iv. 480; Biog. Brit.; An Historical View of the Controversy concerning an Intermediate State, pp. 174–82 (2nd ed. 1772); Munk's Coll. of Phys. i. 512; Gent. Mag. 1787, 100; Hearne's Collections (Oxford Hist. Soc. 1885), i. 248, 25, 3, 304.] L. S.

COWARD, WILLIAM (*d.* 1738), a London merchant, famous for his liberality to dissent, possessed large property, including lands and hereditaments in Jamaica. Little is known of his early life, but towards the close of his days his charitable gifts brought him into notice. At that time he lived in retirement at Walthamstow, a favourite retreat for wealthy London nonconformists, where he purchased a fine house, and spent much time and money in beautifying its gardens. His household arrangements were very strict, the doors being rigidly closed against visitors at eight o'clock in the evening, and mention of his eccentricities is frequently made by the ministers who partook of his hospitality. He established a meeting-house at Walthamstow, and selected Hugh Farmer as its first minister. A course of lectures 'On the most important Doctrines of the Gospel' was instituted by him in 1730 in the church of Paved Alley, Lime Street, where twenty-six in all, afterwards published in two volumes, were delivered. A second set was established by him at Little St. Helen's in 1726, and a third course at Bury Street, St. Mary-Axe, in 1733, the last set being printed in 1735. In the spring of 1734 he contemplated founding a college at Walthamstow for the education of children of dissenters for the ministry, and the post of professor of divinity was offered to Doddridge, but the scheme came to nothing, although Coward continued, while alive, to assist the poorer ministers and to aid in the teaching of their children. He died at Walthamstow on 28 April 1738, aged ninety, when his property was valued in the paper at 150,000*l.*, and the bulk was said to have been left in charity. His arbitrary character is described in a letter from the Rev. Hugh Farmer, printed in Doddridge's Correspondence, iii. 251–2, and another of the same divine's correspondents (*ib.* iii. 315) went so far as to say that the old man had 'a bee in his bonnet.' It was this fiery disposition that caused a fierce quarrel between Coward and the hot-headed divine, Thomas Bradbury [q. v.] Coward's will is dated 25 Nov. 1735, and full credit for the disposition of his property may fairly be assigned to the donor. With the exception of his wife, no relatives are mentioned as such; but the similarity of name and the largeness of the bequest would lead us to infer that Mr. William Coward of Saddlers' Hall in Cheapside, to whom was bequeathed the main portion of the 'lands and hereditaments whatsoever lying in the island of Jamaica,' and Mary Coward, daughter of this William Coward, to whom 500*l.* was left, were nearly connected with him. Considerable property was left in trust 'for the education and training up of young men . . . between 15 and 22, in order to qualify them for the ministry of the gospel among the protestant dissenters;' and the four trustees, of whom Dr. Watts and the Rev. Daniel Neal were the best known, were enjoined to take care that the students should be instructed according to 'the assembly's catechism, and in that method of church discipline which is practised by the congregational churches.' For many years two educational institutions, one in Wellclose Square, and the other, first at Northampton and then at Daventry, were almost entirely maintained from the income of the trusts; but in 1785 pecuniary necessities brought about the withdrawal of the grant

from the former academy, and the latter is now merged in New College, St. John's Wood. The best account of these training colleges is in the official 'Calendar of the Associated Colleges,' pp. 41–50. A three-quarter length portrait of Coward is preserved at New College; it was taken when he was about fifty years old, and was left to the Coward trustees by Dr. Newth, an old Coward College student, who had acquired it a few years previously from a collateral descendant of the subject. The trustees also possess a copy of a thin volume, eight pages in all, entitled 'Thalia triumphans. A congratulatory poem to the worthy William Coward on his happy marriage. By E. Settle, 1722.' From a line on page 7, the lady's maiden name is ascertained to be Collier, and the marriage can be identified with that of 'William Coward, of Staples Inn, Middx., Bachr., and Sarah Collier, of St. Bennet Grace Church, London, Spr.,' which was solemnised at St. Dionis Backchurch on 24 April 1722 (*Register printed by Harleian Soc.* 1878, p. 60). This was, no doubt, the William Coward of Sadlers' Hall, to whom the property in Jamaica was left.

[Wilson's Dissenting Churches, i. 212, 244, 253, 363, iii. 490; Stoughton's Doddridge, p. 228, &c.; Correspondence of Doddridge, iii. 146–8, 231–2; Gent. Mag. 1738, p. 221; [Mrs. Le Breton's] Memories of 70 Years, p. 12; Lysons's Environs, iv. 222; Williams's Life of Belsham, pp. 392–9; Belsham's Theophilus Lindsey, pp. 286–7.] W. P. C.

COWELL, JOHN (1554–1611), civilian, born in 1554 at Ernsborough, Devonshire, left Eton College in 1570 for King's College, Cambridge. Richard Bancroft, afterwards bishop of London, seems to have advised him to devote himself to civil law at Cambridge, and he soon distinguished himself in the study, proceeding LL.D. and becoming a member of the college of civilians at Doctors' Commons in 1584. He was proctor of his university in 1585; was incorporated D.C.L. of Oxford in 1600; became regius professor of civil law at Cambridge in 1594, and master of Trinity Hall in 1598. He was vice-chancellor of Cambridge University in 1603 and 1604, and in 1608 Bancroft, then archbishop of Canterbury, made him his vicar-general. In 1607 Cowell published at Cambridge 'The Interpreter, a booke containing the signification of Words: Wherein is set foorth the true meaning of all... such words and termes as are mentioned in the Lawe-writers or Statutes . . . requiring any Exposition.' It was dedicated to Bancroft, who had interested himself in its production. This book gave Cowell more than an academic reputation. Under the headings 'King,' 'Parliament,' 'Prerogative,' 'Recoveries,' and 'Subsidies,' he advanced the opinion that the English monarchy was an absolute monarchy, and that the king only consulted parliament by his 'goodness in waiving his absolute power to make laws without their consent' (s. v. 'Subsidy'). This doctrine offended the commons, and early in the session of 1610 the lower house invited the lords to join with them in directing the king's attention to the book. A conference was arranged by the attorney-general, Sir Francis Bacon, but before further proceedings were taken the Earl of Salisbury announced that James had voluntarily summoned Cowell before him and disavowed his doctrine, which highly incensed him. Cowell duly appeared before the council in the middle of March 1610. 'He was requested to answer some other passages of his book which do as well pinch upon the authority of the king, as the other points were derogatorie to the liberty of the subject. . . . He could not regularly deliver what grounds he hath for the maintaining of those his propositions' (Winwood). Cowell was therefore committed to the custody of an alderman; the book was suppressed by a proclamation, in which it was denounced as insulting alike to king and commons, and was burnt by the common hangman (26 March 1610). Fuller states that Coke, moved by professional jealousy of Cowell, whose knowledge of civil law was reputed to exceed his own knowledge of common law, was foremost in attacking the book, and habitually spoke of its author as 'Dr. Cowheel.' On 25 May 1611, Cowell resigned his professorship of civil law (Le Neve, *Fasti*, ed. Hardy, iii. 657), and he died 11 Oct. following, being buried in the chapel of Trinity Hall. He left bequests to Trinity Hall, King's College, and to Cambridge University.

The 'Interpreter' was reissued in an expurgated edition in 1637, 1672, 1684 (continued by Thomas Manley), 1701 (edited by White Kennet), 1709, and 1727. A copy of Kennet's edition (1701), with valuable manuscript notes by Bishop Tanner, is in the Bodleian. Cowell also wrote 'Institutiones Juris Anglicani ad methodum institutionum Justiniani compositæ et digestæ,' Cambridge, 1605 and 1630.

[Wood's Fasti Oxon. (Bliss), i. 289–90; Cat. Brit. Mus. Books before 1640; Fuller's Worthies; Harwood's Alumni Eton. 182–3; Weldon's Court of James I, 1650, p. 191; Biog. Brit. (Kippis); Winwood's Memorials, iii. passim; Hallam's Hist. i. 325–6; Gardiner's Hist. ii. 66–8; Parliamentary Journal, 1610; Notes and Queries, 3rd ser. i. 9, 74, 6th ser. xi. 117. The proclamation

printed by Robert Barker in 1610 suppressing the Interpreter appears in Manley's and in White Kennet's editions of the book, as well as in Rapin and Carte. It is not in the Parliamentary Journals.] S. L. L.

COWELL, JOSEPH LEATHLEY (1792–1863), actor, author, and painter, was born not far from Torquay in Devonshire on 7 Aug. 1792. His real surname was WITCHETT. He was of good lineage, his father having been a colonel in the army; his uncle was Admiral Witchett, whose portrait is at Greenwich; his mother was indulgent to his every whim, and he had opportunities for mingling with seamen and of seeing Nelson and Earl St. Vincent. He has told how he first saw 'Hamlet' performed at Carey Sands, and how he interrupted the ghost by shouting 'That's the man who nailed up the flags,' and startled Hamlet when hesitating, 'whether 'tis nobler in the mind to suffer,' by suggesting, 'If I were you I'd go to sea!' He made up his mind that he would rather be an actor like the one who played Horatio 'than be Horatio Nelson, though he had lost an eye and banged the French.' He entered the navy when thirteen years old, served three years as a midshipman, and when turned sixteen got three weeks' leave of absence before starting on a twelve months' cruise to the West Indies. He had been educated strictly in the Roman catholic faith, but curiosity led him into a protestant church in London, and he fell in love with a Miss Anna Creek, made acquaintance with the family, and first saw good acting, Charles Kemble as Romeo, Miss Davenport as the Nurse, and Charles Murray as Friar Laurence. He was more than half 'engaged' before he rejoined his ship and went to the West Indies. In a quarrel with a superior officer he forgot himself, and struck his oppressor, thus rendering himself liable to a court-martial, with the probability of being shot. On the voyage home a French ship was met, and he begged to be allowed to lose his life honourably in action. He did his duty so bravely that on arriving at Plymouth the admiral obtained his ante-dated 'discharge by sick-list.' Hence the change of name from Hawkins-Witchett. He took to painting portraits, but on 11 Jan. 1812 he wrote to George Sandford of New York, at the Plymouth Theatre, a short letter telling of his wish to become an actor, content with a small salary, and gave his name as Leathley Irving. He was kindly received, taught his business, and made his first appearance as Belcour in Cumberland's 'West Indian' twelve days later, in the presence of Admiral Calder, old shipmates, and some relatives. Though nervous at first, he achieved a brilliant success. He obtained a regular engagement, soon acted along with Incledon, Munden, Mrs. Jordan, young Betty, and Charles Young. He received offers from the elder Macready for Newcastle, from Kelly for Portsmouth, but preferred to accept an engagement from Beverley at Richmond. He took all varieties of tragedy and comedy, laboured hard, but liked best low comedy. At Woolwich he commenced scene-painting, working also at Covent Garden with the elder Grieve, under Phillips. At Brighton he got his highest salary in England as actor and painter. Tempted by better business he joined Faulkner at a lower salary on the northern circuit. Before this time he had married his first wife, a Miss Murray, and they had two children, Joseph and Maria. Ambition had led him into a ruinous struggle with difficulties, but Lord Normanby and a few other friends generously presented him with fifty guineas before he started for Shields and York, 'the stepping-stone to London.' Here he appeared as Crack in the 'Turnpike Gate.' At Wakefield he left the company and joined Thomas Robertson's at Lincoln. Stephen Kemble offered him an engagement at Drury Lane at 6*l.* a week, and he opened as Samson Rawbold in Colman's 'Iron Chest' and Nicholas in the 'Midnight Hour.' He was jealous of Harley, thanks to whose epileptic attack he secured the part of Goodman. On the death of Queen Charlotte, 12 Nov. 1818, theatres were closed. Drury Lane ended the season in a state of bankruptcy, so he composed and acted a three hours' olio called 'Cowell Alone; or, a Trip to London,' on the Lincoln circuit. Thence he returned to London for the Sans Pariel (*sic*), otherwise the Adelphi. His daughter Maria died, aged five years. Engaged by Elliston at Drury Lane, he opened as James in 'Blue Devils,' but he soon returned to the Adelphi on a three years' engagement. While drawing from memory a portrait of Charles Kemble as Romeo for his friend Oxberry, he was brought to the notice of Stephen Price, the American manager, arranged with him to sail for the States, being engaged at 10*l.* a week the first season, 12*l.* the second. He was then acting at Astley's in 'Gil Blas,' and did not scruple to escape on the plea of indisposition. He left behind his sons, Joseph and Samuel, sailed from the Downs on 8 Sept. 1821, and arrived at New York 24 Oct., to begin at the Park Theatre in 'The Foundling of the Forest' and his ever-successful Crack. He took the audience by storm. From this date onward, until long after he published his clever and amusing autobiography in 1844, his career was prosperous, and he was a favourite in all the

chief cities of the Union. Clever as he was, a delightful companion, brimming with anecdote, mirth, and song, sarcastic but not revengeful, he was frequently in quarrels owing to quick temper. The second of his three wives was Frances Sheppard, by whom he was the father of Sidney Francis, known afterwards as Mrs. Bateman [q. v.] On 24 July 1823 he left the Park Theatre. Early in February 1826 he was receiving warmest welcome at Charleston. In September 1827 he opened the Philadelphia Theatre at Wilmington, Delaware. In 1829 his son Samuel [q. v.], nine years old, appeared for his benefit at Boston. His other son, Joseph, distinguished himself as a scene-painter, but died in early manhood. When in 1844 Messrs. Harper Brothers of New York published the record of Joe Cowell's 'Thirty Years of Theatrical Life,' he was still a favourite among all classes. But he became weary of his profession, and desired nothing so much as a return to England and a retired life near London, at Putney, 'up the Thames.' This was the calm evening that he looked forward to with hope, and it was fulfilled in 1863. He had previously returned in 1846 and 1854. No man ever was more unselfishly and affectionately proud of the genius of his descendants than he was of Kate Bateman's 'Leah.' He married a third time in London, 1848 (Harriet Burke, who survived until 1886). He loved to welcome the younger actors, and sometimes painted or sketched for amusement. His own portrait was a convincing proof of his rare talent. The old man lingered until 13 Nov. 1863, and lies buried in Brompton cemetery, near London. A stone was erected by his son-in-law, H. L. Bateman [q. v.]

[Personal knowledge; obituary notice in the Era, by Leigh Murray; Thirty Years passed among the Players in England and America, theatrical life of Joe Cowell, comedian, written by himself, 1844.] J. W. E.

COWELL, SAMUEL HOUGHTON (1820–1864), actor and comic singer, son of Joseph Leathley Cowell [q. v.] by his first wife (a sister of William Henry Murray of Edinburgh, and thus connected with the Siddons family), was born in London on 5 April 1820, taken by his father to America in 1822, and educated in a military academy at Mount Airey, near Philadelphia. He made great progress in his few years of steady education, but at nine years of age first appeared on the stage at Boston, U.S., in 1829 as Crack in T. Knight's 'Turnpike Gate,' for his father's benefit, singing with him the duet 'When off in curricle we go, Mind I'm a dashing buck, friend Joe.' From that time onward he earned his own living, was hailed as 'the young American Roscius,' and acted in all the chief theatres of the United States; some of his other characters being Chick, Matty Marvellous, Bombastes Furioso, and one of the Dromios, his father playing the other, and declaring that 'Sam is me at the small end of a telescope.' He went to England, and appeared at the Edinburgh Theatre Royal and the Adelphi, under the management of his uncle, W. H. Murray. He became an established favourite, not only as an actor, but as a comic singer between the acts. On 5 Nov. 1842 he married Emilie Marguerite Ebsworth, daughter of a highly esteemed dramatist and teacher of music. Nine children were the fruit of the union, of whom two daughters, Sydney and Florence, with one of the six sons, Joseph, afterwards adopted the stage professionally, and with success. After remaining four years in Edinburgh he went to London on an engagement for three years, with Benjamin Webster, at the Adelphi, but soon abandoned this, and made his first appearance on 15 July 1844 as Alessio in 'La Sonnambula' at the Surrey Theatre. Before 1848 he removed to the Olympic as stock comedian under Bolton's management; then for two years to the Princess's, under James Maddox, playing second to Compton; next to Covent Garden, under Alfred Bunn, taking Harley's class of business; and afterwards to Glasgow, under his old friend Edmund Glover, with other engagements at Belfast and Dublin. Everywhere a favourite, flattered and tempted towards conviviality, and naturally restless, he grew tired of dramatic study, always arduous in the provinces, where a frequent change of performances is necessary, and determined to devote himself to character singing. His 'Billy Barlow,' 'Lord Lovel,' 'Yaller Busha Belle,' 'Corn Cobs,' 'Molly the Betrayed,' 'The Railway Porter,' 'The Ratcatcher's Daughter,' 'Clara Cline' (one of the sweetest and best of his own compositions), 'Robinson Crusoe,' and the burlesque ditties of 'Alonzo the Brave' and 'Richard the Third,' &c., were embodied with so much dramatic spirit, in appropriate costume, with his rich voice and power of mimicry, that he virtually founded a new class of drawing-room entertainment, and gave such satisfaction that 'Evans's' of Covent Garden ('Paddy Green's') and Charles Morton's Canterbury Hall owed chiefly to him their popularity. He has been hailed as the virtual founder of the music-hall entertainment. He joined Conquest at the Royal Grecian, enacting 'Nobody' with a 'buffo' song in E. Laman Blanchard's extravaganza of 'Nobody in London,' playfully

satirising the Great Exhibition excitement of 1851. He twice appeared at Windsor Castle before her majesty at her court theatricals. In August 1852 he was at St. James's Theatre. In 1860, after immense success in provincial towns, he returned to America. The vessel encountered such stormy weather that his health was permanently injured. He had been wonderfully robust, but the seeds of consumption became rapidly developed after his return to London in 1862. Always of singularly amiable disposition, devoid of jealousy or malice, and of domestic habits, although with such genial sociality that his company was sought and welcomed everywhere, he was invited to Blandford in Dorsetshire, to recruit his health if possible, by his friend, Mr. Robert Eyers of the Crown Hotel. He was kindly received, but soon afterwards died, on 11 March 1864. He was buried in the cemetery at Blandford on 15 March, and a monument has been erected by his friends. Few comedians have been better loved, or, on the whole, passed through life so successfully. Collections of 'Sam Cowell's Songs,' and photographic portraits of him in character, used to be enormously numerous, and popular. Wherever he went he was loved, and by all who had known him he was mourned. His only fault was improvidence. An excellent full-length portrait of him as 'Billy Barlow' was painted in oils by Richard Alexander, Edinburgh, 1842.

[Personal knowledge; Scotsman and the Era, chiefly of 1864; private memoranda; brief Sketch of the Life of Sam Cowell, prefixed to Sam Cowell's Collection of Comic Songs, Edinburgh, 1853.]

J. W. E.

COWEN, WILLIAM (*fl.* 1811–1860), landscape painter, was a native of Rotherham in Yorkshire. He travelled a great deal, making many sketches in the United Kingdom, and was liberally patronised by Earl Fitzwilliam, at whose expense he proceeded through Switzerland to Italy; there he studied for some time, returning with a stock of landscape sketches, which he turned to good account during a long career as an artist. He first appears as an exhibitor at the Society of Artists in 1811. In 1823 he exhibited at the British Institution, sending three landscapes, two Irish and one Swiss; and he continued to be a constant contributor of landscapes to that exhibition up to 1860. He first exhibited at the Royal Academy in 1824, and contributed several landscapes up to 1839. In 1840 Cowen started with his sister on a visit to Corsica, then an unexplored country for artists, and resided for some time in that island, making many sketches. In 1843 he published a series of twelve etchings of Corsica, especially of scenes connected with the early life of Napoleon Bonaparte. These were very favourably criticised, and afterwards with two additions formed the illustrations to a book Cowen published in 1848, called 'Six Weeks in Corsica,' containing an account of his adventures and some translations of Corsican poetry. After his return from Corsica, Cowen took up his residence at Gibraltar Cottage, Thistle Grove, Old Brompton, and in 1844 contributed to the fresco competition in Westminster Hall a view of 'Kilchurn Castle, Loch Awe, Scotland.' In 1848–9 he contributed several of his landscape works to the Free Exhibition of Modern Art at Hyde Park Corner. Besides the etchings of Corsica mentioned above, Cowen published an etching of a church in 1817, 'Six Views of Italian and Swiss Scenery' in 1824; 'A View of Rotherham,' published 1826 in Rhodes's 'Yorkshire Scenery,' in which there are also two engravings of Roche Abbey from Cowen's drawings; 'Six Views of Woodsome Hall,' lithographs, published in 1851; two large aquatints of Harrow-on-the-Hill and Chatsworth; a lithograph view of Kirkstall Abbey, and a lithographed portrait of Jan Tzatzoe, a Kaffir chief. The date of Cowen's death is uncertain, but it was probably in 1860 or 1861.

[Redgrave's Dict. of English Artists; Graves's Dict. of Artists, 1760–1880; Nagler's Künstler-Lexikon; Guest's Historic Notices of Rotherham; Catalogues of the Royal Academy, British Institution, &c.]

L. C.

COWHERD, WILLIAM (1763–1816), sect-founder, was born at Carnforth, Lancashire, in 1763. Little is known of his early life. He describes himself as 'formerly classical teacher in Beverley College,' an institution for the preparation of candidates for the ministry, and from Beverley he went to Manchester as curate to John Clowes [q. v.], the Swedenborgian rector of St. John's. Leaving Clowes, he preached in the Swedenborgian 'Temple,' Peter Street, for a short time before 1800, in which year he opened a chapel, called Christ Church, built for himself in King Street, Salford. Here he founded a congregation on Swedenborgian principles; he is said to have been the only man who ever read through all Swedenborg's Latin writings. His preaching, into which he freely introduced his radical politics, made him a favourite with the populace. Cowherd broke with the Swedenborgians after their conference at Birmingham in 1808, mainly on the ground of renewed attempts to esta-

blish what he called 'a Swedenborgian priesthood.' On 28 June 1809 a rival conference met in Cowherd's chapel, and continued its sittings till 1 July. It was attended by four ministers, Joseph Wright of Keighley, George Senior of Dalton, near Huddersfield, Samuel Dean of Hulme, and Cowherd, with a considerable number of laymen, including Joseph Brotherton [q. v.], afterwards M.P. for Salford. This conference formulated a scheme of doctrine, which has a strong Swedenborgian tinge. No mention is made of vegetarianism or of teetotalism in the minutes of this conference, but in the same year the practice of both was made imperative in Cowherd's congregation. The new religious body thus formed took the name of Bible Christian, a designation also used by several other dissimilar religious bodies. Cowherd, on 26 March 1810, opened a grammar school and academy of sciences; he had a large number of boarders, and was assisted by two masters. He built Christ Church Institute, Hulme, which came afterwards into the hands of James Gaskill, who left an endowment for its support as an educational institution. Besides being a working astronomer, Cowherd was a practical chemist, and he treated the ailments of the poor with remedies of his own, so that he was familiarly known as Dr. Cowherd. In 1811 he had a project for a printing office, to bring out cheap editions of Swedenborg's philosophical and theological works. Robert Hindmarsh [q.v.], the leader of the Swedenborgian sect, went down to Manchester to assist the scheme; but Hindmarsh and Cowherd differed about abstinence and other matters, and soon came to a quarrel. Seceders from Cowherd and from Clowes built in 1813 a 'New Jerusalem temple' for Hindmarsh in Salford. Cowherd died on 24 March 1816. He was buried beside his chapel; inscribed upon his tomb is a brief epitaph written by himself, with the curious summary (adapted from Pope), 'All feared, none loved, few understood.' Cowherd's portrait shows a good-looking man, with a rather florid countenance. His congregation (to which Joseph Brotherton ministered for many years) still flourishes in a new chapel (1868) in Cross Lane, Salford, and possesses a valuable library, founded by Cowherd. Its members dislike the name 'Cowherdite' by which they are often called. There is a sister congregation in Philadelphia, founded by Rev. William Metcalfe.

Cowherd published: 1. 'Select Hymns for the use of Bible Christians,' which reached a seventh edition in 1841. Posthumous was 2. 'Facts Authentic, in Science and Religion: designed to illustrate a new translation of the Bible,' part i. Salford, 1818, 4to; part ii. Salford, 1820, 4to ('printed by Joseph Pratt, at the Academy Press, Salford;' it consists of a compilation of extracts from various authors, those in part i. arranged under topics, those in part ii. under the several books of the Bible; the paging of the two parts runs on).

[Report of a Conference, &c., 1809; White's Swedenborg, 1867, ii. 610; Inquirer, 17 July 1869; Sutton's List of Lancashire Authors, 1876, p. 26; Axon's Handbook of the Public Libraries of Manchester and Salford, 1877, p. 38 sq.; information from Rev. Alfred Hardy (who assisted in Cowherd's school) and from Rev. James Clark, minister of Cross Lane Chapel.] A. G.

COWIE, ROBERT, M.D. (1842–1874), descriptive writer, was born in 1842 at Lerwick, the capital of the Shetland Islands, where both his father and uncle were well-known medical practitioners. He was educated partly at Aberdeen, where he took the degree of M.A., and at Edinburgh, where he was a favourite student of Sir James Y. Simpson. On the death of his father he took up his medical practice, and was held in high esteem, both for his professional and general character. He died suddenly in 1874, in his thirty-third year. Cowie was an enthusiastic lover of his native islands, one proof of which was his selection of certain physical peculiarities of the Shetland people as the subject of his thesis when applying for the degree of M.D. At a later period he contributed to the International Congress at Paris an article on 'health and longevity,' bringing out a wonderful prolongation of life beyond the average among the Shetlanders, which excited considerable notice. The interest excited by these papers led Cowie to prepare them for publication; but to make a more complete and popular volume much other matter was added. The book entitled 'Shetland, Descriptive and Historical' was the result, the latter part being a descriptive account of the several islands of the group. It forms one of the best accounts of Shetland that have appeared.

[Shetland, Descriptive and Historical, 2nd edition, with memoir of the author; British Medical Journal, 6 June 1874; Shetland Times, 4 May 1874; private information.] W. G. B.

COWLEY, Baron. [See Wellesley, Henry, 1773–1847].

COWLEY, Earl. [See Wellesley, Henry Richard Charles, 1804–1884.]

COWLEY, ABRAHAM (1618–1667), poet, was born in London in 1618. He was the seventh and posthumous child of his father, Thomas Cowley, a stationer (see *Notes*

and Queries, 4th ser. xi. 340, 371, 389, 429, 450, 530), who left 1,000*l.* to be divided among his children. His mother obtained his admission as a king's scholar at Westminster. He had already been drawn to poetry by reading a copy of the 'Faërie Queen,' which lay in his mother's parlour (Essay XI., 'On Myself'). A collection of five poems called 'Poetical Blossoms' was published in 1633. A second edition, with the addition of 'Sylva, or dyvers copies of verses,' appeared in 1636, and a third in 1637. It is probable that no poet has given more remarkable proofs of precocity. He says in his preface that he wrote one of the pieces, the 'Pyramus and Thisbe,' at the age of ten, and the 'Constantius and Philetus' two years later. Cowley's masters could never force him to undertake the drudgery of learning his grammar, and excused him on the ground that his natural quickness made it needless. Perhaps his scholarship suffered, for he is said to have been an unsuccessful candidate for election to Cambridge in 1636. On 14 June 1637, however, he became a scholar of Trinity College (see extracts from College Register in J. R. Lumby's preface to Cowley's *Prose Works*, 1887). At the university he continued his poetical activity. In 1638 he published a pastoral drama called 'Love's Riddle,' written about the age of sixteen. On 2 Feb. 1638 his Latin comedy called 'Naufragium Joculare' was played before the university by members of Trinity College, and was published soon afterwards. An elegy on the death of an intimate friend, William Harvey, introduced him to Harvey's brother John, who rendered him many services, and through whom, or through Stephen Goffe (Wood), he became known to Lord St. Albans. He was B.A., 1639; 'minor fellow,' 30 Oct. 1640; and M.A., 1642. He appears never to have become a 'major fellow' (Lumby). When Prince Charles was passing through Cambridge in 1641, he was entertained (12 March) by a comedy, 'The Guardian,' hastily put together for the purpose by Cowley. It was not printed till 1650, when Cowley was out of England. Cowley (preface to 'Cutter of Coleman Street') says that it was several times acted privately during the suppression of the theatres. In 1658 he rewrote it, and it was performed as 'The Cutter of Coleman Street' on 16 Dec. 1661 at Lincoln's Inn Fields, when Pepys was present. Cowley published it in 1663. It was first taken (as he tells us) for an attack upon the 'king's party,' and, as Dryden told Dennis (dedication to 'Comical Gallant'), was 'barbarously treated,' but afterwards succeeded tolerably. According to Downes it ran for 'a whole week' with a full house.

Cowley meanwhile continued to write poetry, composing many occasional pieces and great part of his 'Davideis' at the university. In 1643–4 he was ejected from Cambridge and retired to Oxford, whither his friend Crashaw had preceded him. A satire called 'The Puritan and the Papist,' published in the same year, and republished in a collection called 'Wit and Loyalty revived' (1682), is attributed to him by Wood, and was first added to his works by Johnson (it is also in 'Somers Tracts,' v. 480–7). At Oxford he settled in St. John's College, and here became intimate with Lord Falkland and other royalist leaders. He became a member of the family of Jermyn, afterwards earl of St. Albans, and in 1646 followed the queen to France. Here he found Crashaw in distress, and introduced him to the queen. Cowley was employed in various diplomatic services by the exiled court. He was sent on missions to Jersey, Holland, and elsewhere, and was afterwards employed in conducting a correspondence in cipher between Charles I and his wife. His work, we are told, occupied all his days and two or three nights a week. The collection of his poems called 'The Mistress' appeared in London in 1647. They became the favourite love poems of the age. Barnes (*Anacreon*, 1705, xxxii.) states that whatever Cowley may say in his poetry, he was never in love but once, and then had not the courage to avow his passion. Pope says that Cowley's only love was the Leonora of his 'Chronicle' who married Sprat's brother (Spence, p. 286). In 1648 two satires, 'The Four Ages of England, or the Iron Age,' and 'A Satyre against Separatists,' were published in one volume under his name, but were disavowed by him in the preface to his 'Poems' (1656). Though he only mentions the 'Iron Age,' he doubtless refers to the whole volume.

In 1656 Cowley was sent to England, in order (as Sprat says) that he might obtain information while affecting compliance and wish for retirement. He was arrested by mistake for another person, but was only released upon bail for 1,000*l.*, for which Dr. (afterwards Sir) Charles Scarborough [q. v.], to whom one of his odes is addressed, became security. He remained under bail until the Restoration. In the preface to his next book (1656) he declares his intention of abandoning poetry and 'burying himself in some obscure retreat in America.' A passage in which he intimates a disposition to acquiesce in the new order was omitted by Sprat from the preface when republished, and provoked, as Sprat admits, some disapproval from his own party. This book is his most important

collection of poems. It consists of (1) 'Miscellanies,' including, with his juvenile pieces, many later poems, especially the spirited 'Chronicle' and the fine elegies on Harvey and Crashaw; (2) 'The Mistress,' reprinted from the edition of 1647. (3) 'Pindarique Odes;' (4) the 'Davideis;' four books out of twelve as originally designed. This ponderous epic was chiefly written at college, and Cowley says that he has now neither the leisure nor the appetite to finish it. There is quite enough as it is. The preface refers to an unfinished poem 'On the Civil War.' A poem professing to be the one mentioned was published in 1679, and is in later collections. He now took to medicine, as a blind, according to Sprat, for his real designs. He was created M.D. at Oxford on 2 Dec. 1657, by an order from the government, which, according to Wood, gave offence to his friends. He retired to 'a fruitful part of Kent to pursue the study of simples.' The result was a Latin poem, 'Plantarum Libri duo,' published in 1662, afterwards included in 'Poemata Latina in quibus continentur sex Libri Plantarum et unus Miscellaniorum,' 1668 (2nd edition, 1678).

Cowley again retired to France. He tried to put himself forward at the Restoration. In 1660 he published a heavy 'Ode upon the Blessed Restoration . . .' In 1661 appeared his fine 'Vision, concerning his late pretended Highness, Cromwell the Wicked; containing a Discourse in Vindication of him by a pretended Angel and the confutation thereof by the author, Abraham Cowley.' In 1661 appeared also 'A Proposition for the Advancement of Experimental Philosophy.' He also wrote an 'Ode to the Royal Society.' 'Dr. Cowley' took an interest, like all the cultivated men of the time, in the foundation of this society, and was one of the first members incorporated (Birch, *Royal Society*, i. 4). He was associated with Evelyn and others in a project for the foundation of a philosophical college, for which he gives a plan in his 'Essays.' His 'Ode to Hobbes' gives further proof of his interest in new speculations. In 1663 appeared 'Verses upon several occasions' (after a piratical publication in Dublin). In one of these, called 'The Complaint,' he describes himself as 'the melancholy Cowley,' and bewails his neglect. He applied unsuccessfully for the mastership of the Savoy (*Cal. State Papers*, Dom. 1661–2, p. 210). Suckling's verses allude to this and the failure of his play:—

Savoy missing Cowley came into the court,
Making apologies for his bad play;
Every one gave him so good a report,
That Apollo gave heed to all he could say.
Nor would he have had, 'tis thought, a rebuke,
Unless he had done some notable folly;
Writ verses unjustly in praise of Sam Tuke,
Or printed his pitiful melancholy.

His claims were at last acknowledged by a favourable lease of the queen's lands obtained for him by the Earl of St. Albans and the Duke of Buckingham. He was now enabled to live at his ease in the retirement which he often professed to love. He settled at Barn Elms, and afterwards in the 'Porch House' at Chertsey. He removed thither in April 1665. His health declined, and from a letter to Sprat, 21 May 1665, preserved by Peck, we find that his tenants did not pay their rents, and that a fall had injured his ribs. He died on 28 July 1667; Sprat declares that his death was occasioned by his 'very delight in the country and the fields.' He caught cold, according to Sprat, after apparently recovering from his accident, by staying out too long 'amongst his labourers in the meadows.' A different tradition, preserved by Pope (*Spence's Anecdotes*, p. 13), states that Cowley and Sprat came home late from a too jovial dinner with a neighbour and had to pass the night under a hedge. Mr. Stebbing points out that there is probably some confusion with a 'dean' mentioned in a letter from Cowley to Sprat, probably the nickname of some convivial neighbour. Warton says that his income was about 300*l.* a year, and that in his last years he avoided female society. He was buried with great pomp in Westminster Abbey, near Chaucer and Spenser, and Charles II declared that he had not left a better man behind him in England. His will (dated 28 Sept. 1665) leaves the care of his works to Sprat. The property is left to his brother Thomas, with a good many small legacies. He gave some books to Trinity College. Cowley's house is now called by his name, and is on the west side of Guildford Street, near the railway station. The porch from which it was named was removed by Alderman Clarke, a later occupant of the house, in 1786 (Thorne, *Environs of London*).

Cowley's reputation was at its highest during his lifetime, when he was regarded as the model of cultivated poetry. Dryden's frequent references to Cowley show that his reputation was beginning to decline. Dryden says (*Essay on Heroic Plays*, 1672) that 'his authority is almost sacred to me.' He elsewhere calls Cowley the darling of his youth (*Essay on Satire*, 1693). He complains of the 'Davideis' as full of 'points of wit and quirks of epigram' (*Essay on Satire*). He greatly prefers the 'Pindaric' odes to the 'Mistress,' and thinks Cowley's latest com-

positions undoubtedly the best of his poems. From Dryden's preface to the 'State of Innocence' (1674) it seems that the odes were already condemned for their 'fustian' by some critics, and in the preface to his 'Fables' (1700) he remarks that Cowley is so sunk in reputation that now only a hundred copies are sold in a twelvemonth instead of ten editions in ten years. Addison, in his 'Epistle to Sacheverell' (1694), is enthusiastic over the odes, but hints that Cowley's 'only fault is wit in its excess.' Congreve, in the preface to his 'Ode upon Blenheim,' complains, while professing the highest admiration for Cowley, of the irregularity of his stanzas in the so-called 'Pindaric Ode.' The precedent set by Cowley of formless versification has found many imitations in spite of Congreve's protests and the later influence of Collins and Gray. Cowley's odes themselves have followed most of his poetry into oblivion. Pope's often-quoted phrase, epistle to Augustus (75–78), gives the opinion which was orthodox in 1737:—

> Who now reads Cowley? If he pleases yet,
> His moral pleases, not his pointed wit;
> Forgot his epic, nay Pindaric art,
> But still I love the language of his heart.

Cowley was still mentioned with high respect during the eighteenth century, and was the first poet in the collection to which Johnson contributed prefaces. Johnson's life in that collection was famous for its criticism of the 'metaphysical' poets, the hint of which is given in Dryden's 'Essay on Satire.' It assigns the obvious cause for the decline of Cowley's fame. The 'metaphysical poets' are courtier pedants. They represent the intrusion into poetry of the love of dialectical subtlety encouraged by the still prevalent system of scholastic disputation. In Cowley's poems, as in Donne's, there are many examples of the technical language of the schools, and the habit of thought is perceptible throughout. In the next generation the method became obsolete and then offensive. Cowley can only be said to survive in the few pieces where he condescends to be unaffected, and especially in the prose of his essays, which are among the earliest examples in the language of simple and graceful prose, with some charming poetry interspersed.

The first collection of his works, in one volume folio, appeared in 1668, and in this, for the first time, were included 'Several Discourses by way of Essays in Prose and Verse.' Eight editions appeared before 1700, a ninth in 1710, and a tenth in 1721. Hurd's 'Selections' appeared in 1772, and 'Works' by Aikin, 3 vols., 1802.

Two portraits of Cowley are in the Bodleian. A portrait by Lely was bought by the nation in Peel's collection. In Trinity College there is a crayon drawing in the master's lodge, presented in 1824 by R. Clarke, chamberlain of the city of London, and a portrait in the hall, probably a copy from an earlier picture. Engravings by Faithorne are prefixed to his 'Latin Poems' (1668) and to his 'Works' (1668). An engraving of him at the age of thirteen is prefixed to the 'Poetical Blossoms,' but is missing in most copies.

[Sprat's Life of Cowley (first published in Works, 1668. Sprat's life has been praised, at least as much as it deserves, for its elegance, but is provokingly wanting in detail, and Sprat thought it wrong to publish Cowley's letters, while assuring us that they were charming); Johnson's Lives of the Poets; Wood's Fasti, ii. 209–14; Langbaine, pp. 77–88; Gosse's Seventeenth Century Studies, pp. 169–203; Stebbing's Verdicts of History Reviewed, pp. 47–82; Genest's History of the Stage, i. 41, x. 62; Aubrey's Letters (1813), ii. 295–6; Miscellanea Aulica (1702), pp. 130–60 (Cowley's letters from Paris to H. Bennet, afterwards lord Arlington). A complete edition of Cowley, edited by Grosart (1880–1), forms part of the Chertsey Worthies Library. A 'memorial introduction' collects most of the information about Cowley. Nichols's Illustrations, iv. 398.] L. S.

COWLEY, HANNAH (1743–1809), dramatist and poet, was born in 1743 in Tiverton, Devonshire. She was the daughter of Philip Parkhouse, a bookseller of that town, a man of some attainments, her paternal grandmother being a cousin of Gay, who was accustomed to stay with her in Barnstaple. When about twenty-five years of age, Hannah Parkhouse married Mr. Cowley, who died in 1797, a captain in the East India Company's service. She had been some years married before the idea of writing presented itself to her. When witnessing a performance she said to her husband, in disparagement of the play, 'Why, I could write as well.' Her answer to his laugh of incredulity consisted in writing the first act of (1) 'The Runaway.' The entire play was finished in a fortnight, and sent to Garrick, by whom it was produced at Drury Lane 15 Feb. 1776. Its success was complete. It was printed in 1776, and was the precursor of (2) 'Who's the Dupe?' farce, 8vo, 1779; Drury Lane, 10 May 1779. 3. 'Albina, Countess Raimond,' a tragedy, 8vo, 1779; Haymarket, 31 July 1779. 4. 'The Belle's Stratagem,' comedy, 8vo, 1782; Covent Garden, 22 Feb. 1780. 5. 'The School for Eloquence,' interlude, not included in her printed works, Drury Lane, 4 April 1780. 6. 'The World as it goes, or a Party at Montpellier,'

comedy, not printed, Covent Garden, 24 Feb. 1781. It was played a second time 24 March 1781, under the title 'Second Thoughts are Best,' but was damned on both occasions. 7. 'Which is the Man?' comedy, 8vo, 1782; Covent Garden, 9 Feb. 1782. 8. 'A Bold Stroke for a Husband,' comedy, 8vo, 1783; Covent Garden, 25 Feb. 1783. 9. 'More Ways than One,' comedy, 8vo, 1784; Covent Garden, 6 Dec. 1783. 10. 'A School for Greybeards, or the Mourning Bride,' 8vo, 1786; Drury Lane, 25 Nov. 1786, taken from Mrs. Behn's 'Lucky Chance.' 11. 'The Fate of Sparta, or the Rival Kings,' tragedy, 8vo, 1788; Drury Lane, 31 Jan. 1788. This piece, which is poor and inflated, elicited from Parsons the actor an extempore epigram:—

> Ingenious Cowley! while we view'd
> Of Sparta's sons the lot severe,
> We caught the Spartan fortitude,
> And saw their woes without a tear.

12. 'A Day in Turkey, or the Russian Slaves,' comedy, 8vo, 1792; Covent Garden, 3 Dec. 1791. 13. 'The Town before you,' comedy, 8vo, 1795; Covent Garden, 6 Dec. 1794. These plays, with the exception of 'The School for Eloquence' and 'The World as it goes,' were printed, together with some poems and a tale, under the title of 'Works,' 3 vols. London, 8vo, 1813. An earlier collection of plays was also issued, London, 1776, 2 vols. 12mo. Many of them are included in various dramatic collections. The best are sprightly and vivacious. One or two remain in the list of acting plays, and others might be revived with a fair possibility of success. Lætitia Hardy in 'The Belle's Stratagem' has been a favourite with many between Miss Younge, the first exponent, and Mrs. Jordan, the second, and Miss Ellen Terry, whose late representation is still agreeably remembered. Doricourt, the hero, has also been played among others by Lewis, Kemble, and Mr. Irving. Mrs. Cowley prided herself on her originality and her indifference to stage triumphs. The boast was even put forward on her behalf that she never witnessed the first performance of one of her pieces. Her anxiety on their behalf, however, involved her in a newspaper warfare with Hannah More, whom she taxed with plagiarism, and in quarrels with the managers of Drury Lane and Covent Garden, to whom, in a preface to 'Albina,' subsequently suppressed, she imputed, most probably in error, some misuse of her manuscript. In her preface to the 'Town before you' she expresses her disgust at the vitiated taste of the town, and her determination to write no more for the stage, a resolution to which, unfortunately, she adhered. Her plots are, as a rule, her own, though she is not above using the work of others, and is careful when so doing to minimise her indebtedness. Some of her characters are freshly conceived, though their motives to action are not seldom inadequate. Her poems include 'The Maid of Arragon,' in two books, of which one only was printed, London, 1780; 'The Siege of Acre,' in four books, published in 1799 in the 'Annual Register,' and reprinted in six books in 1801; 'The Scottish Village, or Pitcairn Green,' 4to, 1787; 'Edwina,' a poem extracted from Hutchinson's 'History of Cumberland,' Carlisle, 1794, 4to. Under the signature of Anna Matilda she carried on with Robert Merry, 'Della Crusca,' a poetical correspondence in the 'World.' These compositions were printed with those of 'Della Crusca,' in two volumes, with portraits of the two authors; the likeness of Mrs. Cowley presenting a bright, piquant face. In common with others of the school Mrs. Cowley is lashed by Gifford in the 'Baviad and Mæviad.' Merry and she were at the outset unknown to each other, and the raptures expressed were Platonic. Gifford makes some mirth out of the first meeting between 'Della Crusca' and his 'tenth Muse,' who had 'sunk into an old woman.' The name Anna Matilda which she adopted in the correspondence has passed into a byword for sentimental fiction. Her verse is of the namby-pamby order, and merits Gifford's censure. On the strength of her comedies, however, she will maintain a place in literature. One or two well-written letters from her are printed in the 'Garrick Correspondence,' Lond. 1832, pp. 222 et seq. In the 'History of the Theatres of London,' 1796, Oulton republishes the newspaper correspondence between Mrs. Cowley and Hannah More.

Mrs. Cowley died 11 March 1809 at Tiverton, leaving a son and daughter. The latter married the Rev. David Brown of Calcutta [q. v.]

[Life of Mrs. Cowley prefixed to her Works, 1813; Genest's Account of the Stage; Baker, Reed, and Jones's Biographia Dramatica; Gifford's Baviad and Mæviad; Poems by Anna Matilda, Lond. 2 vols. 8vo, 1788; British Album, 1792, 12mo.] J. K.

COWPER. [See also COOPER and COUPER.]

COWPER, SIR CHARLES (1807–1875), Australian statesman, was born at Dryford, Lancashire, 26 April 1807. His father, William Cowper (1780–1858), was an archdeacon of New South Wales, and is separately noticed. Charles Cowper, like his younger brother,

James Macquarie Cowper, dean of Sydney, who graduated at Oxford, spent his boyhood under the paternal roof. He entered the commissariat department under Commissary-general Wemyss, and in 1825 was appointed commissariat clerk. The year after he was appointed by Governor Darling secretary of the Church and School Lands Corporation, to which a very large area of the best lands in the colony had been granted by royal charter, in trust to the church of England, for the promotion of religion and education. He performed this duty until 1833, when, in pursuance of a condition in the original charter, the corporation was dissolved, and the trust lands applied to less exclusive purposes. In 1831 Cowper married Eliza, second daughter of Daniel Sutton of Wivenhoe, near Colchester, England, by whom he had six children. When the lands above referred to reverted to the government, with a trust, as the authorities contended, for general religious and educational purposes, Cowper was offered the post of agent for these lands by Governor Bourke, which he declined, partly on the score of health, preferring farming pursuits. He removed to Argyll county, occupied some sheep-runs on the Murray, and applied himself to sheep and general farming. For a good many years he pursued the life of a country gentleman: was an active churchman and magistrate, and did well in his grazing and farming transactions. In 1843 Cowper stood for Camden county, as a candidate for the Legislative Council of the colony, then a mixed body consisting of crown nominees and elected representatives. He was defeated by the attorney-general, Therry, by a majority of ten votes: but was afterwards returned for Cumberland county, by a large majority over his opponents, Lawson and James Macarthur. In 1846 he took up the subject of colonial railways, and was appointed chairman of a committee formed to carry out the scheme. In the Legislative Council he exerted himself with good effect to secure various reforms, notably the more humane treatment of lunatics. In 1850 he took a leading part in the organised opposition to further transportation of convicts from the mother country to New South Wales, and was chairman of the meeting of delegates convened at Sydney for that purpose. During the next few years he introduced the bill for incorporating Sydney grammar school and its affiliated colleges; he also was an active supporter of the volunteer force, which was started in 1854, and of the project for forming a naval brigade for colonial defence. In 1856—in which year responsible government was established in New South Wales—Cowper was returned at the head of the poll as one of the representatives for Sydney, and was expected to be the first premier. He had previously resigned his post as chairman of the railway company, when the railways were handed over to government, and a service of plate valued at 500*l.* had been voted to him. He had also been offered by Sir Charles Fitzroy the post of civil commissioner at Sydney, with a salary of 1,000*l.* a year, which he declined. On the advice, apparently, of Sir George Macleay, Governor Sir William Denison sent for Mr. Donaldson to form a ministry. Donaldson offered Cowper the post of colonial secretary, which he declined. The Donaldson ministry resigned after a few months, and Sir W. Denison then sent for Cowper, and he took the post of colonial secretary, but resigned after being six weeks in power. The succeeding Watson-Parker ministry resigned in September 1857, when Cowper came into office a second time. The difficulties and manifold absurdities of these early days of responsible government are noticed under date in the first volume of the late Sir William Denison's 'Varieties of Viceregal Life.' The second Cowper ministry had a longer spell of office than its predecessors, and carried many important measures. In 1858 universal suffrage and the ballot were established. The same year the Municipalities Act was passed establishing some forty municipalities in the colony. In 1860 a land bill was introduced, and carried the year after, and in 1862 Cowper introduced a bill for prohibiting further grants for purposes of public worship. Although himself a staunch churchman, Cowper always steadily upheld the political principle that all denominations should be on an equal footing in relation to the state. All the measures thus carried settled for the time questions which were agitating the public mind. In 1859 Cowper was defeated on his Education Bill, and resigned, being succeeded by Mr. Forster, who resigned in March 1850, when the Robertson ministry came in, with Cowper as colonial secretary, but resigned in 1863. In February 1865 Cowper again came into office. The administration was embarrassed by serious financial difficulties, and to save the credit of the colony Cowper introduced and carried a bill for the imposition of *ad valorem* duties, which cost him his popularity, and in June 1865 he retired into private life; but at the beginning of 1870 took his place, for the fifth time, at the head of the administration, in the Robertson cabinet, which had come into power in 1868. Changes again followed, and in December 1870 Cowper was appointed agent-general for New South

Wales, the duties of which office he discharged with much advantage to the colony until a long and serious illness disabled him from further work. He died 20 Oct. 1875. Some time before his death Cowper was made K.C.M.G. His country estate, named Wivenhoe, after Lady Cowper's native place, had previously been settled on that lady by public subscription, in recognition of the eminent services of her husband to the colony of New South Wales.

[The biographical details here given are from Heaton's Handbook of Australian Biography. Braim's Hist. New South Wales, and Governor Sir William Denison's Varieties of Viceregal Life (London, 1870), vol. i., may be consulted. Particulars of the fruits of Cowper's public measures must be sought in the Colonial Statistical Returns.] H. M. C.

COWPER, DOUGLAS (1817–1839), painter, born at Gibraltar 30 May 1817, was third son of a merchant there, who removed to Guernsey. Here Cowper indulged an innate fondness for painting, and copied the few pictures that were to be found in that island. Eventually, overcoming the repugnance of his family to his being an artist, he came to London, and, after some preliminary lessons from Mr. Sass, entered the Royal Academy schools. Here he made such rapid progress that in four months he gained the first silver medal for the best copy of Poussin's 'Rinaldo and Armida' in the Dulwich Gallery. While earning a livelihood by portrait painting he devoted himself assiduously to the higher branches of his art, and in 1837 exhibited at the Royal Academy 'The Last Interview,' followed in 1838 by 'Shylock, Antonio, and Bassanio,' and in 1839 by 'Kate Kearney,' 'Othello relating his Adventures,' and 'A Capuchin Friar.' These last three works were very much admired, and the first two named were engraved by John Porter and E. Finden respectively. He also exhibited at the British Institution and the Society of British Artists. His pictures all found purchasers, and he seemed on the threshold of a prosperous career. Unfortunately in 1838 he began to show signs of consumption, which increased alarmingly in 1839. After a fruitless visit to the south of France he returned to Guernsey, and died on 28 Nov. 1839.

[Redgrave's Dict. of English Artists; Graves's Dict. of Artists, 1760–1880; The Art Union, 1865; Catalogues of the Royal Academy, &c.] L. C.

COWPER, EDWARD (1790–1852), inventor, was born in 1790. In 1816, when he described himself as of 'St. Mary, Newington Butts, ironmonger and mechanist,' he obtained a patent (No. 3974) under the title of 'a method of printing paper for paperhangings and other purposes,' of which the chief feature consisted in curving stereotype plates and fixing them on cylinders for printing long rolls of paper. In 1818, styling himself as 'of Nelson Square, printer,' he patented (No. 4194) certain improvements in printing, which consisted of a method for a better distribution of the ink, and an improved manner of conveying the sheets from one cylinder to another. This was the origin of the 'perfecting machine,' which prints on both sides of the paper at once, and is the model on which the great majority of such machines are contrived down to the present day. In conjunction with the inking arrangement, it formed the first machine, as distinguished from a press, on which good bookwork could be executed. Cowper did not invent the soft composition for distributing the ink, which superseded the old pelt-balls in hand-presses, but devised the system of forming it into rollers. He went into partnership as a printer with his brother-in-law, Augustus Applegath; their business in Duke Street, Stamford Street, was afterwards taken over by William Clowes [q. v.], and they exclusively devoted themselves to machine-making. In 1827 they jointly invented the four-cylinder machine, which Applegath erected for the 'Times,' superseding Koenig's machine. The rate of printing was five thousand an hour, an enormous acceleration of speed. Until lately nearly all country newspapers were produced by machines of this design. For many years Edward was in partnership with his brother Ebenezer, and the machines of Messrs. E. & E. Cowper were widely used, not only in Great Britain, but throughout Europe. They also invented a cylinder card-printing machine. Towards the end of his life Edward Cowper was professor of manufacturing art and mechanics at King's College, London. His improvements were of extreme importance, and he may be said to have done for the printing machine what Watt did for the steam-engine. He was the improver, as Nicholson was the projector, and Koenig the first inventor, of the steam printing machine. He died at Kensington 17 Oct. 1852, in his sixty-third year. His brother **EBENEZER**, who was born in 1804, and died at Birmingham 17 Sept. 1880, aged 76, carried on the practical part of the business.

[Information from Mr. J. Southward; Paper on 'Printing Machinery' by E. A. Clowes, in Minutes of Inst. of Civil Engineers, lxxxix. pp. 242-84; Smiles's Men of Invention and Industry, 1884, pp. 178, 195, 209, 215; Athenæum,

23 Oct. 1852; Gent. Mag. 1852, pt. ii. pp. 647–8; Timperley's Encyclopædia, 1842, pp. 857, 867, 885; Description of Applegath and Cowper's Horizontal Machine and of Applegath's Vertical Machine for printing the Times, 1851, 8vo; Bohn's Pictorial Handbook of London, 1854, pp. 76, &c.; Notes and Queries, 4th ser. iii. 485, vii. 153; Bigmore and Wyman's Bibliography of Printing, i. 14; Annual Register, 1880, p. 195.]

H. R. T.

COWPER, HENRY (1758–1840), lawyer, was the third son of General Spencer Cowper, by Charlotte, daughter of John Baber; grandson of William Cowper, clerk of the parliaments 1739–40, and great-grandson of Spencer Cowper, judge (1669–1727) [q. v.] (Pedigree in Clutterbuck's *Hertfordshire*, ii. 195). He was called to the bar at the Middle Temple 26 May 1775. For many years he was clerk assistant of the parliament and clerk of the house of peers. He published in 3 vols. in 1783 'Reports of Cases in the Court of King's Bench from Hilary term 14 George III to 18 George III,' and a second edition appeared in 1800. He died at Tewin Water 28 Nov. 1840. He married his cousin-german, Maria Judith, eldest daughter of Rev. John Cowper, D.D., rector of Berkhampstead St. Peter's, but had no issue. By his will he left a sum of money for educating the poor children of Hertingfordbury parish.

[Clutterbuck's Hertfordshire, ii. 195; Cussans's Hertfordshire, ii. 118; Gent. Mag. new series, 1841, xv. 320; Brit. Mus. Cat.]

COWPER, MARY, first Countess Cowper (1685–1724), daughter of John Clavering of Chopwell, Durham, was married to William, first earl Cowper [q. v.], in 1706. The marriage was kept secret for some months (September 1706 to February 1707). The first letter which she wrote to her husband after the marriage bears the following endorsement by him: 'First letter received from my wife, formerly Mrs. Clavering, having been privately married to her without consummation, by which it appears I judged rightly of her understanding; I hope also of her other good qualities; I was not induced to the choice by any ungovernable desire; but I very coolly and deliberately thought her the fittest wife to entertain me and to live as I might when reduced to a private condition, with which a person of great estate would hardly have been contented,' &c. She seems to have been a lady of considerable attractions, intelligence, and accomplishments. On the accession of George I she was appointed a lady of the bedchamber to the Princess of Wales, with whom she had corresponded for some years, and whose confidante she became. Though of a Jacobite family, she ardently espoused her husband's political principles. On entering the royal household she began to keep a diary, an imperfect copy of which was lent in manuscript to Lord Campbell, and freely used by him for the purpose of his biography of Lord Cowper. It was edited, with the addition of a subsequently discovered fragment, from the original manuscript, with an introduction, notes, and appendices, by the Hon. Spencer Cowper in 1864 (London, 8vo). It consists of two fragments, the first covering the period between October 1714 and October 1716, the second being the record of little more than two months, April and May 1720, during which the negotiations for the reconciliation of the king and Prince of Wales were in progress. The records of the intermediate and subsequent periods were destroyed by Lady Cowper in 1722, when her husband fell under suspicion of complicity in the Jacobite plot, and she was apprehensive lest his house might be searched. The earlier papers probably contained matter relating to the quarrel between the king and the prince which would not have been grateful to the former. The reason for destroying the later papers is not apparent, as it seems very unlikely that Cowper was really involved in the conspiracy. Lady Cowper survived her husband by about four months, dying on 5 Feb. 1723–4.

[Diary of Mary, Countess Cowper, 1714–20, edited by the Hon. Spencer Cowper, London, 1864, 8vo, 2nd edition, 1865; Hist. Reg. Chron. Diary, 1724, p. 10.]

J. M. R.

COWPER, SPENCER (1669–1727), judge, was the younger brother of William Cowper the chancellor [q. v.] He was born in 1669, educated at Westminster, called to the bar, and in 1690 made controller of the Bridge House estates, with a residence at the Bridge House, St. Olave's. He went the home circuit and was acquainted with a quaker family at Hertford, named Stout, who had been supporters of his father and brother at elections. The daughter, Sarah Stout, fell in love with him, though he was already married, and became melancholy upon his avoiding her company. At the spring assizes in 1699 he was at her house in the evening, having to pay her the interest on a mortgage. He returned to his own lodgings, and next morning she was found dead in the river. Cowper, with three lawyers who had spent that night at Hertford and gossiped about Sarah Stout, were accused of murdering her. They were tried before Baron Hassell on 16 July 1699. There was absolutely no direct evidence; the pro-

secution relying chiefly upon the argument that, as the body had floated, the girl must have been put into the water after death, and therefore had not drowned herself. To meet this assumption evidence was given by the famous physicians Garth, Hans Sloane, and William Cowper (no relation to the defendant). The judge was singularly feeble, but the defendants were acquitted. Their innocence is beyond a doubt, as was admitted by impartial people at the time (LUTTRELL, iv. 518, 539). The prosecutions were said to be suggested by a double motive. The tories of Hertford wished to hang a member of an eminent whig family, and the quakers to clear their body of the reproach of suicide. Pamphlets were published on both sides, and an attempt was made to carry on the case by an appeal of murder. The judges, however, refused the writ, considering (besides various technical reasons) that the prosecution was malicious.

Cowper represented Beeralston in the parliaments of 1705 and 1708. He was one of the managers of the impeachment of Sacheverell, and lost his seat in the reaction which followed. In 1711 he was elected member for Truro; in 1714 he became attorney-general to the Prince of Wales, and in 1717 chief justice of Chester. On the accession of George II he was made attorney-general of the duchy of Lancaster, and on 24 Oct. 1727 judge of the common pleas. He died 10 Dec. 1727. He was buried at Hertingfordbury, where there is a monument to him by Roubillac.

Cowper was the grandfather of William Cowper the poet, in whose life several of this judge's descendants are mentioned. By his first wife, Pennington Goodere, Spencer Cowper had three sons and a daughter. William, the eldest son, was clerk of the parliaments, and died 14 Feb. 1740, when the patent of his office passed to his eldest son, William, of Hertingfordbury, who is mentioned in the poet's life as 'Major Cowper,' and who died in 1769. Spencer, the second son of the clerk of the parliaments and brother of Major Cowper, was in the guards, commanded a brigade in the American war, became lieutenant-governor of Tynemouth, and died at Ham, Surrey, 13 March 1797 (*Notes and Queries*, 2nd ser. xi. 248). He is mentioned in the poet's life as 'General Cowper.' The judge's second son, John, was the poet's father. His third son, Ashley, was barrister, clerk of the parliaments, and died 1788. The profits of his 'very lucrative office' were not his but his nephew's, General Cowper (SOUTHEY'S *Cowper*, vi. 259). Ashley Cowper had three daughters: Harriet (*d.* 15 Jan. 1807), married to Sir Thomas Hesketh (*d.* March 1778); Elizabeth Charlotte, married to Sir Archer Croft; and Theodora Jane, the poet's first love, who died in 1824. The judge's daughter, Judith, married Colonel Martin Madan, M.P., and by him was mother of Martin Madan, author of 'Thelyphthora,' of Spencer Madan, bishop of Peterborough, and of a daughter, who married her cousin Major (William) Cowper, and died 15 Oct. 1797 in her seventy-first year. Some of Mrs. Madan's poems will be found in 'Poems by Eminent Ladies' (1755), ii. 137–44.

[Foss's Judges, viii. 114–20; Burke's Peerage (1883), 327; Cobbett's State Trials, xiii. 1106–1250, where are printed several pamphlets relating to the trials; Notes and Queries, 3rd ser. i. 91, 191, 214, 275, 354, 438; Macaulay's History, v. 236-39; Blackwood's Mag. for July 1861; article reprinted in Paget's Puzzles and Paradoxes.] L. S.

COWPER, SPENCER, D.D. (1713–1774), dean of Durham, youngest son of William, earl Cowper [q. v.], lord chancellor of Great Britain, was born in London in 1713, and educated at Exeter College, Oxford (B.A. 1731, M.A. 1734, B.D. and D.D. 1746). He became rector of Fordwich, Kent, prebendary of Canterbury 1742, and dean of Durham 1746. He died at Durham on 25 March 1774, and was buried in the east transept of the cathedral, called the Nine Altars, where a monument was erected to his memory.

Besides some occasional sermons he published: 1. 'A Speech made at the Enthronement and Installation of Richard [Trevor], Bishop of Durham,' Durham, 1753, 4to. 2. 'Eight Discourses preached on or near the great festivals in the cathedral church of Durham. To which is added a Letter to a young lady on the Sacrament, and on the Evidence for the Christian Religion,' London, 1773, 8vo.

[Hutchinson's Durham, ii. 169; Nichols's Lit. Anecd. ii. 365, iii. 60, 620; Cat. of Printed Books in Brit. Mus.; Gent. Mag. xliv. 190, xlix. 271; Cat. of Oxford Graduates (1851), p. 156; Le Neve's Fasti (Hardy), i. 52, iii. 300.] T. C.

COWPER or COUPER, WILLIAM (1568–1619), bishop of Galloway, son of John Couper, merchant-tailor, of Edinburgh, was born in 1568. After receiving some elementary instruction in his native city, and attending a school at Dunbar for four years, he entered in 1580 the university of St. Andrews, where he graduated M.A. in 1583. He then went to England, where he was for some years assistant-master in a school at Hoddesdon, Hert-

fordshire. Returning to Edinburgh he was licensed a preacher of the church of Scotland in 1586, and admitted minister of the parish of Bothkennar, Stirlingshire, in August 1587, whence he was translated to the second charge of Perth in October 1595. He was a member of six of the nine assemblies of the church from 1596 to 1608. Although one of the forty-two ministers who signed the protest to parliament, 1 July 1606, against the introduction of episcopacy, he in 1608 attended the packed assembly regarded by the presbyterians as unconstitutional, and from this time concurred in the measures sanctioned by the royal authority in behalf of episcopacy. When present at court in London in the latter year, he was sent by the king to the Tower to deal with Andrew Melville, but as he was unable to influence him the matter was left to Bishop Spotiswood (CALDERWOOD, *History*, vi. 820). He was promoted to the bishopric of Galloway 31 July 1612, and was also made dean of the Chapel Royal. His character as delineated by Calderwood is by no means flattering, but the portrait is doubtless coloured by party prejudice. 'He was,' says Calderwood, 'a man filled with self-conceate, and impatient of anie contradiction, more vehement in the wrong course than ever he was fervent in the right, wherin he seemed to be fervent enough. He made his residence in the Canongate, neere to the Chapell Royall, whereof he was deane, and went sometimes but once in two years till his diocese. When he went he behaved himself verie imperiouslie' (*ib.* vii. 349). Spotiswood, on the other hand, was of opinion that he 'affected too much the applause of the people.' He died 16 Feb. 1619, and was interred in Greyfriars churchyard, Edinburgh. He had the chief part in the composition of the prayer-book completed in 1619, but never brought into use. His religious writings are much superior in style and in cast of thought to most of the similar publications of the time. In his lifetime were published: 'The Anatomy of a Christian Man,' 1611; 'Three Treatises concerning Christ,' 1612; 'The Holy Alphabet of Zion's Scholars; by way of Commentary on the cxix. Psalm,' 1613; 'Good News from Canaan; or an Exposition of David's Penitential Psalm after he had gone in unto Bathsheba,' 1613; 'A Mirror of Mercy; or the Prodigal's Conversion expounded,' 1614; 'Dikaiologie; containing a just defence of his former apology against David Hume,' 1614; 'Sermon on Titus ii. 7, 8,' 1616; 'Two Sermons on Psalm cxxi. 8, and Psalm lxxxviii. 17,' 1618. His 'Works,' among which was included 'A Commentary on the Revelations,' and to which was prefixed an account of his life, appeared in 1623, 2nd ed. 1629, 3rd 1726; and the 'Triumph of the Christian in three treatises' appeared in 1632.

[Life prefixed to his Works; Histories of Calderwood and Spotiswood; Thomas Murray's Literary History of Galloway, 86–101; M'Crie's Life of Andrew Melville; Keith's Catalogue of Scottish Bishops; Hew Scott's Fasti Eccles. Scot. ii. 614, 693.] T. F. H.

COWPER, WILLIAM (1666–1709), surgeon, was the youngest son of Richard Cowper of Petersfield in Sussex, where he was born in 1666. His name is sometimes spelt phonetically Cooper. From the evidence upon the trial of Spencer Cowper [q. v.], where he was called as a witness, it appears that he was not related to the chancellor's family. He was apprenticed to William Bignall, a London surgeon, on 22 March 1682, continued his apprenticeship under another surgeon, John Fletcher, was admitted a barber-surgeon on 9 March 1691, and began practice in London. In 1694 he published 'Myotomia Reformata; or, a New Administration of the Muscles of the Humane Bodies, wherein the true uses of the muscles are explained, the errors of former anatomists concerning them confuted, and several muscles not hitherto taken notice of described: to which are subjoined a graphical description of the bones and other anatomical observations,' London. To his copy of this work the author made manuscript additions and corrections, and prepared a short historical preface and a long introduction on muscular mechanics. Thirteen years after his death a new edition, with these additions, was published, at the charge of Dr. Mead, and edited by Dr. Jurin, Dr. Pemberton, and Mr. Joseph Tanner, a surgeon, with the altered title 'Myotomia Reformata; or, an Anatomical Treatise on the Muscles of the Human Body,' London, 1724. In 1696 Cowper was elected a fellow of the Royal Society, and in 1698 published at Oxford 'The Anatomy of Humane Bodies, with figures drawn after the life by some of the best masters in Europe, and curiously engraven in 114 copperplates. Illustrated with large explications containing many new anatomical discoveries and chirurgical observations. To which is added an introduction explaining the animal economy.' A second edition was published at Leyden in 1637. This work gave rise to a controversy with Dr. Bidloo, a Dutch professor, as to Cowper's use of plates taken from a book of Bidloo's on anatomy. Bidloo began by attacking Cowper in 'Gulielmus Cowper, criminis literarii citatus coram tribunali nobiliss. ampliss. societatis Britanno [*sic*] regiæ per Godefridum Bidloo,' Leyden, 1700

Dr. Hutton, physician to William III, had told Bidloo that Cowper was about to translate and plagiarise his work, whereupon Bidloo wrote an abrupt letter to Cowper in Latin, which received no answer; other letters to Cowper and to and from Dr. Hutton followed, and finally Bidloo accused Smith and Walford, the publishers, and Cowper himself of fraud in publishing the plates and of issuing a mere pirated compilation from Bidloo's anatomy. After several months Cowper wrote to Bidloo denying Bidloo's sole right to the plates, and repudiating the charge of borrowing a text which was, he said, erroneous, and which he had made his own by endless corrections and amplifications, nothing resembling Bidloo being left but a common basis of universally accepted anatomy. The whole correspondence is printed in Bidloo's tract with much abusive language, and a minute criticism of Cowper as an anatomist. Cowper is called a highwayman in English, lest the Latin term should not be clear enough, and is said to be a miserable anatomist who writes like a Dutch barber. In 1701 Cowper replied in '*Εὐχαριστία* in qua dotes plurimæ et singulares Godefridi Bidloo M.D. et in illustrissima Leydarum Academia anatomiæ professoris celeberrimi, peritia anatomica, probitas, ingenium, elegantiæ latinitatis, lepores, candor, humanitas, ingenuitas, solertia, verecundia, humilitas, urbanitas, &c., celebrantur et ejusdem citationi humillime respondetur.' These figures, says Cowper, were drawn by Gerard de Luirens for Swammerdam, and Cowper's publisher had purchased impressions of them. Entirely fresh descriptions had been added, and the book was a new one and no piracy. Very little evidence is produced of these statements. The controversy has all the acerbity of its contemporary dispute on the epistles of Phalaris, and Cowper's title seems to have been suggested by parts of the index of Boyle against Bentley. An impartial perusal shows that Bidloo unjustly depreciates Cowper's work and has no ground for charging him with plagiarism as far as the descriptive anatomy is concerned. The origin of the work seems, however, to have been a request to Cowper from the English publishers to write letterpress to the Dutch plates, and though the plates may have been prepared for Swammerdam, it remains clear that some invasion of the rights of Bidloo and his Dutch publishers in the plates took place, and that Cowper connived at this invasion. The book shows an amount of learning acquired by dissection and of original observation beyond all plagiarism, and it took its place as the best English anatomy which had appeared. In 1702 Cowper published 'Glandularum quarundam nuper detectarum ductuumque earum excretionum descriptio cum figuris.' A pair of racemose glands, which are themselves situated beneath the anterior end of the membranous part of the urethra in the male, and whose ducts open into the bulbous part of the urethra, are described, and are to this day known by anatomists as Cowper's glands. There are some remarks by Cowper in Drake's 'Anthropologia' (London, 1717, i. 138), and he published several papers in the 'Philosophical Transactions,' of which the most interesting are: (No. 208) experiments with Colbatch's styptic, in which he shows the dangerous and ineffectual nature of the nostrum, and incidentally points out the differences between the vascular system of youth and that of age; (222) on the effects of a renal calculus lasting eight years in the kidney of a woman; (252) a case of union of a divided heel tendon in a carpenter after Cowper had united the edges by sutures; (285) on cases of empyema; (286) on the structure of the pulmonary vein; (310) anatomical and chirurgical observations (in this important paper he describes how he had demonstrated the junction of arterial and venous capillaries in a cat and in a dog); (299) in this paper he exactly describes degenerative disease of the aortic valves, and had clearly observed the pulse which accompanies such disease, a discovery often erroneously attributed to Corrigan in 1829, more justly claimed for Vieussens in 1715, but certainly first made by Cowper.

Cowper had a considerable surgical practice, and these papers prove that his attainments in pathology and comparative anatomy were as respectable as his knowledge of human anatomy and practical surgery.

In 1708 he suffered from difficulty of breathing, and during the winter became dropsical. He gave up work (Mead's *Preface*) and retired to his native place, where he died on 8 March 1709, and is buried in the parish church.

[Works; Manuscript Apprentice Register and Freemen's Register of Barbers' Company.]

N. M.

COWPER, WILLIAM, first Earl Cowper (*d.* 1723), first lord chancellor of Great Britain, grandson of Sir William Cowper, created a baronet for his royalist devotion 4 March 1642, was eldest son of Sir William Cowper, bart., a whig politician, who was concerned with Shaftesbury in indicting the Duke of York as a popish recusant in 1680, and who represented Hertford in parliament in 1679–81, 1688–90, 1695–9, and died in 1706. His mother was Sarah,

daughter of Sir Samuel Holled, a London merchant. The date and place of Cowper's birth are unknown. After spending some years at a private school in St. Albans, he entered the Middle Temple on 8 March 1681–1682. A circumstantial statement is made in the 'Biographia Britannica' (Kippis, iv. 389 note), to the effect that he seduced a certain Miss Elizabeth Culling of Hertingfordbury Park, Hertfordshire, and it is suggested that he did so by means of a sham marriage ceremony, and had two children by her. This story, which may have originated in mere local gossip, is probably the foundation of the novelette of 'Hernando and Louisa' in Mrs. Manley's 'Secret Memoirs from the New Atalantis' (1709), and of the charge of bigamy insinuated by Swift in the 'Examiner' (Nos. 17 and 22), and retailed as matter of common notoriety by Voltaire (*Dict. Phil.* art. 'Femme Polygamie'), with the substantial addition that Cowper was the author of a treatise in favour of polygamy. Shortly before his call to the bar, which took place on 25 May 1688, Cowper married Judith, daughter of Sir Robert Booth, a London merchant. He attached himself to the home circuit, and soon obtained considerable practice. On the landing of the Prince of Orange in November, he rode with a company of about thirty volunteers from London to Wallingford, near Oxford, where he joined the prince's forces, with which he returned to London. In 1694 he was appointed king's counsel, and about the same time recorder of Colchester. The following year, and again in 1698, he was returned to parliament as junior member for Hertford. The obituary notice in the 'Chronological Diary' states that 'the very first day he sat in the House of Commons he had occasion to speak three times, and came off with universal applause,' and Burnet (*Own Time*, orig. ed., ii. 426) observes, under date 1705, that 'he had for many years been considered as the man who spoke the best of any in the House of Commons.' He seems to have been appointed king's counsel in 1694. In 1695–6 he played a subordinate part in the prosecution of the conspirators against the life of the king, and of the nonjuring clergymen who gave them absolution on the scaffold. In the same year he was also engaged in a piracy case, and in the prosecution of Captain Vaughan for levying war against the king on the high seas, and took an active part in the parliamentary proceedings which issued in the attainder of Sir John Fenwick, speaking more than once, and giving his reasons for voting in favour of that judicial murder at considerable length. In 1699 he appeared for the prosecution at the trial of Lord Mohun for the murder of Richard Coote, killed in an affair of honour by the Earl of Warwick, and in a forgery case, and in the following year he successfully resisted an application for a new trial of his brother, Spencer Cowper [q. v.] In 1700–1 he was returned to parliament as junior member for Beeralston in Devonshire. He spoke against the motion for the impeachment of Lord Somers in 1701. On the accession of Anne in the following year his patent of counsel to the crown was renewed. In 1704 the celebrated case of Ashby *v.* White, in which an elector sued the returning officer for the borough of Aylesbury for damages for having refused to receive his vote at the general election of 1700, occasioned a serious conflict between the two houses of parliament. The House of Peers having overruled a judgment of the queen's bench to the effect that no such action lay, the matter was forthwith made a question of privilege by the House of Commons. Cowper argued elaborately but unsuccessfully that the jurisdiction of the house did not extend to the restraining of the action, but as he admitted that the house was the sole judge of the validity of election returns, and of the right of the elector to vote, it is difficult to understand his position. In the summer of this year (1704) an information was laid by the attorney-general, by order of the House of Commons, against Lord Halifax for neglecting, as auditor of the exchequer, to transmit the imprest rolls half-yearly to the king's remembrancer, pursuant to the statute 8 & 9 Will. III, c. 28, s. 8, and Cowper was one of the counsel retained for the defence.

The prosecution broke down owing to a piece of bad Latin in the information. The house (18 Nov.) censured Cowper for the part he had taken in the matter. On 11 Oct. 1705 he succeeded Sir Nathan Wright as lord keeper, the appointment being, in part at least, due to the influence of the Duchess of Marlborough. He would not, however, accept office except upon the understanding that he should have 2,000*l.* equipage money, a salary of 4,000*l.*, and be raised to the peerage at the next promotion. Evelyn's statement that he bargained for a pension of 2,000*l.* per annum on dismissal is not confirmed by Cowper's 'Diary.' He was sworn of the privy council the same day, and took his seat on the woolsack on the 25th. His first public act of importance was to announce his intention of declining the new year's gifts which his predecessors had been in the habit of receiving from the officials attached to and the counsel practising in the court of chancery. Not being taken at his word, he refused admittance to all such as presented them-

selves with the usual offerings on new year's day. His example was not followed by the chiefs of the other courts, and he suffered a certain loss of popularity with them. He was placed on the commission for the treaty of union on 10 April 1706, and opened the negotiations at the Cockpit on the 16th. The Scotch commissioners sat apart from the English, the interchange of views being effected by writing, the lord keeper and the lord chancellor of Scotland acting as intermediaries. Hence Cowper figures more prominently in the history of the negotiations than any other English commissioner. As, however, the deliberations on either side were kept strictly secret, it is impossible to say how far his influence extended in the shaping of the treaty, which Burnet attributes mainly to Lord Somers. On 23 July Cowper delivered to the queen a draft of the treaty, which, with slight alterations, was subsequently ratified by both parliaments. His first wife had died before he received the seal. In September 1706 he married Mary, daughter of John Clavering of Chipwell, in the bishopric of Durham, the marriage, however, being kept secret until 25 Feb. 1706–7. On 9 Nov. 1706 he was raised to the peerage by the title of Baron Cowper of Wingham in Kent. His first reported utterance in the House of Lords is a brief but extremely graceful speech (entered in the *Journal* 5 Dec. 1706), in which he conveys to the Duke of Marlborough the thanks of the house for the victory of Ramillies. On 4 May 1707, the Act of Union having come into operation on the first of the month, he was declared by the queen in council lord high chancellor of Great Britain. The intrigues of the Duke of Marlborough in 1709 to obtain the appointment of commander-in-chief for life met with determined opposition from Cowper, who declared that he would never put the seal to the commission. In 1710 Cowper presided at the trial of Dr. Sacheverell in Westminster Hall. The proceedings began on 27 Feb. and occupied three weeks. The lord chief justice and chief baron and ten puisne judges were unanimous in holding that the omission to specify passages on which the charge was based invalidated the proceedings. Cowper abstained from any public expression either of assent or dissent, and on the strength of an old precedent in the reign of Charles I, it was held immaterial. Cowper voted for Sacheverell's condemnation. The excitement caused by the trial led to the defeat of the whigs in the autumn, and the expulsion of their leaders from the cabinet. Harley was anxious that Cowper should continue in office, and repeatedly pressed him to do so, and the queen would hardly accept his surrender of the seal. He resigned, however, on 23 Sept. Cowper now devoted himself with energy to the business of opposition. St. John having attacked the late ministry in a letter to the 'Examiner,' he replied by a long letter in the 'Tatler,' a somewhat ponderous affair, in which he denounces 'the black hypocrisy and prevarication, the servile prostitution of all English principles, and malevolent ambition' characteristic of the other party. Both letters are printed in the 'Somers Tracts' (ed. Scott), xiii. 71–85. In the debate of 11 and 12 Jan. 1711 on the conduct of the war in Spain, in which the late ministry were accused of having left the Earl of Peterborough without adequate means to prosecute the war with vigour, Cowper took a leading part, though it is impossible to gather from the report how far his defence was effective. The vote of censure was carried by a substantial majority. In the debate on the address (7 Dec. 1711) he supported the Earl of Nottingham's amendment that a clause should be inserted to the effect 'that no peace could be safe or honourable to Great Britain or Europe if Spain and the West Indies were allotted to any branch of the house of Bourbon.' In the debate on the negotiations for peace in June 1712, the Earl of Strafford insinuating that the backwardness of the Dutch was due to the intrigues of the Duke of Marlborough, Cowper replied with much animation that 'according to our laws it could never be suggested as a crime in the meanest subject, much less in a member of that august assembly, to hold correspondence with our allies.' This deliverance appears to have been effective at the time, but it cannot be regarded as enunciating a sound principle of constitutional law. A motion was made (17 March 1714) 'for an account of the instances which had been made for restoring to the Catalans their ancient privileges and the letters relating thereto.' This, as also a further motion on the same subject on the 31st, received Cowper's support. He spoke in favour of the Earl of Wharton's motion that a reward should be proclaimed for the apprehension of the Pretender, dead or alive (8 April 1714), and led the opposition to the second reading of the bill for suppressing schools kept by dissenters (June), but was beaten, and attempted, without success, to amend it in committee. At this time he was much courted by Harley, now earl of Oxford. On the death of the queen Cowper was appointed by the elector of Hanover one of 'the lords justices' in whom, by the statute 6 Anne, c. 41, ss. 10, 11, and 12, the supreme power was vested during the interregnum.

Almost the first act of the lords justices was to give a broad hint to Bolingbroke by appointing Addison their secretary and directing the postmaster-general to forward to him all letters addressed to the secretary of state. This not sufficing, they (3 Aug.) dismissed Bolingbroke from his office by the summary process of taking the seal from him, turning him out, and locking the doors. On 21 Sept. Cowper was reappointed lord chancellor of Great Britain at St. James's, taking the oath the next day, and on 23 Oct. he went in state to Westminster Hall and again took the oath there. While still lord justice he had composed for the benefit of the new king a brief political tract which he entitled 'An impartial History of Parties,' and of which a French translation by Lady Cowper was presented to the Hanoverian minister, Count Bernstorff (24 Oct. 1714), and by him laid before the king. In this memoir he traces the history of the whig and tory parties from their origin to the date of writing, defines their respective principles as dispassionately as could reasonably be expected, and with great clearness and condensation describes the existing posture of affairs and suggests the propriety of avoiding coalition cabinets while admitting the opposition to a fair share in the subordinate places. The history was first printed by Lord Campbell as an appendix to his life of Cowper in the fourth volume of his 'Lives of the Chancellors.' Trevor, the lord chief justice of the king's bench, one of the twelve peers created in 1712, was, by Cowper's advice, removed from his office, being succeeded by Sir Peter King. Certain minor changes in the constitution of the judicial bench were also made. On 21 March 1715 he read the king's speech, and on the following day he took part in the debate raised by Trevor and Bolingbroke on the lords' address. Exception being taken to an expression of confidence that the king would 'recover the reputation of this kingdom in foreign parts,' Cowper replied by drawing a distinction between the queen and her ministry, and the address was carried by sixty-six to thirty-three. He spoke in the debate on the articles of impeachment exhibited against the Earl of Oxford on 9 July 1715, arguing against Trevor that they were sufficient to ground a charge of high treason. On the outbreak of the rebellion of 1715 Cowper exerted himself to infuse some of his own spirit into the king and his colleagues on the bench. Probably it was at his suggestion that the Riot Act, which had not been in force since the reign of Elizabeth, was in that year re-enacted, strengthened, and made perpetual. Cowper presided as high-steward at the trial of Lord Winton, the only one of the rebel lords who did not plead guilty, in March 1716. Winton's complicity in the rebellion was clearly proved, but he made persistent efforts to obtain an adjournment on the alleged ground that he had not had time to bring up his most important witnesses, deprecating with some wit being subjected to 'Cowper law as we used to say in our country, hang a man first and then judge him,' a play upon the common Scotch expression 'Cupar law' and the name of the lord chancellor. He was found guilty and sentenced to death. In the debate on the Septennial Bill (10 April) Cowper spoke at length, reviewing the history of the Triennial Act, and giving an unqualified support to the measure. Cowper made what appears to have been a powerful speech in favour of the Mutiny Bill, which proposed to establish a standing army of sixteen thousand men, and was violently opposed by Oxford in February 1718. On 18 March he was created Viscount Fordwiche and Earl Cowper in the peerage of Great Britain. On 15 April he resigned office, the ostensible reason being failing health. The true cause is probably to be sought either in intrigues in the royal household or in the jealousy of other members of the cabinet, combined with the opposition which he had offered in the preceding January to a projected bill for providing the king with an annuity of 100,000*l.*, with an absolute discretion to assign such portion thereof as he might think proper to the maintenance of the Prince of Wales. Cowper was a small patron of literature. He had been the correspondent and host of the poet, John Hughes, and in November 1717 appointed him secretary to the commission for appointing justices of the peace, and on his resignation he wrote to his successor, Lord Parker, begging him to continue Hughes in that office, a request with which Parker complied. This elicited a brief ode in honour of Cowper from the grateful poet (*Works*, ii. ode xx.) Cowper voted with the tories in the successful opposition which they offered to the repeal of the 'act for preserving the protestant religion' (10 Anne c. 6, which imposed disabilities on papists), and the more obnoxious clauses of the Test and Corporation Acts, proposed by Lord Stanhope in December 1718. He opposed the Peerage Bill, which proposed to fix a numerical limit to the house of peers, on its introduction in February 1719. The bill was dropped owing to the excitement which it created in the country, but was reintroduced in November, when Cowper again opposed it. Having passed the House of Lords with celerity, it was thrown out by the commons. Cowper also opposed the bill for enabling the South Sea Company to increase their capital.

The bill, however, passed the house of peers without a division (7 April 1720). A question addressed by Cowper to the ministry concerning an absconding cashier of the South Sea Company on 23 Jan. 1721 appears to be the earliest recorded instance of a public interpellation of ministers. On 13 Dec. he moved the repeal of certain clauses of the Quarantine Act; on 11 Jan. 1722 he called attention to 'the pernicious practice of building ships of force for the French,' and moved that the judges should be ordered to introduce a bill to put an end to it. On 3 Feb., the lord chancellor being two hours late and the lord chief justice, who was commissioned to take his place on the woolsack in his absence, not being present, Cowper moved that the house proceed to elect a speaker ad interim. The lord chancellor then arriving excused himself on the ground that he had been detained by the king in council at St. James's. This excuse the lords refused to accept, and entered a lengthy protest in the journal of the house (signed by Cowper) in which they affirmed that the house was 'the greatest council in the kingdom, to which all other councils ought to give way.' On 26 Oct. Cowper opposed the committal of the Duke of Norfolk to the Tower on suspicion of treason. An assertion by the Jacobite conspirator Layer, in the course of his examination before a committee of the House of Commons in January and February 1723, that he had been informed that Cowper was a member of a club of disaffected persons known as Burford's Club, elicited from Cowper a public declaration of the entire groundlessness of the charge. The bill of pains and penalties against Atterbury was earnestly opposed by Cowper, who closed the debate with a solemn protest against the exercise of judicial powers by parliament without the formal proceeding by impeachment (15 May 1723). He also opposed Walpole's bill for 'laying a tax upon papists' (20 May). On 5 Oct. 1723 he took a severe cold while travelling from London to his seat in Hertfordshire, of which he died five days later. He was buried in Hertingfordbury church. Ambrose Philips celebrated his virtues in an ode styled by courtesy 'Pindaric' (Chalmers, *English Poets*, xiii. 121). The Duke of Wharton in the 'True Briton' (No. 40) magnified his genius and extolled his virtue in terms of the most extravagant eulogy. Pope (*Imitations of Horace*, epist. ii. bk. ii.) and Lord Chesterfield agree in describing him as a consummate orator. His person was handsome, his voice melodious, his elocution perfect, his style pure and nervous, his manner engaging. On the other hand, in logical faculty and grasp of legal science he was deficient. Steele dedicated the third volume of the 'Tatler' to him, and an enthusiastic panegyric upon him under the name of 'Manilius,' written by his humble friend Hughes at the time when there was least to expect from his patronage (1712), fills one number of the 'Spectator' (No. 467). He was a fellow of the Royal Society and one of the governors of the Charterhouse. By his first wife he had one son only, who died in boyhood; by his second wife he had two sons (William, who succeeded to the title, and Spencer [q. v.], who took holy orders and became dean of Durham) and two daughters. Two of his speeches in passing sentence on the rebel lords were printed in pamphlet form in 1715 (*Brit. Mus. Cat.*), and a few of his letters will be found in 'Letters by several Eminent Persons,' London, 1772, 8vo (*Brit. Mus. Cat.*), and in the 'Correspondence of John Hughes,' Dublin, 1773, 12mo (*Brit. Mus. Cat.*), others in Addit. MSS. 20103, ff. 7–33, and 22221, f. 256.

[Cowper's Private Diary (printed in 1833 and presented to the Roxburghe Club by Ed. Craven Hawtrey) covers the period from 1705 to 1714; it consists chiefly of brief minutes of cabinet councils and jottings of private conversations with politicians; it becomes very slight and fragmentary after his surrender of the seal. Lady Cowper's Diary (edited by the Hon. Spencer Cowper, London, 1864, 8vo) begins where her husband's leaves off, but is only continuous for two years [see Cowper, Mary, 1685–1724]. Other sources of information are: the obituary notice in the Chronological Diary, appended to the Historical Register for the year 1723; Berry's County Genealogies (Hertfordshire), p. 168; Clarke's Life of James II, ii. 590; Rapin (Tindall), 2nd edit. ii. 713; Lists of Members of Parl. (Official Return of), i. 542, 547, 559, 566, 574, 581, 586, 594, 600, ii. 2; Clutterbuck's Hertfordshire, ii. 192; Burnet's Own Time (Oxford ed.), iv. 480 note, v. 220, 248, 299, vi. 11 note, 31 note, 76 note; Additional Annotations, p. 145; Howell's State Trials, xii. 1446–7, xiii. 123, 199, 219, 246, 272, 274, 422, 465, 471, 494–5, 498–9, 501–2, 504–5, 509–12, 515, 521, 555, 623, 742–44, 1035, 1055, 1091, 1198, xv. 466–7, 847, 893, 1046–1195; Luttrell's Relation of State Affairs, iv. v. vi.; Parl. Hist. v. 1227, vi. 279–85, 546, 826, 887, 961–5, 1039, 1060, 1146, 1256, 1330, 1331, 1337–1338, 1351–5, 1364; vii. 42–6, 104, 111, 224, 305, 541, 569, 591–4, 606–24, 641, 709, 894, 933, 939, 960, viii. 44, 203, 334, 347, 363; Lords' Journ. xviii. 177; Coxe's Sir R. Walpole, ii.; Despatch of Lord Townshend to Secretary Stanhope, 2 Nov. 1716; Evelyn's Diary, ad fin.; Chron. Reg. appended to Hist. Reg. (1717), p. 46, (1718) p. 11; Voltaire's Dict. Phil. 'Affirmation par serment;' Welsby's Lives of Eminent Judges; Foss's Lives of the Judges; Collins's Peerage (Brydges), iv.] J. M. R.

COWPER, WILLIAM, M.D. (1701–1767), antiquary, was the third son of the Rev. John Cowper, M.A., of Overlegh, Cheshire, by Catherine, daughter of William Sherwin, beadle of divinity and bailiff of the university of Oxford. He was baptised at St. Peter's, Chester, on 29 July 1701, was admitted a student at Leyden on 27 Oct. 1719, and probably took his doctor's degree in that university. For many years he practised as a physician at Chester with great reputation. In 1745 he was elected mayor of Chester. He died at Overlegh on 20 Oct. 1767, and was buried at St. Peter's, Chester. He married in 1722 Elizabeth, daughter of John Lonsdale of High Ryley, Lancashire, but had no issue.

Cowper, who was a fellow of the Society of Antiquaries, published anonymously 'A Summary of the Life of St. Werburgh, with an historical account of the images upon her shrine (now the episcopal throne) in the choir of Chester. Collected from antient chronicles and old writers, by a Citizen of Chester,' Chester, 1749, 4to. This work is said to have been stolen from the manuscripts of Mr. Stone. He was also the author of 'Il Penseroso: an evening's contemplation in St. John's churchyard, Chester. A rhapsody, written more than twenty years ago, and now (first) published, illustrated with notes historical and explanatory,' London, 1767, 4to, addressed, under the name of M. Meanwell, to the Rev. John Allen, M.A., senior fellow of Trinity College, Cambridge, and rector of Tarporley, Cheshire. In this work Cowper takes a view of some of the most remarkable places around Chester distinguished by memorable personages and events. He was an intelligent antiquary and preserved many valuable manuscript collections of Williamson and others which would otherwise have perished. He also left several works of his own compilation relative to the ancient history of Cheshire and Chester. These manuscripts, which are frequently quoted by Ormerod, the Cheshire historian, are preserved in the family archives at Overlegh. They consist of various small volumes, most of the contents of which are fairly transcribed into two larger ones, containing memoirs of the earls of the palatinate and the bishops and dignitaries of the cathedral, lists of city and county officers, and a local chronology of events. In his Broxton MSS. he takes Webb's 'Itinerary' as the text of each township, adds an account of it transcribed from Williamson's 'Villare,' and continues the descent of property to his own time. He also wrote a small manuscript volume, entitled 'Parentalia,' containing memoirs of the Cowper family, and the account of the siege of Chester, which is printed in Ormerod's 'Cheshire,' i. 203 seq. This description of the siege had been printed twice previously at Chester (in 1790 and 1793), but with considerable alterations.

[Nichols's Lit. Anecd. v. 316; Gough's British Topography, i. 249, 253, 264; Ormerod's Cheshire, i. 293, 294; Peacock's Leyden Students, p. 24; Gower's Sketch of Materials for a Hist. of Cheshire, 61, 90; Notes and Queries, 5th ser., x. 388.] T. C.

COWPER, WILLIAM (1731–1800), poet, was born at his father's rectory of Great Berkhampstead 15 Nov. 1731. His father, John Cowper, D.D., was second son of Spencer Cowper, the judge [q. v.] His mother was Anne, daughter of Roger Donne of Ludham Hall, Norfolk. She left two surviving children, William and John, dying in childbed on John's birth in 1737. On her death Cowper was sent to the school of a Dr. Pitman at Market Street, Hertfordshire. He was cruelly treated by a fellow-pupil till a discovery led to the expulsion of the tormentor and his own removal from the school, after a stay of two years. A weakness of sight led to his being now placed for two years with an oculist. Specks which had appeared upon his eyes were finally removed, he says, by a severe attack of small-pox at the age of fourteen. Some weakness of sight remained through life. When ten years old he was sent to Westminster School, where he was 'contemporary of Churchill, Colman, and Lloyd, and lodged in the same house with Cumberland.' Sir William Russell (drowned when still young) was his closest friend, and he says that he had a 'particular value' for Warren Hastings (to Lady Hesketh, 16 Feb. 1788), to whom he addressed some lines on the impeachment. Cowper's 'Tirocinium' (1784) proves that he formed a low opinion of English public schools. The severity of his judgment upon institutions where religious instruction was scanty and temptations to vice abounded is explicable without supposing that he was himself unhappy. He says that he became 'an adept in the infernal art of lying,' that is, of inventing excuses to his masters. He shows, however, some pleasure in recalling his schooldays. He imagines himself receiving a 'silver groat' for a good exercise, and seeing it passed round the school (Southey, v. 356). Another letter states that he 'excelled at cricket and football' (*ib.* iv. 102). Here he wrote his first published poem; he became a good writer of Latin verses; he acquired an interest in literature, and a youthful veneration for literary distinction (*ib.* iv. 44–51, 73).

Cowper left Westminster at eighteen, and after nine months at home was articled for three years to a solicitor named Chapman, with whom he lodged. He spent much time at the house of his uncle, Ashley Cowper, in Southampton Row [for Cowper's relations see under COWPER, SPENCER, 1669–1727]. He introduced a fellow-clerk, Thurlow, afterwards the chancellor, to his uncle's family, and Thurlow and Cowper spent their time in 'giggling and making giggle' with the three daughters, instead of 'studying the law' (SOUTHEY, v. 301). Thurlow, however, found time for serious work. Some years later (in 1762) (*ib.* i. 411) he made a playful promise that when he became lord chancellor he would provide for his idle fellow-pupil. Cowper had been entered at the Middle Temple, 29 April 1748; he took chambers in the inn upon leaving Chapman's office in 1752, and was called to the bar on 14 June 1754. He was seized with an ominous depression of spirits during the early part of his residence in chambers. He found some consolation in reading George Herbert's poems, but laid them aside on the advice of a relation, who thought that they stimulated his morbid feelings. After a year's misery he sought relief in religious exercises. He was advised to make a visit of some months to Southampton, where he made yachting excursions with Sir Thomas Hesketh. One day he felt a sudden relief. Hereupon he burnt the prayers which he had composed, and long afterwards reproached himself with having misinterpreted a providential acceptance of his petitions into a mere effect of the change of air and scene. Cowper's father died in 1756. Three years afterwards Cowper bought a set of chambers in the Inner Temple and was made a commissioner of bankrupts. An unfortunate love affair with his cousin Theodora had occupied him about 1755 and 1756. She returned his affection, but her father forbade the match on the ground of their relationship, and possibly from some observation of Cowper's morbid state of mind. Lady Hesketh told Hayley (14 Oct. 1801) that the objection was the want of income on both sides; but at the time Cowper's prospects were apparently good enough. The pair never met after two or three years' intercourse. Theodora never married; she continued to love Cowper, and carefully preserved the poems which he addressed to her. She fell into a morbid state of mind, but lived to give some information through Lady Hesketh to Hayley for his 'Life of Cowper.' Theodora died 22 Oct. 1824, and the poems which she had preserved were published in 1825.

Cowper apparently was less affected. He continued the life of a young Templar who preferred literature to law. He belonged to the Nonsense Club, composed of seven Westminster men, who dined together weekly. It included Bonnell Thornton, Colman, Lloyd, and Joseph Hill, the last of whom was a life-long friend and correspondent. Thornton and Colman started the 'Connoisseur' in 1754, and to this Cowper contributed a few papers in 1756. He contributed to Duncombe's 'Translations from Horace,' 1756–1757; he also contributed to the 'St. James's Chronicle' (1761), of which Colman and Thornton were part proprietors. Cowper does not appear to have been intimate with Churchill, whose first success was made in 1761; but he always admired his old schoolfellow. At the Temple, Cowper and a Mr. Rowley read Homer, comparing Pope's translation with the original, much to Pope's disadvantage (Letter to Clotworthy Rowley, 21 Feb. 1788). He helped his brother in a translation of the 'Henriade,' supplying two books himself. Meanwhile his fortune was slipping away. He had reason to expect patronage from his relations. His cousin, Major Cowper, claimed the right of appointment to the joint offices of 'reading clerk and clerk of the committees,' and to the less valuable office of 'clerk of the journals of the House of Lords.' Both appointments became vacant in 1763, the latter by the death of the incumbent, which Cowper reproached himself for having desired. Major Cowper offered the most valuable to Cowper, intending the other for a Mr. Arnold. Cowper accepted, but was so overcome by subsequent reflections upon his own incapacity that he persuaded his cousin to give the more valuable place to Arnold and the less valuable to himself. Meanwhile the right of appointment was disputed. Cowper was told that the ground would have 'to be fought by inches,' and that he would have to stand an examination into his own fitness at the bar of the House of Lords. He made some attempts to secure the necessary experience of his duties by attending the office; but the anxiety threw him into a nervous fever. A visit to Margate in the summer did something for his spirits. On returning to town in October he resumed attendance at the office. The anticipated examination unnerved him. An accidental talk directed his thoughts to suicide. He bought a bottle of laudanum; but after several attempts to drink it, frustrated by accident or sudden revulsion of feeling, he threw it out of the window. He went to the river to drown himself, and turned back at sight of a porter waiting on the bank. The day before that fixed for his examination he made

a determined attempt to hang himself with a garter. On a third attempt the garter broke just in time to save his life. He now sent for Major Cowper, who saw at once that all thoughts of the appointment must be abandoned. Cowper remained in his chambers, where the symptoms of a violent attack of madness rapidly developed themselves. Cowper's delusions took a religious colouring. He was convinced that he was damned. He consulted Martin Madan, his cousin [see under Cowper, Spencer]. Madan gave him spiritual advice. His brother came to see him, and was present during a crisis, in which he felt as though a violent blow had struck his brain 'without touching the skull.' The brother consulted the family, and Cowper was taken in December 1763 to a private madhouse, kept by Dr. Nathaniel Cotton [q. v.] at St. Albans. A copy of sapphics written in the interval gives a terrible description of his state of mind. Cowper's religious terrors were obviously the effect and not the cause of the madness, of which his earlier attack had been symptomatic. Cotton treated him with great tenderness and skill. He was himself a small poet (his works are in Anderson's and Chalmers's collections), and he sympathised with Cowper's religious sentiments. When after five months of terrible agonies Cowper became milder, Cotton's conversation was soothing and sympathetic. Cowper stayed with him a year longer, and then, being deeply in debt to Cotton, asked his brother, now a resident fellow of Corpus Christi College, Cambridge, to find him lodgings near Cambridge. He resigned his commissionership of bankruptcy (worth about 60*l.* a year), feeling that his ignorance of the law made it wrong to take the oath, and desiring to sever himself entirely from London. His family subscribed to a small annual allowance; his chambers in the Temple were let, and he had some stock, some of which he was soon reduced to sell. He inherited 300*l.* or 400*l.* from his brother in 1770, and his will, made in 1777, shows that he had then about 300*l.* in the funds. He removed from St. Albans 17 June 1765, and, after visiting Cambridge, went to Huntingdon (22 June) to lodgings secured by his brother. He renewed a correspondence with his cousin, Lady Hesketh, and his friend, Joseph Hill. He rode halfway to Cambridge every week to meet his brother, and cared little for society. All other friendships 'were wrecked in the storm of sixty-three' (to Joseph Hill, 25 Sept. 1770). Hill continued to manage Cowper's money matters with unfailing kindness. Thurlow, on becoming chancellor in 1778, appointed Hill his secretary. Cowper became attached to Huntingdon, then a town of under two thousand inhabitants. By September he had made acquaintance with the Unwins. Morley Unwin, the father, held the living of Grimston, Norfolk (in the patronage of Queens' College, Cambridge), but lived at Huntingdon, where he had been master of the free school, and took pupils. His wife, Mary Cawthorne (*b.* 1724), was daughter of a draper at Ely. They had two children, William Cawthorne and a daughter. William, born in 1744 or 1745, was now at Christ's College, Cambridge, where he graduated as 'senior optime' and second chancellor's medallist in 1764. The daughter was a year or two younger. Cowper was spending more than his income, and on 11 Nov. 1765 became a boarder in the Unwin family, from motives both of economy and of friendship. His family, especially Colonel Spencer Cowper, brother of Major Cowper, had made some complaints of his extravagance. He had engaged the services of a boy from Dr. Cotton out of charity, and his relations thought that he should not be liberal on other people's money. An anonymous letter (no doubt from Lady Hesketh or her sister) assured him that if the colonel withdrew his contribution (which he did not) the deduction should be made up (to Lady Hesketh, 2 Jan. 1786). Mrs. Unwin soon afterwards offered to reduce her charges for board (from eighty guineas) by one half. Cowper was often cramped for money, but seems never to have worried himself greatly upon that score. He had apparently cared little for religion before his illness. He now became intensely devout. A great part of his day with the Unwins was spent in attending divine service (which was performed twice a day), singing hymns, family prayers, and religious reading and conversation. He corresponded with Mrs. Cowper, wife of Major Cowper, who, with her brother, Madan, sympathised with his religious sentiments. He gave her the history of his conversion (to Mrs. Cowper, 20 Oct. 1766), and told her that he had had thoughts of taking orders. His correspondence with Lady Hesketh ceased after 30 Jan. 1767, apparently because she was not sufficiently in sympathy upon these points.

On 2 July 1767 the elder Unwin died in consequence of a fall from his horse on 28 June. It was immediately settled that Cowper should continue to reside with Mrs. Unwin, whose behaviour to him had been that 'of a mother to a son' (to Mrs. Cowper, 13 July, 1767). Just at this time Dr. Conyers, a friend of the younger Unwin, had mentioned the mother to John Newton, who after commanding a slaveship had taken orders, and become a conspicuous member of that section of the church

which was beginning to be called evangelical. He was now curate of Olney, Buckinghamshire. The vicar, Moses Browne, was non-resident, and Newton's income was only about 70*l.* a year. John Thornton, famous for his liberality, and the father of a better known Henry Thornton, allowed him 200*l.* a year for charity, and Newton worked energetically. At Olney he found a house called 'Orchard Side' for Cowper and Mrs. Unwin. Newton employed Cowper as a kind of lay-curate in his parish work. Cowper took part in prayer meetings, visited the sick and dying, and attended constant services. The strain upon his nerves was great (see *Early Productions of Cowper*, 68–70, for Lady Hesketh's view); his correspondence declined, and he became absorbed in his voluntary duties. He did his best to help a poor population, and was much respected at Olney, where he was called the 'Squire,' or 'Sir Cowper.' On 20 March 1770 his brother died at Cambridge. Cowper was with him for a month previously, giving religious advice. He wrote an account of his brother's conversion in a pamphlet called 'Adelphi,' published in 1802 by Newton from the original manuscript. Cowper was now composing hymns at Newton's request, both for edification and to commemorate their friendship. William Unwin, the son, had settled as a clergyman at Stock in Essex. His sister in 1774 married Matthew Powley, a friend of Newton's, who had been in trouble at Oxford for methodism, and appointed by Henry Venn to the curacy of Slaithwaite, Huddersfield. Powley became vicar of Dewsbury, and died in 1806. Mrs. Powley died 9 Nov. 1835, aged eighty-nine. She had a devotion to a Mr. Kilvington, resembling her mother's to Cowper (Southey, vii. 276–90). It is now known, although Southey denied the fact, that Cowper was at this time engaged to marry Mrs. Unwin (*John Newton*, by Josiah Bull, p. 192). The engagement was broken off by a fresh attack of mania, possibly stimulated by the exciting occupations encouraged by Newton. In January 1773 the case was unmistakable. In March Cowper was persuaded with difficulty to stay for a night at Newton's house, and then could not be persuaded to leave for more than a year. When feeling the approach of this attack, Cowper composed his fine hymn, 'God moves in a mysterious way' (Greathead, *Funeral Sermon*, p. 19). In the following October suicidal tendencies again showed themselves. He thought himself bound to imitate Abraham's sacrifice of Isaac, taking himself as the victim, and that for his failure to do this he was doomed to eternal perdition. This last illusion seems henceforth never to have been quite eradicated from his mind. It was not till May 1774 that he showed improvement, and Mrs. Unwin was then able to induce him to return to his own house. Newton's kindness was unfailing, however injudicious may have been some of his modes of guidance. It was at this time that Cowper sought relief in keeping the hares whom he has immortalised. It was not till 12 Nov. 1776 that he broke silence by answering a letter from Hill.

At the end of 1779 Newton was presented by Mr. Thornton to the rectory of St. Mary Woolnoth. He had failed to attract the people of Olney, and had a name, as he says (Southey, *Cowper*, i. 270), for 'preaching people mad.' He adds some facts which tend to justify the reputation. The influence of Newton upon Cowper has been differently estimated by biographers according to their religious prepossessions. Facts are wanting to enable us to say positively whether Cowper's mind was healthily occupied or overwrought under Newton's direction. The friendship was durable. Newton, if stern, was a man of sense and feeling. It seems probable, however, that he was insufficiently alive to the danger of exciting Cowper's weak nerves. In later years Cowper's letters, though often playful, laid bare to Newton alone the gloomy despair which he concealed from other correspondents. Newton was, in fact, his spiritual director, and Cowper stood in some awe of him, though it does not seem fair to argue that the gloom was caused by Newton, because revealed to him. Before leaving Newton published the Olney hymns. He recommended Cowper to William Bull (1738–1814) [q. v.], an independent minister, an amiable and cultivated man. A cordial affection soon sprang up between them.

After his recovery Cowper had found recreation in gardening, sketching, and composing some playful poems. He built the little summer-house which has been carefully preserved. Mrs. Unwin now encouraged him to a more prolonged literary effort. In the winter of 1780–1 he wrote the 'Progress of Error,' 'Truth,' 'Table Talk,' and 'Expostulation.' Newton found a publisher, Joseph Johnson of St. Paul's Churchyard, who undertook the risk. Both Newton and Johnson suggested emendations, which the poet accepted with good-natured submission. Newton also prepared a preface at Cowper's request, which was afterwards suppressed at the suggestion of the publisher, as likely to frighten readers of a different school. It was, however, prefixed, at Newton's request, in an edition of Cowper's poems in 1793. Publication was delayed, and Cowper continued to

add other poems during 1781. In the same year he published anonymously a poem, called 'Anti-Thelyphthora,' an attack, strangely coarse for Cowper, upon 'Thelyphthora,' a defence of polygamy published by his cousin Madan in 1780, which had caused a brisk controversy and no little annoyance to Cowper and his friends. Cowper allowed this production to sink into oblivion. Lady Hesketh and Hayley admired it, but thought it right to forbid the republication (*Add. MS.* 30803 A). It was added to his works by Southey, who accidentally discovered it. The volume of 'Poems by William Cowper, of the Inner Temple, Esq.,' appeared in February 1782. Besides eight longer poems, there were short pieces, including an address to Thurlow on his promotion. He had declined to apply to Thurlow, but evidently hoped for some fulfilment of the early promise. To Thurlow Cowper now sent a copy, with a respectful and formal letter. Thurlow took no notice of this, nor did Colman, to whom a copy was also sent. Cowper revenged himself by sending to Unwin an indignant 'Valediction,' complaining of the infidelity of his friends (for a similar incident in regard to Thurlow, see Crabbe, George). Both Colman and Thurlow had some friendly intercourse with him on occasion of his translation of Homer. The volume was condemned as 'a dull sermon in very indifferent verse' by the 'Critical Review,' but judiciously praised by the 'Monthly.' A warm letter of praise came from Benjamin Franklin, then in France. Cowper was sensitive, but seems to have taken the modest success of his volume philosophically. The 'Critical Review,' however unappreciative, had indicated the probable feeling of the general public. The poems are, for the most part, the satire of a religious recluse upon a society chiefly known by report or distant memory. His denunciations of the 'luxury' so often lamented by contemporaries is coloured by his theological views of the corruption of human nature. Some verses against popery in 'Expostulation' were suppressed as the volume went through the press, not, as Southey thinks, in deference to the catholic Throckmortons, with whom he only became intimate in 1784, but on consultation with Newton. The acuter critics alone perceived the frequent force of his writing, his quiet humour, and his fine touches of criticism. In the attack upon Pope's smoothness and the admiration of Churchill's rough vigour (see 'Table Talk') was contained the first clear manifesto of the literary revolution afterwards led by Wordsworth. Cowper had now discovered his powers, but had still to learn the best mode of applying them. In 1781 he made the acquaintance of Lady Austen. Her maiden name was Ann Richardson, and she was now the widow of Sir Robert Austen, a baronet, to whom she had been married early, and who had died in France. She had met Cowper (July 1781) when visiting her sister, Mrs. Jones, wife of a clergyman at Clifton, near Olney. She was a lively, impressionable woman, and 'fell in love' at once with Cowper and Mrs. Unwin. Cowper soon called her 'Sister Ann,' and sent her a poetical epistle when she returned to town in October. A correspondence followed which led to a temporary breach in the winter of 1781–2, in consequence of an admonition addressed to her by Cowper, with Mrs. Unwin's consent, warning her against an excessive estimate of their own merits. The little tiff blew over. Lady Austen returned to the neighbourhood in the spring of 1782, and at once brought about a reconciliation. She took part of the vicarage, whence a passage between the gardens, opened in Newton's time, was again made available (Southey, ii. 60, 61). The two ladies and Cowper dined alternately with each other. Cowper's spirits were reviving amidst congenial society and renewed literary interest. Lady Austen urged him to try blank verse, and on his complaining of the want of a subject, replied, 'You can write upon any subject; write upon this sofa.' The result was the 'Task,' begun early in the summer of 1783, and 'ended, but not finished,' by August. Lady Austen about the same time amused him one day with the story of John Gilpin (for a discussion as to the historical reality of John Gilpin, see *Notes and Queries*, 2nd series, viii. 110; ix. 33; x. 350; 3rd series, ii. 429; 5th series, ix. 266, 394, 418; 6th series, i. 377, 416; ii. 177; v. 489). Next morning Cowper had produced his famous ballad, sent to Unwin in November 1782, who was made to 'laugh tears' by it, and published it in the 'Public Advertiser.' At the end of 1783 Lady Austen went to Bristol, and Cowper writing to Unwin (12 July 1784) states that he does not wish to renew the connection (two undated letters which follow this in Southey's *Collection*, v. 54–62, speaking of the reconciliation, should be dated 1782). The cause of the final quarrel, which he assigns to Lady Hesketh (16 Jan. 1786), is that Lady Austen was too exacting. It is difficult to avoid the inference, though Southey argues against it, that some jealousy between Cowper's two muses was at the bottom of the breach. Some loverlike verses to Lady Austen, who wore a lock of his hair, were printed for the first time by Mr. Benham in the Globe edition of his poems. The relation was obviously a

delicate one, only to be maintained by a perfect congeniality of disposition. Lady Austen afterwards married an accomplished Frenchman, M. de Tardiff, and died in Paris 12 Aug. 1802 (Hayley). Cowper was left chiefly dependent upon the friendship of Bull, at whose suggestion he translated Mme. Guyon's poems. Thomas Scott, the biblical commentator, who had succeeded Newton, was respected, but apparently not loved, by Cowper. Meanwhile the 'Task' was finished, sent to Unwin, and accepted by Johnson in the autumn of 1785. Cowper's sensitive shyness had made him conceal the existence of his former volume from Unwin, who was hurt by his reticence. He now tried to make matters straight by confiding in Unwin instead of Newton, and gave some offence to Newton. While the 'Task' was in the press, Richard, or 'Conversation' Sharp met with 'John Gilpin,' and gave it to his friend, the actor Henderson (Southey, ii. 82). Henderson introduced it into some recitations which he was giving in 1785, and it had an astonishing success. One bookseller sold six thousand copies. It was inserted in the volume containing the 'Task,' which appeared in July 1785, and with the help of Gilpin made an immediate success. The success called attention to the previous poems, which were again published with the second edition of the 'Task' in 1786. Cowper at once obtained a place as the first poet of the day. In the 'Task,' his playfulness, his exquisite appreciation of simple natural beauties, and his fine moral perceptions found full expression. Cowper now revealed himself in his natural character. He speaks as the gentle recluse, describes his surroundings playfully and pathetically, and is no longer declaiming from the rostrum or pulpit of the old-fashioned satirist. He gave the copyright of the volumes to his publisher, who would afterwards have allowed him to resume the gift. Cowper did not consent. Besides general applause, the 'Task' brought him a renewed intercourse with his relations. Lady Hesketh, a widow since April 1778, now wrote to him. Her long silence had been due to absence abroad, ill health, and domestic troubles, as well as want of religious sympathy. He replied in a charming letter (12 Oct. 1785), the first of a delightful series.

As soon as Cowper had finished the 'Tirocinium,' published with the 'Task,' he began (12 Nov. 1784) a translation of Homer. By 9 Nov. 1785 he had finished twenty-one books of the 'Iliad.' He began the work 'merely to divert attention' (Southey, ii. 192), and found the employment delightful. He translated forty lines a day, about the same number as Pope (to Newton, 30 Oct. 1784). He published a letter in the 'Gentleman's Magazine' for August 1785, and signed 'Alethea,' giving the usual reasons for dissatisfaction with Pope's false ornaments and sophistication of Homer in English rhyme. He now sent out proposals for publishing by subscription, and with some reluctance accompanied them with specimens of his work. Old friends, Walter Bagot, Colman, his cousin, General Cowper, and new acquaintances, especially Fuseli, the painter, corresponded with him upon the undertaking. Newton was a little alarmed at his increasing intercourse with the world. Lady Hesketh persuaded him to see a Dr. Kerr of Northampton for troubles of digestion. In 1786 he received a communication from an anonymous benefactor, who not only sent various presents, but settled upon him an annuity of 50*l.* a year. Cowper supposed the anonymous benefactor to be a man, and some one known to Lady Hesketh. In all probability it was his old love, Theodora. In June 1786 Lady Hesketh obtained additional subscriptions from his relations; of 20*l.*, and afterwards 40*l.* a year from Lord Cowper, and 10*l.* from W. Cowper of Hertingfordbury (probably the son of Major Cowper), besides adding 20*l.* herself (*Add. MS.* 24155, f. 123). Lady Hesketh herself came to Olney, having taken part of the curate's house. Her first good office was to induce Cowper and Mr. Unwin to remove from Olney to the neighbouring village of Weston. Lady Hesketh paid the expenses, and they occupied their new abode in November 1786. The move had the advantage of facilitating the intercourse with the Throckmortons, a Roman catholic family, whose family seat was at Weston. In 1791 Throckmorton, now Sir John, left Weston, and was succeeded by his second brother George, then Mr. Courtenay, and afterwards Sir George Throckmorton. The intimacy, though valuable to Cowper, again alarmed Newton, who addressed a stern warning to Cowper upon the dangers of 'gadding' after friends who were scarcely christian in his sense. Cowper was wounded, though not alienated, and defended himself with excellent temper. In November 1786 William Unwin caught a fever from Henry Thornton, with whom he was travelling as tutor, and died at Worcester 29 Nov. 1786. Cowper's letters show a calm which is perhaps forced. He tried to distract himself by Homer, but a nervous fever followed, and in 1787 he had a fresh attack of insanity, lasting six months. He tried to hang himself, and was only saved by Mrs. Unwin accidentally entering the room and cutting him down. His recovery was rapid, but never

complete. He was henceforth subject to delusions, hearing voices, and occupied by strange fancies. His fame was fortunately attracting new friends, and the friendships were cemented by his singular sweetness of disposition and charming correspondence. Samuel Rose (1767–1804), son of a Chiswick schoolmaster, brought him messages from the professors of Glasgow just before his last attack, became ardently attached to him, and was afterwards a frequent visitor. About Christmas 1789 John Johnson, grandson of his mother's elder brother, Roger Donne, and nephew of Mrs. Bodham, came to him during the vacation from Cambridge, where he was a student. Upon hearing of Cowper from her nephew, Mrs. Bodham presented the poet with a portrait of his mother, thus suggesting one of his most touching poems. The friendship of Johnson, fondly called 'Johnny of Norfolk,' was afterwards invaluable.

Cowper's labours on Homer were interrupted by one or two minor labours—a review of Glover's 'Athenaid' for the 'Analytical Review' of February 1789, and a translation of the letters of Van Lier, a Dutch clergyman, undertaken for Newton in 1790; but Homer at last appeared in the summer of 1791, and was received with a favour not confirmed by later readers. If Cowper had avoided Pope's obvious faults, he had not the vigour which redeems them. The general effect was cramped and halting. He is so preoccupied with the desire to avoid Pope's excess of ornament that he becomes bald and prosaic (see Cowper's own remarks, Southey, vi. 235, vii. 75–83). He had about five hundred subscribers, including the Scotch universities and the Cambridge colleges. He appears to have received 1,000*l.* for the first edition, preserving the copyright (*ib.* iii. 10). The two volumes were sold for three guineas. Pope made nearly 9,000*l.* with about the same number of subscribers, but on very different terms. Cowper next undertook to edit a splendid edition of Milton, projected by his publisher Johnson, to be illustrated by Fuseli; while Cowper was to translate the Latin and Italian poems, and to furnish a comment. Milton soon engrossed him entirely, and apparently prevented his completion of a promising poem on Yardley Oak, which he kept to himself. In December 1791 Mrs. Unwin had a paralytic stroke, followed by a second in May 1794, which left her permanently enfeebled. On the second occasion William Hayley (1745–1820) was with him. Hayley had been engaged by Boydell & Nicol to write a life of Milton for a new edition. He wrote in generous terms to disown any thought of competition. Cowper responded, and a warm friendship sprang up. Hayley, though a bad poet, was a good friend. He tried to obtain a pension for Cowper from Thurlow. He sent Lemuel Abbott [q. v.] to Weston to paint Cowper's portrait, and he induced Cowper to undertake a journey to Eartham, near Chichester, where he then lived. At Eartham Cowper, with Mrs. Unwin, spent six weeks, meeting Hurdis and Romney, who again painted his portrait. Cowper and Hayley executed a joint translation of Andreini's 'Adam,' which they dictated to Johnson. Cowper returned to Weston, apparently not the worse for his journey. He had now formed a strange connection with a poor schoolmaster at Olney named Teedon, a conceited and ignorant man, whom he treats in earlier letters with good-humoured ridicule. A new relation began just before Mrs. Unwin's attack. Both Cowper and Mrs. Unwin consulted Teedon as a spiritual adviser (Mrs. Unwin's first note is dated 1 Sept. 1791), and Teedon continued afterwards to give oracular responses to Cowper's accounts of his dreams and waking impressions. Teedon's vanity was excited, and he even treated Cowper to literary advice, and offered to defend Homer against the critics. The letters, first published in 1834, in the appendix to the sermons of Henry Gauntlett (vicar of Olney 1815–34), are a melancholy illustration of the gradual decline of Cowper's sanity. Mrs. Unwin's decay imposed fresh burdens on his strength. She became exacting and querulous. He worked when he could at a second edition of his Homer and at Milton. The exquisite verses 'To Mary,' written about this time, show that his poetic power was not yet weakened. Rose brought Lawrence the painter to visit him and take another portrait in October 1793, and Hayley came soon afterwards. Lady Hesketh followed on Hayley's departure, and found Cowper sinking into a state of stupor. She again sent for Hayley in the spring of 1794, and his arrival enabled her to go and consult Dr. Willis, to whom Thurlow had written in favour of his old friend. A letter arrived from Lord Spencer announcing the grant of a pension of 300*l.* a year, for which Thurlow, who had ceased to be chancellor in June 1792, can have no credit. Cowper was incapable of attending to business, and the pension was made payable to Rose as his trustee. Lady Hesketh attended him affectionately, with great difficulties from Mrs. Unwin, who had a new attack of paralysis in April 1795. It was thought desirable, apparently on Willis's advice, to try a change of scene and to get rid of Mrs. Unwin's nominal management of

the household. Cowper and Mrs. Unwin were accordingly removed, under the guardianship of his devoted cousin, Johnson, in July 1795. They went first to North Tuddenham, near Johnson's residence at East Dereham. In August they visited Mundsley, on the Norfolk coast, where Cowper enjoyed walks by the shore, and began his last melancholy letters to Lady Hesketh. In October they settled at Dereham Lodge, where they passed the winter, and after another visit to Mundsley settled at East Dereham. Here Mrs. Unwin died, on 17 Dec. 1796, Cowper receiving the news without emotion. His bodily health improved. Hayley tried to cheer him by the singular plan of obtaining testimonials to the religious effects of his works from Thurlow and Kenyon, whose judgments would have been more valuable in a question of law. Johnson tempted him with occasional success into literary occupation, and he finished a revisal of Homer and a new preface in March 1798. Shortly afterwards he wrote the pathetic 'Castaway,' his last original piece. He afterwards listened to his own poems, declining only to hear 'John Gilpin,' and translated some of Gay's fables into Latin. The last lines he ever wrote were a correction of a passage in his Homer, on a suggestion from Hayley. He gradually became weaker, and died peacefully on 25 April 1800. He was buried (2 May) in St. Edmund's Chapel, Dereham Church, where tablets, with inscriptions by Hayley, were erected to him and to Mrs. Unwin.

Cowper's portraits by Romney, Abbott, and Lawrence have been frequently engraved. Lady Hesketh thought Lawrence's admirable, but was shocked by a copy of Romney's, which gave, she thought, the impression of insanity instead of poetic inspiration (to Hayley, 5 and 19 March 1801, *Add. MS.* 30803 A). The portrait by Romney was sent by Mr. H. R. Vaughan Johnson to the Portrait Exhibition of 1858, to which Mr. W. Bodham Donne sent the portrait of Cowper's mother (by D. Heims). An engraving of the last by Blake is in Hayley's 'Life of Cowper.'

Cowper pronounced his name as Cooper (see *Notes and Queries*, i. 272).

Perhaps the best criticism of Cowper's poetry is in Ste.-Beuve's 'Causeries du Lundi,' 1868 (xi. 139–97). The 'Task' may have owed some popularity to its religious tone; but its tenderness, playfulness, and love of nature are admirably appreciated by the French critic, who was certainly not prejudiced by religious sympathy. The pathos of some minor poems is unsurpassable. Cowper is attractive whenever he shows his genuine self. His letters, like his best poetry, owe their charm to absolute sincerity (see his own remarks to Unwin, 8 June 1780). His letters are written without an erasure—at leisure but without revision; the spontaneous gaiety is the more touching from the melancholy background sometimes indicated; they are the recreation of a man escaping from torture; and the admirable style and fertility of ingenious illustration make them perhaps the best letters in the language. A selection, edited by W. Benham, was published in 1884.

Cowper's life was written by Hayley chiefly from materials supplied by Lady Hesketh. She was very reluctant to permit the publication of letters, and positively forbade any reference to Theodora, who was still living, and sent some information, but said that a personal interview with Hayley would kill her on the spot. To spare Theodora's feelings, Cowper's relations to Mrs. Unwin were carefully represented as resembling devotion to a 'venerable parent,' and a false colouring thus given to the narrative. No reference was permitted to 'Anti-Thelyphthora.' The correspondence with Lady Hesketh is now in the Addit. MS. 30803 A, B. The first edition, called 'Life and Posthumous Writings,' 2 vols. quarto, was published at Chichester in 1803; a second in the following year. A third, called 'Life and Letters,' appeared in 1809, and a fourth in 1812. The later editions were greatly increased by the addition of correspondence, Lady Hesketh having been gratified by the success of the book.

Cowper's works are: 1. 'Anti-Thelyphthora,' 1781 (anonymous). 2. 'Poems by William Cowper of the Inner Temple, Esq.,' 1782; preface by Newton is in some copies of first edition. 3. 'The Task,' to which are added the 'Epistle to Joseph Hill,' 'Tirocinium,' and 'John Gilpin,' 1785, described on the fly-leaf as second volume of poems by William Cowper (a second edition of both volumes appeared in 1786; other editions in 1787, 1788, 1793, 1794, 1798 (two), and 1800). 'John Gilpin' had appeared in various forms as a chapbook in 1783 (*Notes and Queries*, 5th ser. xi. 207, 373, 395). 4. 'Homer's Iliad and Odyssey,' 1791 (2 vols.); a second edition, revised by Cowper, was edited by Johnson in 1802. Southey represents the first edition as preferable. 5. 'The Power of Grace illustrated; in six letters from a minister of the reformed church (Van Lier) to John Newton, translated by . . . Cowper,' 1792. 6. 'Poems' (on his mother's picture and on the dog and waterlily), 1798. Posthumous were: 7. 'Poems . . . from the French of Mme. de la Mott[e] Guyon, to which are added some origi[nal]

poems,' &c. (by W. Bull), Newport Pagnel, 1801. 8. 'Adelphi, a Sketch of . . . John Cowper, transcribed . . . by J. Newton,' 1802. 9. 'Latin and Italian Poems of Milton, translated by W. Cowper,' 1808 (with illustrations by Flaxman; published by Hayley for the benefit of Cowper's godson, W. C. Rose). 10. 'Cowper's Milton' (published by Hayley, with an introductory letter to Johnson, in 4 vols.; it includes the translation of Andreini and Cowper's notes and translations from Milton), 1810. 11. 'Poems in 3 vols., by J. Johnson' (some new pieces in vol. 3), 1815. 12. 'Poems, the early productions of W. Cowper . . . by James Croft,' 1825 (the poems to Theodora). Hayley says these satires are in a copy of Duncombe's 'Horace,' printed in 1750. Cowper also contributed sixty-seven hymns to the Olney Collection, 1779; two translations from 'Horace' to Duncombe's 'Horace' (1757–9), Nos. 111, 115, 134, and 139 to the 'Connoisseur;' two papers to the 'Gent. Mag.' (on his hares, June 1784, and on translating Homer, August 1785), and a review of Glover's 'Athenaid' to the 'Analytical Review' for February 1789.

[Hayley's Life of Cowper appeared (2 vols.) in 1803. A third volume in 1804 contained the correspondence with Unwin and Newton, communicated by Johnson. A volume called 'Supplementary Pages' and 'Yardley Oak,' hitherto unknown (1806), gives the correspondence with Bagot. A second edition, in 4 vols. 8vo, appeared in 1806, where the additional materials are arranged in their proper places; others in 1809 and 1812. The first editions are called 'Life and Posthumous Works,' the last two 'Life and Letters.' Hayley's correspondence with Lady Hesketh, now in the British Museum (Addit. MS. 30803 A, B), shows that he wrote under great restraint. His enforced reticence and natural looseness of style make the narrative indistinct. A short Memoir by Johnson (Cowper's cousin) is prefixed to his Collection of Cowper's Poems in 3 vols. (1815). A Memoir of the Early Life of W. Cowper, written by himself, published in 1816, gives the full accounts of his first periods of insanity. Private Correspondence of William Cowper with several of his intimate friends, &c., by J. Johnson (1824), 2 vols., gives letters which had been omitted by Hayley from the correspondence published in 1803 (vol. iii. of the 'Life,' &c.) Poems, the early productions of W. Cowper, &c., with preface by James Croft, gives some anecdotes by Lady Hesketh, the editor's aunt. A complete edition of Cowper's Works by Southey, with a memoir, 15 vols. (1834–7), gives many additional letters and is nearly exhaustive. It is reprinted in Bohn's Standard Library. A rival edition by the Rev. T. S. Grimshawe (Johnson's brother-in-law) appeared in 1835 in 8 vols.; the Life is Hayley's revised. Grimshawe was able to insert the correspondence published by Johnson in 1824; Southey, whose publishers could not acquire the copyright, evaded the difficulty by quoting a great number of the letters in his Memoir. The last volume contains the remaining letters, the copyright having apparently been acquired in the interval. An excellent Life by John Bruce was prefixed to the Aldine edition in 1865. A list of Cowper's letters (1799 in number) by Bruce is in the Addit. MS. 29716. The Life by the Rev. W. Benham, prefixed to the Globe edition, gives all the latest information. Some important facts have been made known by the Rev. Josiah Bull in his Memorials of (his grandfather) the Rev. W. Bull (1764); the Sunday at Home for 1866 (xiii. 347, 363, 378, 393); and in John Newton . . . an Autobiography from his Diary and other unpublished sources, published by the Religious Tract Society (1869). The last contains a brief commentary by Cowper on the first chapter of St. John's Gospel. The collection of Cowper's Letters to Unwin and Rose is in Addit. MSS. 21154 and 21556.] L. S.

COWPER, WILLIAM, D.D. (1780–1858), archdeacon, born at Whittington, Lancashire, 28 Dec. 1780, took holy orders in 1808, held for a time a cure of souls at Rawdon, near Leeds, but having obtained the post of colonial chaplain left England for Sydney, where he landed on 18 Aug. 1809. There he held the benefice of St. Philip's. He was long connected with and chiefly concerned in organising the Australian branches of the Bible Society, the Religious Tract Society, the Society for Promoting Christian Knowledge, and the Benevolent Society. He paid a brief visit to England in 1842. On his return to Australia he was appointed archdeacon of Cumberland and Camden (1848). In 1852 he acted as Bishop Broughton's commissary during the absence of that prelate in Europe. His example and influence helped to raise the tone of society in the colony. He died on 6 July 1858. His son was Sir Charles Cowper [q. v.]

[Times, 6 Sept. 1851, col. 9; Heaton's Australian Dict. of Dates.] J. M. R.

COWTON, ROBERT (*fl.* 1300), Franciscan, was educated at the monastery of his order at Oxford, and then at Paris, where he became doctor in theology of the Sorbonne. The only positive date in his life is given in an entry in the register of the bishop of Lincoln (ap. Tanner, *Bibl. Brit.* p. 204), which states that on 26 July 1300 he was licensed to receive confessions in the archdeaconry of Oxford, whereas all the biographers give his 'floruit' as 1340. Bale states that he was ultimately raised to the archbishopric of Armagh, but this is a mistake. Cowton is said

by Pits (*De Angliæ Scriptoribus*, § 527, p. 443) to have borne the distinguishing title among schoolmen of 'doctor amœnus.' This, no doubt (as is the case apparently with all the other titles of its kind), was not given him by contemporaries. His 'Quæstiones' on the four books of 'Sentences' of Peter Lombard must have enjoyed a wide popularity, at least in Oxford, to judge by the large number of manuscripts which still exist there. He also wrote 'Quodlibeta Scholastica,' 'Disceptationes Magistrales,' and 'Sermones ad Crucem Sancti Pauli.' Cowton is quoted as one of those who engaged in controversy relative to the conception of the Virgin Mary. Bale speaks as though he opposed the higher (or modern) view on the subject; but it is evident, considering the share which the Franciscan order took in the development of the doctrine of the immaculate conception, that the presumption is the other way; and this is, in fact, stated by Pits (*l. c.* pp. 443 et seq.) and Wadding (*Scriptores Ordinis Minorum*, p. 209, ed. Rome, 1806). Cowton is also cited by Wycliffe as the author of an abridgment of the theological works of Duns Scotus (Wycliffe, *De Benedicta Incarnatione*, ed. E. Harris, 1886, cap. iv. p. 57).

Out of seven manuscripts of the 'Quæstiones Sententiarum' in the college libraries at Oxford which bear Cowton's name, six offer the spelling 'Cowton,' and the remaining one has 'Couton.' The forms 'Conton' and 'Cothon' are manifest blunders, which seem to make their appearance first in Pits.

[Bale's Scriptt. Brit. Cat. v. 65, p. 424; cf. Sbaralea, supplement to Wadding's Scriptt. Ord. Min. p. 638 *b*.] R. L. P.

COX. [See also Coxe.]

COX, Captain ——, of Coventry (*fl.* 1575), collector of ballads and romances, is described as 'an od man, I promiz yoo: by profession a mason, and that right skilfull; very cunning in fens, and hardy as Gavin; . . . great oversight hath he in matters of storie' (Robert Laneham, 'A Letter whearin, part of the entertainment unto the Queenz Majesty at Killingwoorth Castl, in Warwik Sh'eer, in this Soomerz Progress, 1575, iz signified,' 8vo). The contents of the captain's library, which are described by Laneham at considerable length, are of the most curious character. Among the entertainments provided for Queen Elizabeth during her visit to Kenilworth was a burlesque imitation of a battle, from an old romance, and Captain Cox took a leading part. He is introduced on his hobby-horse in Ben Jonson's 'Mask of Owls, at Kenelworth. Presented by the Ghost of Captain Cox,' 1626.

[Captain Cox, his Ballads and Books; or Robert Laneham's Letter: On the Entertainment at Kenilworth in 1575. Re-edited . . . by F. J. Furnivall, 1871; Ben Jonson's Works, ed. Gifford (1875), viii. 52–5.] A. H. B.

COX, ANNE (*d.* 1830), authoress. [See Woodroffe, Anne.]

COX, COXE, or COCKES, BENJAMIN (*fl.* 1646), baptist, the son of a minister, was born in Oxfordshire about 1595. He is said to have been the son of a bishop; but this is impossible, for Richard Cox, bishop of Ely, died in 1581. He was probably a member of the bishop's family. Cox entered Oxford as a commoner of Christ Church in 1609, when he was about fourteen, and afterwards became a member of Broadgates Hall, whence he took his degrees in arts, proceeding M.A. in 1617. He was ordained, and held a living in Devonshire. According to one account, he was strongly in favour of ceremonies 'in Laud's time,' and was afterwards taunted by his presbyterian opponents for his zeal in this direction (Crosby, *History of the English Baptists*). Wood, however, says that he was always a puritan at heart, and it appears that in 1639 he was convened by Hall, bishop of Exeter, for preaching that the Church of England did not hold episcopacy to be *jure divino*, but made 'a handsome retractation' (Brook). The two accounts may to some extent be reconciled. Although a puritan and an enemy to episcopacy, Cox in his earlier days may have upheld the sacramental system as warmly as many other presbyterians did. After the outbreak of the civil war he ventured to express opinions that he had thought it prudent to conceal up to that time. He became a minister at Bedford, and openly preached the invalidity of infant baptism. In 1643 he was invited to form a congregation at Coventry. On his arrival Richard Baxter [q. v.], who was then chaplain to the rebel forces in the town, challenged him to a controversy. Cox imprudently accepted the challenge of an opponent whose arguments were supported by the swords of an admiring congregation. After the discussion had been held, the presbyterians ordered him to quit the town, and when he refused or delayed to do so they imprisoned him. Baxter was afterwards reproached for having instigated this act of intolerance; and though he denied that he had done so, he can scarcely have opposed it. After his release Cox went to London, and preached to a congregation of baptists, or, as they were then called, anabaptists. He was one of the managers of a public dispute that was to be held at Aldermanbury on 3 Dec. 1645, and,

when it was forbidden, joined in writing a declaration on the subject. He signed his name as Benjamin Cockes to the second edition of the 'Declaration of Faith of the Seven Congregations in London,' published in 1647. He conformed in 1662, but afterwards renounced his living, and continued a baptist until his death at an advanced age. He wrote: 1. A treatise answered by 'The great question . . . touching scandalous Christians, as yet not legally convicted, whether or no they may be admitted . . . at the Lord's Table,' by M. Blake, B.D., 1645. 2. According to Wood, a treatise on 'Infant Baptism.' 3. Also according to Wood, 'A True and Sober Answer.' 4. With Hansard Knollys and others, 'A Declaration concerning the Publicke Dispute which should have been in the Meeting House of Aldermanbury, Dec. 3 [1645], concerning Infant Baptism.' 5. 'An Appendix to a Confession of Faith. . . . Occasioned by the inquiry of persons in the County,' 1646; republished by the Hansard Knollys Society in 'Confessions of Faith,' 49. 6. 'God's Ordinance . . . the Saint's Priviledge,' 1646. 7. 'Some mistaken Scriptures sincerely explained,' 1646.

[Wood's Athenæ Oxon. (Bliss), iii. 208, 209; Crosby's History of the English Baptists, i. 353; Brook's Puritans, iii. 417; Neal's Hist. of the Puritans, v. 196; Confessions of Faith (Hansard Knollys Soc.), pref., 23, 49; Brit. Mus. Cat.]
W. H.

COX, DANIEL (*d.* 1750), physician, proceeded M.D. at St. Andrews on 8 Nov. 1742, was admitted licentiate of the College of Physicians on 26 June 1749, elected physician to the Middlesex Hospital on 16 Oct. 1746, resigned 23 May 1749, and died in January 1750. He wrote 'Observations on the Epidemic Fever of 1741, . . . with Remarks on the use of Cortex,' published anonymously 1741; 'with new cases, and on the benefit of the cool method,' 1742; third edition, 'with . . . the benefit of bleeding and purging,' 1742; 'An Appeal to the Public on behalf of Elizabeth Canning' [q. v.], 1st and 2nd editions 1753; the introduction to L. Heister's 'Medical and Anatomical Cases,' 1755; letter on the subject of inoculation, 1757, 1758; and 'Observations on the Intermittent Pulse,' 1758. To this Daniel Cox is attributed, both by Munk and by the compilers of the catalogue of the Library of the Royal Medical Society, a work entitled 'Family Medical Compendium,' published at Gloucester. This appears to be an error; for the 'Medical Compendium' seems to have been first published about 1690, and an enlarged and improved edition in 1808, by D. Cox, chemist and druggist, of Gloucester. It is dedicated to Sir Walter Farquhar, and the 1808 edition ends with advertisements of the author's wares.

[Munk's Coll. of Phys. ii. 171; Cat. of Royal Medical Society's Library, i. 287; Brit. Mus. Cat.; Cox's New Medical Compendium, 1808.]
W. H.

COX, DAVID (1783–1859), landscape painter, was born in Heath Mill Lane at Deritend, a suburb of Birmingham, 29 April 1783. His father, Joseph Cox, was a blacksmith and whitesmith, and his mother (whose maiden name was Frances Walford) was the daughter of a farmer and miller. She had had a better education than his father, and was a woman of superior intelligence and force of character. She died in 1810, and his father married again, and died about twenty years afterwards, having received an annuity from his son for many years. Joseph and Frances Cox had only one other child, Maryanne, older than David, who married an organist of Manchester, named Ward. After her husband's death she resided at Sale, where her brother used frequently to stay with her.

When about six or seven years old, Cox was sent to a day school. His first box of colours was given to amuse him when confined to his bed with a broken leg. He used them first to paint kites for his schoolfellows, but when he got better he copied engravings and coloured them. Then came a short period at the free school at Birmingham, after which he worked for a little while in his father's smithy. As he was not a strong boy, they proposed to apprentice him to one of the so-called 'toy trades' originated by Mr. John Taylor of Birmingham, the toys consisting of buttons, gilt and lacquered buckles, snuff-boxes, lockets, &c., mounted in metal work and painted. One workman is said to have earned 3*l.* 10*s.* a week by painting tops of snuff-boxes at one farthing each. To qualify him for this employment, Cox was sent to the drawing school of Joseph Barber [q. v.], where he made much progress. Joseph Barber was the father of the artists Charles [q. v.] and John Vincent Barber [see BARBER, JOSEPH]. Both were at that time studying under their father, and Cox formed a lasting friendship with Charles.

At the age of fifteen Cox was apprenticed to a locket and miniature painter in Birmingham, named Fielder. He attained to considerable efficiency in the art, as is plain from a photograph of a locket painted with a boy's head which is contained in Solly's 'Memoir.' His engagement was terminated in about eighteen months by the suicide of Fielder, whose

body Cox was the first to find hanging on the landing. He then, through a cousin named Allport, got employed in grinding colours, &c., for the scene-painter at Birmingham Theatre, and continued his studies at Barber's. Old Macready (the father of the great tragedian) was then lessee and manager, and Cox worked with an Italian scene-painter named De Maria, an artist of whose works Cox used in after years to speak with enthusiasm. Cox soon began to paint side scenes, and brought himself specially into notice by painting a portrait of an actress which was needed for the scenery of a play. Macready then appointed him his scene-painter. Always kind to children, he painted scenes for little Macready's toy theatre, which were long preserved in the family. For two or three years Cox remained with the elder Macready, travelling about with the 'players' to Bristol, Sheffield, Manchester, Liverpool, and other places, sometimes taking minor parts when wanted, once appearing as a clown. When he could he still went out sketching with the Barbers. The life and manners of his stage companions were not congenial to him, and, having quarrelled with Macready, he got released from his engagement, and determined to go up to London.

He was now (1804) twenty years of age, and he accepted a proposal of Mr. Astley to paint scenes for his theatre in Lambeth. His mother came with him and settled him in lodgings with a widow named Ragg, in a road not far from Astley's Circus. Mrs. Ragg had two daughters, the eldest of whom, Mary, Cox afterwards married. Finding the scene-loft at Astley's full, and characteristically unwilling to intrude himself, he sought work elsewhere, and painted for the Surrey Theatre and for the theatre at Swansea, and (as late as 1808) for the theatre at Wolverhampton. By this time he had commenced his career as a landscape-painter in water-colours. Mr. Everitt, a dealer in drawings, &c., of Birmingham, introduced him to some friends, and his son Edward was one of his first pupils. Charles Barber and Richard Evans came up from Birmingham and sketched with him, and he sold his drawings at two guineas a dozen to Simpson of Greek Street. At this time, and for some years after, the banks of the Thames in and near London afforded materials for many of his drawings. He took lessons from John Varley, who refused to accept payment from him after the first few. In 1805 and 1806 he made sketching tours in North Wales. In 1808 Cox married Miss Ragg, who was some twelve years his senior, and removed to a cottage at the corner of Dulwich Common, where their only child David [q. v.] was born next year. Through Colonel the Hon. H. Windsor (afterwards Earl of Plymouth), Cox got some good introductions as a teacher of drawing, and was able to raise his fees from 5*s.* to 10*s.* a lesson. While living at Dulwich, Cox was drawn for the militia, and, after trying in vain to get off, he left home for a while quietly, returning when the fear of being arrested as a deserter was over. This interrupted his engagements as a drawing-master. His resources at this time appear to have been very low, and he commenced giving lessons in perspective to builders and artisans. The prices obtained by him for his drawings (1811–14) were still very small, ranging from seven shillings for a small sketch to six pounds for a large coloured drawing. In 1812 he took his wife to Hastings, and sketched with Havell [q. v.] in oils. He also went home nearly every year, and took some sketching excursions in Staffordshire and Warwickshire. He did not join the Society (now the Royal Society) of Painters in Water-colours till 1813, but before this he belonged to another society which failed. This was probably the short-lived 'Association of Artists in Water-colours,' started in 1808. The works of the society to which Cox belonged were, a year or two afterwards, seized by the owners of the Exhibition Gallery, and several of Cox's were sold. One of them, purchased by Mr. J. Allnutt (a view of 'Windsor Castle'), was found in 1861, when Mr. Allnutt's collection was being prepared for sale, to have two other drawings underneath it attached to the sketching-board.

In 1813 he accepted an appointment as teacher of drawing at the Military Academy at Farnham, but this obliged him to break up his home, and after a few terms he found the duties too uncongenial to continue. In the following year he took up his residence at Hereford as drawing-master in Miss Croucher's school, at a salary of 100*l.* a year, with liberty to take pupils. At Hereford he remained till the close of 1826, living first in an old cottage at Lower Lyde. In the spring of 1815 he moved to George Cottage, All Saints, and at the end of 1817 to Parry's Lane; here he stayed to the end of 1824, when he moved to a house built by himself on land of his own. This property, called 'Ashtree House,' he then disposed of for about 1,000*l.* to Mr. Reynolds, a West Indian planter, who changed the name to Berbice Villa.

These years at Hereford, like all his years, were filled with hard work, and marked by gradual progress in the mastery of his art. He taught at Miss Croucher's till the end of

1819, and at the Hereford grammar school for some years from 1815, receiving only six guineas a year from the latter. He also taught at a school kept by Miss Poole, and at others at Leominster and neighbouring places. He gave lessons in many private families, some at a distance from Hereford. About 1812 he began to make etchings (soft ground) on copper from his own drawings, for his educational works on landscape art. The first of these was published by S. & J. Fuller, London, 1814, and is called 'A Treatise on Landscape Painting and Effect in Water-colours, from the first Rudiments to the finished Picture, with examples in outline effect and colouring.' This work was illustrated by a number of soft etchings and coloured aquatints. It was followed in 1816 by 'Progressive Lessons in Landscape for young beginners,' a series of twenty-four soft etchings without letterpress. In 1820 appeared some views of Bath (Lansdowne Crescent, the Pump Room, &c.), and in 1825 his 'Young Artists' Companion, or Drawing-Book of Studies,' &c. All these works were published by S. & J. Fuller, London. During his stay near Hereford he (except in 1815 and 1817) contributed regularly to the exhibitions of the Society of Painters in Water-colours. He sent twenty-three drawings in 1824, thirty-three in 1825, and twenty-two in 1826. He also, both at Parry's Cottage and Ashtree House, took pupil-boarders at the rate of 70*l.* or seventy guineas for board, lodging, and instruction. By dint of all this industry and the exercise of economy, Cox, though still poorly paid for his work, managed not only to live but to save a little. Every year he went to London before the exhibitions opened, generally stopping at Birmingham on his way, to see his old friends and sell drawings. In London he usually spent a month or more, and gave lessons to his old pupils, and every year he took a sketching holiday. In 1819 he went to North Devon and Bath, in 1826 to Brussels with his brother-in-law, and through Holland with his kind friends the Hoptons of Canon-Frome Court; but North Wales was his usual resort then as afterwards. So few were the striking events in his life that the entry of Ann Fowler into his service in 1818 (who was never to leave him till his death) and the painting a large drawing in recollection of Turner's picture of Carthage become facts of importance. This drawing was large and highly finished, far brighter in colouring than Cox's usual work. It was sold at the Exhibition of Water-colours in 1825 for 50*l.*, and was afterwards in the Quilter collection.

In 1827 Cox removed to London, and took up his residence at 9 Foxley Road, Kennington Common, where he remained till 1841. In 1829 and 1832 he made short trips to France, visiting Calais, Boulogne, St. Omer, and Dieppe; and between these years he made the acquaintance of William Stone Ellis, Norman Wilkinson, and William Roberts, who, with Charles Birch, were his principal companions on his sketching tours. In 1829 he took lodgings at Gravesend for a while; in 1831 he went with his son to Derbyshire, and made drawings of Haddon Hall, going afterwards to the lakes. In 1834 he accompanied Ellis to Lancaster, and made studies of the Ulverston Sands, Bolsover Castle, and Bolton Abbey. In 1836 he visited Rowsley, Bath, and Buxton, and took a tour in Wales to make sketches for Thomas Roscoe's 'Wanderings and Excursions, &c., in North Wales' (1836) and 'Wanderings and Excursions, &c., in South Wales' (1837). He made altogether thirty-four drawings for these works, which were engraved by William Radcliffe [q. v.] In 1837 he visited Lord Clive at Powis Castle, and stayed at Seabrook, near Hythe, where he drew Lymne Castle, introduced into a celebrated water-colour drawing called 'Peace and War.' His life is indeed little more than an itinerary and a record of hard work in painting and teaching, accompanied by continual increase of power and slow progress in public favour.

He now began to have a great desire to paint in oils. He had, as has been stated, sketched in oils as early as 1812, but had not hitherto painted any oil picture, or at least not one of any importance. Mr. Roberts was his great encourager and instructor in this new departure. In 1839, when W. J. Müller [q. v.] returned from his journeys in Greece and Egypt, Cox was introduced to him by Mr. George Fripp, the well-known artist. Cox was at that time fifty-six years old and Müller twenty-seven, but the elder went, and went again, to see the young genius paint. He wondered at the ease and rapidity of his execution, and he watched him with that humility and desire to learn which were his constant qualities through life. One of the pictures which he watched Müller paint was the famous 'Ammunition Waggon.' Some of Cox's friends endeavoured to deter him from his resolve to paint in oils, but he was determined to succeed, and he did. One of his oil pictures, 'Washing Day,' painted in 1843, or four years after his lessons from Müller, sold at Christie's in 1872 for 945*l.*, and this is far below the prices which his later oil pictures have fetched in recent years. He soon preferred the new medium, and it is now becoming generally recognised that it was

better adapted than water-colours to the expression of his peculiar genius; but during his life and for many years after his death he was scarcely known as a painter in oils.

It was partly because he wished to devote himself to painting in oils that he left London in 1841 and returned to the neighbourhood of his native place; and it was at Greenfield House, Greenfield Lane, Harborne, near Birmingham, that he lived from that year till his death. To this period belong all his great oil pictures and the noblest and most poetical of his water-colour drawings. The inspiration of most of these was drawn mainly from North Wales, especially from Bettws-y-Coed and its neighbourhood, to which he paid a yearly visit from 1844 to 1856. In 1843 he had a somewhat serious illness, and to recruit himself he went to stay with his sister at Sale. Though now attaining the zenith of his power, his prices were still low, and his greatness was only recognised by a few. One of his small oils was rejected by the British Institution in 1844, and the following year his drawings were ill-hung at the Water-colour Society, and he complained that he could not finish to please the public. This year he had a bad chest attack, and went to Rowsley, Haddon Hall, and later to the Royal Oak at Bettws. It was in this year also that he lost his wife, whose health had been gradually failing for some time. They had lived very happily together for thirty-seven years, and he felt her loss deeply. She was a very intelligent woman, who took the greatest interest in his work. She sat with him while he painted, and was an admirable and severe critic. Cox's deep religious convictions aided him in recovering from this blow. In December he wrote to his son and daughter-in-law: 'I certainly was very much out of spirits when I wrote on Thursday, but I am much better now; and I believe I have no real cause to be otherwise, for all things, I feel, are ordained for the very best, for my good. I have been at my work with more calmness, and shall, I have no doubt, do better and be better in all ways, with God's grace and assistance. Your letter was of the most encouraging kind, too, with regard to my work, and yesterday I took your advice and immediately took up a canvas to begin an oil for the institution.' This picture was called 'Wind, Rain, and Sunshine' (or 'Sun, Wind, and Rain'), a title suggested by Turner's 'Rain, Steam, and Speed,' exhibited the previous year (1844) at the Royal Academy. The next year (1846) he painted two of his most celebrated oil pictures, 'The Vale of Clwyd' (3 ft. 3 in. by 4 ft. 8 in.) and 'Peace and War' (18½ in. by 24 in.) The former was returned unsold from the Liverpool Exhibition, in the catalogue of which it was priced at eighty guineas; the latter was given to a friend, and afterwards bought from him by Cox for 20*l.*, and sold again by Cox for the same sum. In 1872 'The Vale of Clwyd' was sold for 2,200*l.*, and 'Peace and War' (quite a small picture) for 3,601*l.* 10*s.* Another 'Vale of Clwyd' (painted 1848) sold the same year for 2,500*l.* Indeed he may be said to have spent the rest of his life in painting pictures and making drawings which are now (in England) among the most highly prized and coveted art treasures of the world. In 1883 his 'Going to the Hayfield' brought 2,405*l.*, and in 1884, at the sale of Mr. Potter's collection, 'The Church at Bettws-y-Coed' sold for 2,677*l.* At a sale a little later in the same year 'Going to Market' fetched 2,047*l.* 'The Skylark' (1849) and 'The Seashore at Rhyl' are other oil pictures painted by Cox after 1845 which have in recent years sold for sums exceeding two thousand pounds. His water-colour drawings also fetch large sums. At the Quilter sale (April 1875) 114 drawings, of which many were quite small, sold for rather more than 22,900*l.*, averaging above 200*l.* each. Two fetched 998*l.*, four others over 1,000*l.*, and one, 'The Hayfield,' 2,950*l.*, a price unparalleled for any water-colour, even by Turner. Nor has any landscape of the size of 'Peace and War' (oil) ever sold for anything like the same sum. Yet he never received more than 100*l.* for any one work. A good deal of pity has been expressed for him on this account, but it was well said by Mr. Edward Radcliffe (son of the engraver already mentioned), in a speech delivered at a dinner given by the Liverpool Art Club in 1875 to commemorate an exhibition of David Cox's works, that 'he would not like his life to have been changed one bit,' and 'no man more thoroughly enjoyed his life. His habits and tastes were of the most simple kind. He saved what to him was a large competency. His house with all its surroundings was a model of English comfort. Suppose he had been besieged by patrons and dealers, he might have launched out . . . kept his carriage, taken his '40 port, and died twenty years before he did, and, instead of being remembered by troops of friends as a dear simple friend, only thought of as a big Mogul.'

The interest of these last years as regards his life is centred at Bettws-y-Coed. As Suffolk to Constable and Norfolk to Old Crome, so was North Wales to Cox. He painted well wherever he went—London, Hereford, Yorkshire, Lancashire, or Calais—

but it was Wales that he loved and understood best; it was Wales that drew from him his deepest notes of poetry, his noblest sympathy with his kind. He is the greatest interpreter of her scenery and her life. At the Royal Oak at Bettws he put up for some weeks every autumn. In 1847 he repainted its signboard, a subject since of litigation. He also painted a plastered-up door of the inn with a copy of Redgrave's cartoon of Catherine Douglas securing the door with her arm. It was there in 1849 that he sallied forth in the night and washed off from the church porch the drawings of some irreverent young artists. It was there that he saw the touching scene which he afterwards wrought into his noble drawing of the 'Welsh Funeral.' It was there he sketched the church, the mill, the 'big' meadow, and the peasants gathering peat—all subjects immortalised by his art.

At home he worked as hard as ever. He writes to his son in 1849: 'In an evening I go to oil painting (small pictures). I wish I could finish them by lamplight as well as I can make a beginning, for I find when I paint in oil and water colours by lamplight my picture is always broader in effect and more brilliant, and often better and more pure in the colour of the tints.' Now when his power was developing to its greatest, when he was attaining that breadth and brilliancy and that purity of tint in which he has no rival, when he was grasping more firmly than ever the greater truths of nature, its light and air and colour, when he could inspire his work with that large spirit of humanity and that solemn deep feeling which may almost be called biblical, when his hand was trained to express the highest thought of which his nature was capable, just at this time some of his brother-artists, the committee of the society, thought his drawings too rough. 'They forget,' wrote Cox with a self-assertion rare to his humble nature, 'they forget they are the work of the mind, which I consider very far before portraits of places (views).' This was in 1853, the year of 'The Challenge' and 'The Summit of a Mountain,' two of the finest of his later works. The former was, however, hung in the place of honour, and the latter found admirers at Harborne, for Cox wrote to his son: 'Perhaps I am made vain by some here who think my "Summit of a Mountain" worth—I am almost afraid to say—100*l.*, and if I could paint it in oil, I shall some day, with D.V., get that sum.'

This year Cox had a severe attack of bronchitis, and this was followed in June by a rush of blood to the head as he stooped to cut some asparagus in his garden. The effect of the seizure was something like paralysis. He was soon sketching again, but his eyesight was affected and one lid drooped. Nevertheless in 1854 and 1855 he was able to execute some fine drawings and pictures, and in the latter year he went to Edinburgh with his son and Mr. William Hall, an artist, his intimate friend and biographer, to have his portrait painted by Sir John Watson Gordon. The cost of the portrait was subscribed by a committee of his friends and admirers, and it was completed and presented to him in November at Metchley Abbey, Harborne, the residence of Mr. Charles Birch, the chairman. It now belongs to the Birmingham and Midland Institute. Next year it was exhibited at the Royal Academy, and Mr. (afterwards Sir William Boxall [q. v.] painted another portrait of him. This year also (1856) Rosa Bonheur came to Birmingham and paid a visit to Cox. Thus, though his full greatness was not recognised, it cannot be said that he was without honour or fame, and his drawings of 1857, 'rougher' though they were than ever, are said to have 'made a great impression on the public. It was known that the state of his health prevented his bestowing the same amount of labour as formerly on the 'finishing' of his works, and they were regarded as the last expressions of a great mind in harmony with nature and at rest with itself.' He went to London again that year, but he was taken unwell at the beginning of June, and though he recovered sufficiently to enjoy painting again, and exhibited drawings in 1858 and 1859, he did not leave Harborne any more. He died on 7 June 1859. He was buried in Harborne churchyard on the 15th, and the funeral was marked by the genuine emotion of all that were present, including the poor of the neighbourhood, to whom he was constant in his charity. A stained glass window to his memory has been placed in Harborne Church, and a bust, by Peter Hollis, is in the Public Art Gallery of Birmingham.

The character of Cox was one of singular nobleness and simplicity, and he was beloved by all who came in contact with him. Of book learning he had little, and his life was devoted to his art, which reflects his deep love of nature, his sympathy with his fellow-men, his faithfulness, his industry, and his imagination. No man appreciated more highly the work of his most gifted contemporaries. He was one of the earliest subscribers to Turner's 'Liber Studiorum,' and this at a time when he could ill afford it. He painted, from memory, pictures by Turner, Martin, and Cattermole. He copied from Bonington, and has left records of his appreciation of Cotman and others. Of his art,

technically, this is scarcely the place to speak, but of the great band of early English landscape painters there is no one whose methods were more original or successful. He used few colours and a full brush, disregarding small details in order to obtain greater breadth and brilliancy of effect. In the purity of his tints, in the irradiation of his subject with light, in his rendering of atmosphere and atmospheric movement, in the fulness and richness of his colour, his best work is unexcelled. And his colours were the colours of nature; he belonged to what has been called the faithful school of landscape-painting, and he is at the head of it, with Girtin and Constable and De Wint.

There are a number of his drawings in the British Museum and the South Kensington Museum, but no oil picture of his belongs to the nation, and his greatest water-colour drawings are all in private hands.

There have been several exhibitions of Cox's pictures and drawings. One at the end of 1858 (before his death), in the rooms of the Conversazione Society at Hampstead; another in 1859 (170 works), at the German Gallery, New Bond Street; another at Manchester in 1870. The Burlington Fine Arts Club had a small collection in 1873 (lent by Mr. Henderson, and now in the British Museum), and the Liverpool Arts Club a large one (448 works, including five oil pictures) in 1875. He was also represented at the Manchester Exhibition of 1857, at the International Exhibition of 1862, and at Leeds in 1868, but his full power as a painter, especially as a painter in oil colours, has never been so well displayed, nor so fully recognised, as at the exhibition at Manchester this year (1887).

[For the events of his life the chief authorities are Hall's Biography and Solly's Memoir of David Cox. Solly's book, though it appeared some years before Hall's, was based on Hall's manuscript. Both books contain also much about his art, and notes by the artist as to his own practice. For his views on art, see his Treatise on Landscape and other works of his mentioned in the article. See also Palgrave's Handbook to the Fine Art Collections in the International Exhibition of 1862; Redgraves' Century of Painters; Bryan's Dictionary (Graves); Portfolio, iv. 89, vii. 9; Gent. Mag. new ser. xx. 230; Art Journal, ix. 123; Dublin Univ. Mag. liii. 747; Chesneau's English School of Painting; Our Living Artists (1859); Wedmore's Studies in English Art.]

C. M.

COX, DAVID, the younger (1809–1885), water-colour painter, only child of David Cox, the famous water-colour painter [q. v.], and Mary Ragg, his wife, was born in the summer of 1809 in the cottage on Dulwich Common, where his parents had settled after their marriage. In 1812 he accompanied his father to Hastings, and in the following year, on the break-up of their home at Dulwich, spent some time with his grandfather, Joseph Cox, at Birmingham, and also with an aunt at Manchester. In the autumn of 1814 he rejoined his father in his new home at Hereford, and was partly educated at the grammar school in that town. He became his father's constant companion and his pupil, and was seldom parted from him, accompanying him on his excursions at home and abroad. In 1826 he resolved to become an artist himself, and in the following year removed with his parents from Hereford to London, in that year exhibiting for the first time at the Royal Academy. About 1840 he married, but still continued to be his father's helpmate, and the sharer in all his domestic anxieties or good fortune. In 1849 he was elected an associate of the Society of Painters in Water-colours. Through his devoted admiration for the works of his father's genius, and the careful study he continually made of his father's method, Cox managed, with the moderate ability that he possessed, to produce some very creditable paintings. As might have been expected, they seem but a reflection of his father's work, and show a marked deterioration after he lost his father's guidance. Among these were 'Near Bala,' 'Moon Rising,' and 'View on the Menai' (1872); 'Loch Katrine' and 'Ben Lomond' (1873); 'Sunday Morning in Wales' and 'Rain on the Berwyn' (1875); 'The Path up the Valley' (1877); 'Penshurst Park' (1878). Specimens of his work may be seen in the national collections at the South Kensington Museum and the Print Room, British Museum. Cox died at Streatham Hill on 4 Dec. 1885. He possessed a valuable collection of his father's works.

[Times, 14 Dec. 1885; Athenæum, 12 Dec. 1885; Solly's Memoir of David Cox; Clement and Hutton's Artists of the Nineteenth Century; private information.]

L. C.

COX, EDWARD WILLIAM (1809–1879), serjeant-at-law, eldest son of William Charles Cox of Taunton, manufacturer, by Harriet, daughter of William Upcott of Exeter, was born at Taunton in 1809, and educated at the college school in that town. He was called to the bar at the Middle Temple on 5 May 1843 and joined the western circuit, but never obtained much practice as a barrister. As early as 1830 he wrote a poem for the 'Amulet' called 'The Tenth Plague,' and produced a volume of

poems entitled 'The Opening of the Sixth Seal.' He was recorder of Helston and Falmouth from February 1857 to June 1868, and recorder of Portsmouth from the latter date to his death. He contested Tewkesbury as a conservative in 1852 and 1857, and Taunton in 1865. On 18 Nov. 1868 he was elected one of the members for his native town, but on a petition and a scrutiny of votes he was unseated in favour of Henry James, Q.C., on 5 March 1869 (*O'Malley and Hardcastle's Reports of Election Petitions*, i. 181–7, 1870). He was appointed chairman of the second court of Middlesex sessions in March 1870, and continued throughout his life to discharge the duties of that post. He established the 'Law Times' on 8 April 1843, and thenceforth devoted to it the larger portion of his time and attention. This journal's series of reports at once attracted the support of the leading members of the legal profession, who in 1859 presented the proprietor with a very handsome testimonial for his services in establishing and conducting the 'Law Times.' In 1846 he brought out the 'County Courts Chronicle and Gazette of Bankruptcy,' the only publication which gave exclusive attention to the inferior courts. Some years afterwards he purchased from Benjamin Webster the actor, for a mere trifle, 'The Field, a Gentleman's Newspaper devoted to Sport' (originally established in 1853), which in a short time he so improved that it returned a profit of about 20,000*l.* a year. Subsequently he became proprietor of 'The Queen, a Lady's Newspaper,' which had been started in 1861. He next established the 'Exchange and Mart,' the plan of which was suggested by the correspondence columns of 'The Queen,' and this being a success, he in 1873 brought out 'The Country, a Journal of Rural Pursuits,' and then two other papers called respectively 'The Critic' and 'The Royal Exchange.' He was the author of several well-known legal works, the most important of which, 'The Law and Practice of Joint-Stock Companies,' ran to six editions. He founded, and was the president of, the Psychological Society of Great Britain (22 Feb. 1875), a society which collapsed on his death, and was dissolved on 31 Dec. 1879. In the interest of this association he published several treatises of great originality and vigour, such as 'What am I?' 'The Mechanism of Man,' and other works. He was a most consistent believer in spiritualism, and a great admirer of Mr. Daniel Home. He died at his residence, Moat Mount, Mill Hill, Middlesex, on 24 Nov. 1879, and was buried in Colney Hatch cemetery on 29 Nov. He married first, in 1836, Sophia, daughter of William Harris, surgeon in the royal artillery; and secondly, 14 Aug. 1844, Rosalinda Alicia, only daughter of J. S. M. Fonblanque, commissioner of bankruptcy. His will was proved on 11 Dec., when the personalty was sworn under 200,000*l.*

The following is a list of the principal works written or edited by Cox: 1. '1829, a Poem, 1829. 2. 'Reports of Cases in Criminal Law determined in all the Courts in England and Wales,' 1846–78, 13 vols. 3. 'Railway Liabilities,' 1847. 4. 'Chancery Forms at Chambers,' 1847. 5. 'The Law and Practice of Registration and Elections,' 1847. 6. 'The new Statutes relating to the Administration of the Criminal Law,' 1848. 7. 'The Powers and Duties of Special Constables,' 1848. 8. 'The Magistrate,' 1848. 9. 'The Practice of Poor Removals,' 1849. 10. 'The Advocate, his Training, Practice, Rights, and Duties,' 1852. 11. 'Conservative Principles and Conservative Policy, a Letter to the Electors of Tewkesbury,' 1852. 12. 'Conservative Practice, a second letter,' 1852. 13. 'The Practical Statutes,' 1853. 14. 'The Law and Practice of Joint-Stock Companies,' 1855. 15. 'The Law and Practice of Bills of Sale,' 1855. 16. 'The Practice of Summary Convictions in Larceny,' 1856. 17. 'A Letter to the Tewkesbury Electors,' 1857. 18. 'The Arts of Writing, Reading, and Speaking, in Letters to Law Students,' 1863. 19. 'How to prevent Bribery at Elections,' 1866. 20. 'The Law relating to the Cattle Plague,' 1866. 21. 'Representative Reform, proposals for a Constitutional Reform Bill,' 1866. 22. 'Reports of all the Cases decided by the Superior Courts of Law and Equity, relating to the Law of Joint-Stock Companies,' 1867–71, 4 vols. 23. 'A Digest of all the Cases decided by the Courts relating to Magistrates' Parochial and Criminal Law,' 1870. 24. 'Spiritualism answered by Science,' 1871. 25. 'What am I?' 1873. 26. 'The Mechanism of Man,' 1876. 27. 'The Conservatism of the Future,' 1877. 28. 'The Principles of Punishment as applied to the Criminal Law by Judges and Magistrates,' 1877. 29. 'A Monograph of Sleep and Dreams, their Physiology and Psychology,' 1878. Cox prepared law books and reports with other persons, and contributed to the Transactions of the Psychological Society and the London Dialectical Society.

[Times, 26 Nov. 1879, p. 8; Law Times, 29 Nov. 1879, pp. 73, 88; Illustrated London News, 5 March 1859, p. 221, and 6 Dec. 1879, pp. 529, 530 (with portrait); S. C. Hall's Retrospect of a Long Life (1883), ii. 121–6; Hatton's Journalistic London (1882), pp. 208–11; Proceedings of the Psychological Society of Great Britain (1875–9).] G. C. B.

COX, FRANCIS AUGUSTUS (1783–1853), baptist minister, was born at Leighton Buzzard, 7 March 1783. He inherited much property from his grandfather, who was a leading member of the baptist congregation at Leighton Buzzard. After some study under a private tutor at Northampton, Cox went to the baptist college at Bristol, and thence to the University of Edinburgh, where he proceeded M.A. On 4 April 1805 he became baptist minister at Clipstone, Northamptonshire; afterwards occupied for a year the pulpit vacated by Robert Hall at Cambridge, and on 3 Oct. 1811 became minister at Hackney. Cox helped to found the 'Baptist Magazine' in 1809, and wrote largely for it. He was also secretary for three years to the general body of dissenting ministers of the three denominations residing in South London and Westminster. About 1823 he actively promoted the scheme for a London university, and came to know Lord Brougham. When Brougham was lord rector of Glasgow, the degree of LL.D. was conferred on Cox (1824). In 1828, when the London University was founded, it was decided that no minister of religion should sit on the council, and Cox was appointed librarian, but he quickly resigned the post. In 1838 he travelled in America as representative of the baptist union, and received the degree of D.D. from the university of Waterville. He died in South Hackney 5 Sept. 1853, after holding the pastorate of Hackney for forty-two years. Cox was thrice married, and had a family of five sons and two daughters. His works, other than separate sermons, were as follows: 1. 'Essay on the Excellence of Christian Knowledge,' 1806. 2. 'Life of Philip Melancthon,' 1815. 3. 'Female Scripture Biography,' 1817, 2 vols. 4. 'Vindication of the Baptists,' 1824. 5. 'Narrative of the Journey in America,' 1836. 6. 'History of the Baptist Missionary Society,' 1842. Cox contributed an article on Biblical Antiquities connected with Palestine to the 'Encyclopædia Metropolitana,' which he published as a separate volume in 1852.

[Gent. Mag. 1854, pt. i. 323; Brit. Mus. Cat.]

COX, GEORGE VALENTINE (1786–1875), author, born at Oxford in 1786, was educated at Magdalen College school and New College, graduated B.A., and was elected esquire bedel in law in 1806, took the degree of M.A. in 1808, and was elected esquire bedel in medicine and arts in 1815. He held this office until 1866, when he retired on a pension. He was also coroner to the university. He died in March 1875. He published 'Jeannette Isabelle,' a novel in three volumes, London, 1837, 12mo; three translations from the German, viz. F. C. Dahlmann's 'Life of Herodotus,' London, 1845, 8vo; J. A. W. Neander's 'Emperor Julian and his Generation,' London, 1850, 8vo; and C. Ullmann's 'Gregory of Nazianzum,' London, 1851, 8vo; also 'Prayer-Book Epistles,' &c., London, 1846, 8vo; and 'Recollections of Oxford,' London, 1868, 8vo.

[The last-mentioned work contains many interesting personal reminiscences, and is the chief authority for the facts stated above; see also Athenæum, Jan.–June 1875, p. 425; Brit. Mus. Cat.] J. M. R.

COX, LEONARD (*fl.* 1572), schoolmaster, was the second son of Laurence Cox of Monmouth, by Elizabeth [Willey] his wife, and received his education in the university of Cambridge, where he graduated B.A. (Cooper, *Athenæ Cantab.* i. 94). In 1528 he removed to Oxford, where he was incorporated as B.A. on 19 Feb. 1529–30, and he also supplicated that university for the degree of M.A., though whether he was admitted to it does not appear (Wood, *Fasti Oxon.* ed. Bliss, i. 83; Boase, *Register of the Univ. of Oxford*, i. 159). Soon afterwards Hugh Farringdon, abbot of Reading, appointed him master of the grammar school in that town, which appointment was confirmed by the king by patent on 10 Feb. 1540–1, his salary being 10*l.* per annum charged on the manor of Cholsey, which had been an appendage of the abbey (Rymer, *Fœdera*, xiv. 714). When John Frith, the martyr, was apprehended as a vagabond at Reading and set in the stocks, Cox 'procured his releasement, refreshed his hungry stomach, and gave him money' (Wood, *Athenæ Oxon.* ed. Bliss, i. 74). He was succeeded in the mastership of Reading school by Leonard Bilson in 1546 (Man, *Hist. of Reading*, p. 196). About this period he travelled on the continent, visiting the universities of Paris, Wittenberg, Prague, and Cracow (Leland, *Encomia Illustrium Virorum*, p. 50). Afterwards he went to reside at Caerleon in his native county, where he appears to have kept a school. In or about 1572 he became master of the grammar school at Coventry, founded by John Hales. If he held that appointment until his death, he must have died in 1599, when John Tovey succeeded to the mastership (Colville, *Worthies of Warwickshire*, p. 883; Tanner, *Bibl. Brit.* p. 205).

Cox, who was a friend of Erasmus and Melanchthon, was himself eminent as a grammarian, rhetorician, poet, and preacher, and was skilled in the modern as well as the learned languages (Bale, *De Scriptoribus*,

pt. i. p. 713). He was author of: 1. 'The Art or Crafte of Rhetoryke,' 1524; and also Lond. (Robert Redman), 1532, 16mo (Lowndes, *Bibl. Man.* ed. Bohn, 543; Coates, *Hist. of Reading*, p. 322). 2. 'Commentaries upon Will. Lily's Construction of the eight parts of Speech,' 1540. He also wrote verses prefixed to the publications of others, and translated from Greek into Latin 'Marcus Eremita de Lege et Spiritu,' and from Latin into English 'Erasmus's Paraphrase of the Epistle to Titus,' 1549, with a dedication to John Hales, clerk of the hanaper (Strype, *Ecclesiastical Memorials*, ii. 30, folio). He had a son, Francis, D.D., of New College, Oxford.

[Authorities cited above.] T. C.

COX, RICHARD (1500–1581), bishop of Ely, one of the most active of the minor English reformers, was born at Whaddon in Buckinghamshire. After receiving some education at the Benedictine priory of St. Leonard Snelshall, near Whaddon, he went to Eton, and thence to King's College, Cambridge, in 1519, proceeding B.A. in 1523–4. He was invited by Wolsey to enter his new foundation of Christ Church in Oxford as junior canon soon afterwards, and was incorporated B.A. at Oxford 7 Dec. 1525, and was created M.A. 2 July 1526. Becoming known as a Lutheran, he was forced to leave the university, and removed to Eton, where he was head-master. He proceeded B.D. at Cambridge in 1535, and D.D. in 1537, and was made chaplain to the king, to Archbishop Cranmer, and to Gooderich, bishop of Ely. His name appears in several important transactions of the reign of Henry VIII. In 1540 he was on the commission which composed 'The Necessary Doctrine and Erudition of a Christian Man,' the third great formulary of Henry (*Lords' Journals*, April), and his answers to the questions which were preliminarily propounded to the commissioners are extant among the rest (Burnet, *Coll.* iii. 21). He was also on the commission of clergy, of the same date, which pronounced the king's marriage with Anne of Cleves null and void (*State Papers*, i. 634). In the same year (24 Nov.) he was made archdeacon of Ely; on 3 June 1542 became prebendary of Lincoln; on 8 Jan. 1543–4 he became dean of the cathedral, Osney, and when the seat of the deanery was transferred to Oxford he was the first dean of Christ Church (21 May 1547). In 1542 he was on the commission which was nominated by convocation for making an authoritative version of the Bible, where he was one of those to whom the Old Testament was assigned (Wilkins, iii. 860). That project was quashed by the interference of the king. In 1546 he was one of the officials appointed to hear Dr. Crome publicly recant at Paul's Cross, and with the others he denounced the recantation as feigned and insufficient; and in the subsequent inquiry before the privy council 'did notably use himself against Crome' (*State Papers*, i. 843). On the accession of Edward VI his advancement was rapid. He was already tutor and almoner (since 7 July 1544) of the king. On 28 Sept. 1547 he became rector of Harrow, Middlesex, and on 23 April 1548 canon of Windsor. He was in high favour with Cranmer, insomuch that he was one of the only two doctors who were included with the bishops in giving answers to the questions on the mass that were issued by the primate about the beginning of the reign (Burnet, *Coll. to Edw. VI*, i. 25; Dixon, ii. 476). He was on the celebrated Windsor commission, which in 1548 compiled the first English communion, the first prayer-book in 1549, and probably the first English ordinal in 1550, and which seems to have been further employed in revising the first prayer-book, and making the alterations that are found in the second, or book of 1552 (Strype, *Mem.* iv. 20; Dixon, iii. 249). Cox ceased to be royal tutor at the beginning of 1550 (*Orig. Lett.* p. 82), but he retained his post of almoner, and was raised to the deanery of Westminster (22 Oct. 1549), vacant by the death of the unfortunate Benson. From 21 May 1547 till 14 Nov. 1552 he was chancellor of the university of Oxford. He was a great harbourer of the foreign divines, and seems to have had the main hand in introducing such men as Peter Martyr, Stumphius, and John ab Ulmis into the university. In 1549 he was one of the seven royal visitors or delegates who swept the schools and colleges with the most destructive zeal, confiscating and converting funds, altering statutes, destroying books and manuscripts with unsparing fury. The 'mad work,' as Wood calls it, that he made procured for the chancellor the reproachful nickname of the cancellor of the university (Wood, *Hist. et Ant.* p. 270; Fuller; Macray, *Bodleian*; Dixon, iii. 101, 108). On this occasion he presided as moderator at the great disputation of four days, which was held between Peter Martyr and the Oxford schoolmen, Tresham, Chedsey, and Morgan (Strype, *Cranmer*; Dixon, iii. 116). He was said to have frequently interposed to help Martyr (Sanders). Next year he was sent by the council into Essex to appease the people, who were excited by the resistance of Bishop Day of Chichester to the turning of altars into tables (Harman, *Specimen*, p. 113). In 1551 he was among the adverse witnesses

on the trial of Gardiner (Foxe, 1st ed.), and in the same year we find him engaged in a renewed and equally destructive visitation of Oxford (Dixon, iii. 384). During the same period he was upon the several commissions that were issued for revising the ecclesiastical laws, which at last resulted in the abortive code of the 'Reformatio Legum Ecclesiasticarum' (Strype, *Cranmer*, ii. ch. xxvi.; Dixon, iii. 351, 439). On the death of Edward, Cox was apprehended (5 Aug. 1553) on suspicion of being concerned in Northumberland's plot (*Orig. Lett.* p. 684; *Grey Friars' Chron.* p. 82). He spent a few weeks in the Marshalsea, and was deprived of all his preferments. In May 1554 he made his way to the continent, choosing Frankfort for his place of exile, where he arrived 13 March 1554–5. The English congregation in that city had adopted, by the advice of Whittingham, a form of service that differed widely from the prayer-book, and accepted the Calvinistic doctrine. Most of the morning prayers were omitted, the confession was changed for another, the responses were not repeated, the surplice was not worn. At the same time, with the view of making Frankfort, as the nearest to England, the head of the English church colonies, ministers were invited from the other congregations; and from Strasburg came Haddon, Lever from Zurich, from Geneva Knox. The celebrated 'Troubles of Frankfort' were now begun. Knox soon stood at the head of the party which desired further alteration, while the moderate party were supported by the exiles of Strasburg and Zurich. After the English service had been submitted by Knox to Calvin, and treated by Calvin with contempt, a compromise to last four months was effected by which the rival forms of worship were used alternately. Things were in this posture when, before the expiration of the four months, Cox arrived upon the scene. He immediately exhorted his countrymen to maintain the Book of Common Prayer as it had been established in the reign of Edward VI. Knox replied by attacking Cox as a pluralist. The rival parties were thenceforth distinguished by the names of Knoxians and Coxians, and became so embittered in their animosity as to require the interposition of the magistrates of the city to prevent them from coming to blows. The Knoxians at first obtained from these authorities a decision that the services should be after the French or Calvinistic model; but their triumph was brief. In one of Knox's sermons his adversaries discovered treason against the emperor. They accused him to the magistrates, and the state of Frankfort expelled him and his followers from its territory (26 March 1555). The English service of Edward was then restored (*Troubles at Frankfort*; Fuller; Heylyn). It does not appear that Cox held any office in the church after this pacification. He apparently spent some time at Strasburg; but in a subsequent dispute which was waged at Frankfort with great bitterness between Horn, the deprived dean of Durham, and Ashley, an eminent member of the congregation, he was chosen by the magistrates to be one of the arbiters, and succeeded in bringing the contending parties to a tolerable agreement.

When Elizabeth came to the throne, Cox was at Worms. He returned to England; preached frequently before the queen; was appointed visitor of the university of Oxford (5 June 1559), and on 28 July 1559 was placed in the see of Ely. It was at first determined to give him the see of Norwich, and the change was made after he had been actually elected to that see. At Ely he remained twenty-one years. He refused to minister in the queen's chapel because of the crucifix and lights there, and justified himself in a letter to her majesty (Strype, *Ann.* App. i. 23). He was considered severe towards the Romanists in his custody, especially in 1577 when Feckenham, the former abbot of Westminster, was his prisoner. John Leslie, bishop of Ross, was in his custody from 14 May till 17 Oct. 1571. In 1579 several accusations were brought against him and his wife by Lord North and others for covetous and corrupt practices (*ib.* App. bk. i.) He seems to have vindicated himself successfully, but he was compelled to cede a manor to his chief accuser North. He had already ceded much property belonging to his see to the crown (1562), and in 1575 Sir Christopher Hatton used the queen's influence to induce Cox to give him his palace in Holborn. Cox resisted, but ultimately yielded. Disgusted with the court, Cox petitioned for permission to resign his see, and this request was granted in February 1579–80. He received a pension of 200*l.* and the palace of Doddington. Cox died on 22 July 1581. Twenty years after his death an elaborate monument, erected to his memory in Ely Cathedral, was defaced, because, it was said, of his evil memory (Willis, *Cathedrals*, iii. 359). Cox married twice: first while dean of Christ Church, and secondly about 1568. His second wife was Jane, daughter of George Auder, alderman of Cambridge, and widow of William Turner, dean of Wells. His children were John; Sir Richard of Brame, Ely; Roger; Joanna, widow of John, eldest son of Archbishop Parker; and Rhoda. The executors of his will, dated 20 April 1581, were Archbishop Grindal,

Thomas Cooper, bishop of Lincoln, John Parker, archdeacon of Ely, his son John, and Richard Upchare. Cox translated the Acts and St. Paul's Epistle to the Romans for the bishops' Bible, and published 'Articles to be inquired of . . . in his Visitations' in 1573 and 1579. Manuscript tracts and letters on church policy are in the British Museum, and many are printed in Strype's 'Annals' and Burnet's 'History of the Reformation.' A notebook is in Corpus College library at Cambridge. Portraits are at King's College and Trinity Hall, Cambridge.

[Authorities cited above; and Cooper's Athenæ Cantab. i. 437–445, where the fullest account is to be found.] R. W. D.

COX, Sir RICHARD (1650–1733), lord chancellor of Ireland, son of Captain Richard Cox and Katherine, his wife, the daughter of Walter Bird of Clonakilty, co. Cork, and widow of Captain Thomas Batten, was born at Bandon on 25 March 1650. Losing both his parents before he was three years of age, he was left to the care of his grandfather and his 'good unkle, John Birde,' seneschal of the manor court of Bandon. He was educated at the school at Clonakilty, and after spending 'three years idely' he commenced practising as an attorney in the manor courts. Not being satisfied with his position, he realised the little property which had been left him by his grandfather, and came up to London. He was admitted a student at Gray's Inn in September 1671, and was called to the bar on 9 Aug. 1673. Refusing an advantageous offer from Sir Francis Ratcliffe, he returned to Ireland, and on 26 Feb. 1764 married Mary, the daughter of John Bourme, 'she being,' as he relates, 'but 15, and I not full 24 years old; this was the rock I had like to split upon, for though she proved a very good wife, yet being disappointed in her portion, which was ill paid by her mother and by driblets, and from whom I also received some other unkindnesses, I retired into the country and lived at Cloghnikilty for 7 yeares, but very plentifully and pleasantly.' At length finding it necessary to bestir himself in order to provide for his increasing family, Cox removed to Cork, where he began practising at the bar, and was appointed recorder of Kinsale. On the accession of James II, Cox, who as a zealous protestant had made a public attack upon the catholics while presiding at the Cork quarter sessions, thought it prudent to come to England. He thereupon settled with his family at Bristol, where he 'fell into good practice,' and employed his leisure time in writing his 'Hibernia Anglicana; or the History of Ireland from the Conquest thereof by the English to this Present Time. With an introductory discourse touching the ancient state of that kingdom.' The first part of this book appeared soon after the revolution in 1689, and the second part in the following year, a second edition appearing in 1692. Upon the arrival of the Prince of Orange, Cox went up to London, and there showed his zeal for the revolution by publishing 'A Sheet of Aphorisms, proving by a fair deduction the necessity of making the Prince of Orange king, and of sending speedy relief to Ireland.' A copy of this was presented by him to every member who entered the house on the first day of the convention. He afterwards published a half-sheet entitled 'A Brief and Modest Representation of the Present State and Condition of Ireland.' Declining the offer of the post of secretary to the Duke of Schomberg, he accepted that of secretary to Sir Robert Southwell, whom he accompanied to Ireland. He was present at the battle of the Boyne, where the accuracy of his information was of considerable assistance to William. The Declaration of Finglas, which was issued upon the king's arrival at Dublin, was wholly written by Cox, William having refused to alter the draft, for he said that 'Mr. Cox had exactly hit his own mind.' On the surrender of Waterford, Cox was made recorder of that city, and not long afterwards, on 15 Sept. 1690, was sworn second justice of the common pleas. After serving on two commissions of oyer and terminer he was appointed military governor of Cork in 1691. With great promptness he raised eight regiments of foot and three of cavalry, and issued a proclamation that all papists were not 'to be out of their dwellings from nine at night till five in the morning, or to be found two miles from their places of abode, except in a highway to a market town, and on market days, or to keep or conceal arms or ammunition, on pain of being treated as rebels.' During his governorship, which lasted until the reduction of Limerick, Cox successfully protected a frontier of eighty miles long, and at the same time was able to send assistance to General Ginkel. For these services he was admitted a member of the privy council on 13 April 1692, and was knighted by Lord Sydney, the lord-lieutenant, on 5 Nov. following. In February 1693 he was appointed one of the commissioners of forfeitures. Though far from being prejudiced in favour of the Roman catholics, he insisted that they were in justice entitled to the benefit of the articles of Limerick. These views gave great displeasure to many of the more violent protestants. He was in consequence removed from the council in June 1695, and the com-

mission of forfeitures was dissolved, its duties being transferred to the commissioners of the revenue. In 1696 he went over to England for the recovery of his health. About this period he wrote 'An Essay for the Conversion of the Irish,' and the tract entitled 'Some Thoughts on the Bill depending before the Rt. Hon. the House of Lords for prohibiting the Exportation of the Woollen Manufactures of Ireland to Foreign Parts. Humbly offered to their Lordships' (Dublin, 1698, 4to) is also attributed to him. Upon the death of Sir John Hely in April 1701 Cox was appointed chief justice of the common pleas, and being sworn in on 16 May was a few days afterwards readmitted to the privy council.

On the accession of Anne he was summoned to London 'to consult about the future parliament' and other Irish matters. Though he strongly urged that 'it was for the interest of England to encourage the woollen manufacturers in Ireland in the coarse branches of it,' and boldly stated that he 'thought it was the most impolitic step which was ever taken by England to prohibit the whole exportation of woollen manufactures from Ireland,' the ministers felt unable to act on his advice. On his leaving England the queen presented him with 500*l.* for the expenses of his journey. In July 1703 Cox was nominated lord chancellor of Ireland in the room of John Methuen, appointed ambassador at Lisbon, and on 6 Aug. he took the oaths of office. In the first session of the new parliament, for which he issued the writs a few days after entering upon office, the 'Act to prevent the further Growth of Popery' was passed without, it is strange to say, a dissentient voice in either house in spite of the protests of counsel who were heard at the bar on behalf of the Roman catholics. On 4 Dec. 1703 he was presented with the freedom of the city of Dublin, and in the following year, owing to his recommendation, an English act was passed, authorising the exportation of Irish linen to the plantations. He was created a baronet on 21 Nov. 1706. During the absence of the lord-lieutenant from Ireland Cox several times acted as one of the lords justices. His refusal to allow an election by the privy council of a new lord justice on the death of his colleague, Lord Cutts, gave rise to considerable contention; but his action was upheld by the English legal authorities. Upon the appointment of the Earl of Pembroke to the post of lord-lieutenant, Cox was removed from the chancellorship 30 June 1707, and Chief Baron Freeman appointed in his place. During his retirement from public life he devoted himself chiefly to the study of theology, and in 1709 published 'An Address to those of the Roman Communion in England, occasioned by the late Act of Parliament to prevent the growth of Popery, recommended to those of the Roman Communion in Ireland upon a late like occasion.' He also wrote about this time 'An Enquiry into Religion, and the Use of Reason in reference to it,' pt. i. (London, 1713, 8vo), which apparently was never completed. In 1711 he was appointed chief justice of the queen's bench; but on the death of Anne was, with other judges, removed from the bench, as well as from the privy council. His dismissal seems to have been chiefly owing to his refusal to comply with the directions of the lords justices of England in regard to the election of the lord mayor of Dublin. A number of resolutions were passed in the Irish House of Commons censuring the late chief justice, his conduct in his judicial capacity was impugned, and insinuations were made that he had espoused the cause of the Pretender. The latter charge was destitute of any foundation, and the others falling to the ground upon investigation no further proceedings were taken against him. Giving up all thoughts of further public life he retired into the country. In April 1733 he was seized with a fit of apoplexy, from the effects of which he died on 3 May following, in his eighty-fourth year. By his wife, who predeceased him on 1 June 1715, he had a numerous family. Cox was a strictly honest, upright man, with considerable energy of purpose, and when his mind was not warped, as it too often was, by anti-catholic prejudices, a thoroughly just administrator. His writings have little or no reputation, his chief work being the 'History of Ireland,' which is a mere hurried compilation. He was also the author of the 'Remarks upon Ireland,' which were printed in Bishop Gibson's translation of Camden's 'Britannia' (1695), and appears to have composed some pieces of poetry on General Ginkel's success in Ireland and the death of Lord-chancellor Porter. The latter piece was the means of eliciting the rebuke from Sir Robert Southwell, 'that poetry was not the way to preferment, but a weed in a judge's garden.' He was succeeded in the title by his grandson Richard, who established a linen manufactory at Dunmanway, co. Cork, near the family seat. It was he who wrote the letter (dated Dunmanway, 15 May 1749) to Thomas Prior, 'shewing from experience a sure method to establish the linen manufacture, and the beneficial effects it will immediately produce,' which is erroneously attributed to his grandfather by Watt. The baronetcy is supposed to have become extinct on the death of Sir Francis Hawtrey Cox, the twelfth baronet, in 1873; but the title is

claimed by the Rev. Sir George William Cox, vicar of Scrayingham. The portrait of the first Sir Richard Cox, which was presented by himself, is still to be seen in the dining hall of the hospital at Kilmainham.

[Autobiography of the Rt. Hon. Sir Richard Cox, Bart., lord chancellor of Ireland, from the original manuscript preserved at the 'Manor House, Dunmanway,' co. Cork (ed. Caulfield), 1860; Harris's History of the Writers of Ireland, book i. 207–52, contained in his Translation of Sir J. Ware's History and Antiq. of Ireland, ii. 1764; Biog. Brit., 1789, iv. 401–14; O'Flanagan's Lives of the Lord Chancellors and Keepers of the Great Seal of Ireland, 1870, i. 497–530; Burke's History of the Lord Chancellors of Ireland, 1879, pp. 100–9; Chalmers's Biog. Dict. x. 434–6; Haydn's Book of Dignities, 1851; Notes and Queries, 7th ser. i. 208, 394; Brit. Mus. Cat.] G. F. R. B.

COX, ROBERT (1810–1872), author of several important works on the Sabbath question, was the son of Robert Cox, leather-dresser, of Gorgie Mills, near Edinburgh, and of Anne Combe, a sister of George and Dr. Andrew Combe [q. v.] He was born at Gorgie on 25 Feb. 1810, and received his early education at a private school and at the high school of Edinburgh. Besides attending the classes of law and of general science at the university of Edinburgh, he also studied anatomy under the not too reputable Dr. Robert Knox. For some years he was in the legal office of his uncle, George Combe, who so highly estimated his character and abilities that he wished him to become partner with him in the business, but Cox declined. He passed as a writer to the signet, but never went into general business, limiting himself to that pressed upon him by his family and friends, and occupying himself chiefly with scientific and literary matters, and with schemes for the general benefit of the community. He was the active editor of Combe's 'Phrenological Journal' from Nos. xxxiv. to l. of the first series, to which he also contributed many able articles. At about the age of twenty-five he accepted the secretaryship of a literary institution in Liverpool, but resigned it in 1839 from considerations of health, and returned to Edinburgh. Soon after his return he was induced by the Messrs. Black to undertake the compilation of the index to the seventh edition of the 'Encyclopædia Britannica.' In 1841 he also resumed the editorship of the 'Phrenological Journal;' but the issue ceased in 1847, on the death of Dr. Andrew Combe, of whom he contributed a memoir to the last number.

The attention of Cox was first directed to the Sabbath question by the action of the Edinburgh and Glasgow Railway Company, in withdrawing a limited passenger service in connection with their Sunday trains. Having qualified as a shareholder, he attended two half-yearly meetings of the company in 1850, at each of which he moved that to the Sunday trains which were being regularly run passenger carriages should be attached. The substance of his speeches he formed into a small pamphlet, addressed to the directors, and entitled 'A Plea for Sunday Trains.' As the result of subsequent reading and study, it was afterwards expanded into an octavo volume of 560 pages, published in 1853 under the title of 'Sabbath Laws and Sabbath Duties; considered in relation to their Natural and Scriptural Grounds, and to the Principles of Religious Liberty.' Having accumulated during his reading a mass of material beyond the scope of this publication, he continued still further his studies and researches on the subject, and published in 1865 'The Literature of the Sabbath Question,' in two volumes, a work equally remarkable for its minute erudition and its lucid exposition of somewhat dull and entangled controversies. In 1860 he published 'The Whole Doctrine of Calvin about the Sabbath and the Lord's Day, extracted from his Commentaries,' and in 1863 'What is Sabbath Breaking? a Discussion occasioned by the Proposal to open the Botanical Gardens of Edinburgh on Sunday Afternoons.' He also contributed the chief portion of the article 'Sabbath' to 'Chambers's Encyclopædia.' He assisted his brothers Dr. Abram Cox of Kingston and Sir James Cox or Coxe, one of her majesty's commissioners in lunacy, in the revisal of reissues of Dr. Combe's popular physiological works, and those of George Combe's books specially dealing with the brain and nervous system. In 1869 he edited, along with Professor Nicol of Aberdeen, the 'Select Writings' of Charles Maclaren, editor of the 'Scotsman.'

Especially fond of pedestrian exercise, Cox took an active part in the Right of Way Association, and was one of the parties to the action against the Duke of Athole, by which Glen Tilt was reopened to the public. A liberal in politics as well as in intellectual matters, he interested himself in every important social and philanthropic movement of an unsectarian kind connected with Edinburgh. He was practically the manager of the Phrenological Museum, a director and warm supporter of the United Industrial School, a director of the School of Arts, and an active promoter of university endowment and of schemes connected with the higher education of the country. He was a liberal

patron of art, and a member of the Edinburgh Association for Promotion of the Fine Arts. Privately he secured the attachment of many friends, who, while they respected his abilities and his somewhat stern sense of justice, were attracted by his genial qualities and his considerate kindness of heart. He died, unmarried, on 3 Feb. 1872.

[Scotsman, 5 Feb. 1872; Charles Gibbon's Life of George Combe, 1878.] T. F. H.

COX, THOMAS (*d.* 1734), topographer and translator, a master of arts, became rector of Chignal-Smealy, near Chelmsford, on 19 June 1680, and continued there until 1704. He was next preferred to the vicarage of Broomfield, Essex, on 11 Feb. 1685, and to the rectory of Stock-Harvard in the same county on 24 Feb. 1703, which livings he held until his death. He was also lecturer of St. Michael's, Cornhill, but resigned the appointment in 1730 (*Daily Journal*, 5 June 1730). He died on 11 Jan. 1733-4 (*Gent. Mag.* iv. 50). Newcourt's statement that he is the same with the Thomas Cox who held the vicarage of Great Waltham, Essex, from 1653 to 1670, is unsupported. Besides an assize sermon, 'The Influence of Religion in the Administration of Justice,' 4to, London, 1726, Cox published anonymously translations of two of Ellies-Dupin's works, which he entitled 'The Evangelical History, with additions,' 8vo, London, 1694 (third edition, 8vo, London, 1703–7), and 'A Compendious History of the Church,' second edition, 4 vols. 12mo, London, 1716–15. He likewise translated Plutarch's 'Morals by way of Abstract done from the Greek,' 8vo, London, 1707, and Panciroli's 'History of many Memorable Things Lost,' 2 vols. 12mo, London, 1715 (with new title-page, 12mo, London, 1727). The lives of Richard II, Henry IV, Henry V, and Henry VI in Kennett's 'Complete History of England' are also from his pen. But his chief and best-known undertaking was 'Magna Britannia et Hibernia, antiqua et nova. Or, a new Survey of Great Britain, wherein to the Topographical Account given by Mr. Cambden and the late editors of his Britannia is added a more large History, not only of the Cities, Boroughs, Towns, and Parishes mentioned by them, but also of many other Places of Note and Antiquities since discovered. . . . Collected and composed by an impartial Hand,' 6 vols. 4to; in the Savoy, 1720–31. Gough (*British Topography*, i. 33, 34) says that this work was originally published in monthly numbers as a supplement to the five volumes of 'Atlas Geographus,' 1711–17. It contains only the English counties. The introduction or account of the ancient state of Britain was written by Dr. Anthony Hall, who also contributed the account of Berkshire. Prefixed to each county is a map by Robert Morden. Altogether, it is a compilation of much merit (*Notes and Queries*, 6th ser. vii. 69, 338). Cox married Love, fifth daughter of Thomas Manwood of Lincoln's Inn and Priors in Broomfield, Essex.

Cox's son, Thomas, besides succeeding him in the rectory of Stock, was rector of Chignal-Smealy (1714–1735), and rector of Ramsden-Bellhouse (27 Sept. 1733), and died on 26 July 1763 (*Gent. Mag.* xxxiii. 415). From a sermon he published in 1712 on 'The Necessity of a Right Understanding in order to True Wisdom,' we learn that he had been educated at the grammar school of Bishops Stortford, Hertfordshire, under Dr. Thomas Took.

[Morant's Essex, i. 204, ii. 52, 77, 78, 82; Wright's Essex, i. 188; Newcourt's Repertorium, ii. 96, 139, 633.] G. G.

COX, WALTER (1770–1837), Irish journalist, was the son of a Westmeath blacksmith, who apprenticed him to a gunsmith in Dublin. For some time he carried on business as a gunsmith, and in 1797 started a newspaper called 'The Union Star' in the interest of the United Irishmen, in which a policy of assassination was advocated. In 1804 he went to America, but returned to Ireland, and founded in 1807 the 'Irish Magazine and Monthly Asylum for Neglected Biography.' The tone of this periodical being regarded as seditious by the government, he was frequently prosecuted, and spent much of his time in gaol. Nevertheless it continued to appear with regularity until 1815, when he accepted a pension of 100*l.* per annum and a bonus of 400*l.*, on condition that he should surrender all copies of it in his possession and emigrate to America. In 1816 he landed at New York, where he started a journal called 'The Exile,' of a somewhat similar character to the 'Irish Magazine.' This enterprise not succeeding, he crossed to France in 1820, and subsequently returned to Ireland, where his presence being discovered in 1835 his pension was forfeited. He died on 17 Jan. 1837 in poverty. Before leaving America he had given expression to his dissatisfaction with the institutions of the United States in a pamphlet entitled 'The Snuff Box.' During his residence in that country he is said to have been successively pawnbroker, chandler, dairyman, and whisky dealer. He stated in 1810 that his hostility to the English government arose in part from 'atrocious indignities' to which his father had been subjected by Lord Car-

hampton, and that on a reward being offered for the apprehension of the editor of the 'Union Star' (published anonymously) he discovered himself to the authorities at Dublin Castle, and made terms with them. He was accused by a rival editor of receiving government pay, and of having betrayed Lord Edward Fitzgerald.

[Madden's United Irishmen; Webb's Compendium of Irish Biography; Froude's English in Ireland, iii. 269; Irish Magazine and Monthly Asylum for Neglected Biography.] J. M. R.

COX, WILLIAM SANDS (1802–1875), surgeon, founder of Queen's College, Birmingham, was the eldest son of E. T. Cox, a well-known Birmingham surgeon (1769–1863). After education at King Edward VI's Grammar School, and at the General Hospital, Birmingham, he studied at Guy's and St. Thomas's Hospitals, London (1821–3), and the École de Médecine, Paris (1824). Having conceived the idea of establishing a school of medicine in Birmingham, on the model of his friend Grainger's in London, he visited numerous schools and hospitals on the continent and in Great Britain. On settling in Birmingham in 1825 he was appointed surgeon to the General Dispensary, and commenced to lecture on anatomy, with physiological and surgical observations, on 1 Dec. 1825, at Temple Row. In 1828, after a good deal of opposition, he, in conjunction with Drs. Johnstone, Booth, and others, founded the Birmingham School of Medicine, himself lecturing on anatomy at first and afterwards on surgery. In 1834 he took an active part in the formation of the Provincial Medical and Surgical (now the British Medical) Association. In 1836 he was elected F.R.S. In 1840–1 he founded the Queen's Hospital, Birmingham, and by his sole exertions it was opened free of debt, and he was naturally appointed senior surgeon. Having secured considerable contributions from the Rev. Dr. Warneford, he was able to enlarge the scope of the medical school to that of a college, with instruction in arts (1847) and theology (1851), and he secured for it in 1843 a royal charter by the title of Queen's College. In 1857 a sum of 1,050*l.* was publicly subscribed as a testimonial to Cox, which he devoted to founding scholarships and to completing the museums of Queen's College. In 1858–1859 he was principal of the college. Cox aimed at making the college the nucleus of a midland university, but unfortunately 'he was autocratic in his mode of conducting both institutions, and as his administrative faculty was by no means equal to his creative power, and to the readiness with which he gave and obtained money, the college and hospital both became involved in a succession of serious quarrels between the founder and his associates' (*Birmingham Daily Post*, 28 Dec. 1875). These greatly injured the reputation of the college; the buildings were ill-planned, and the students' rents and other expenses high. An inquiry by the charity commissioners in 1860 led to the severance of the college and hospital, after which Cox ceased to take part in the work of either. He left Birmingham in 1863, on his father's death, and lived successively at Bole Hall, near Tamworth, at Leamington, and at Kenilworth, where he died on 23 Dec. 1875.

Cox was unquestionably disinterested. He was a strong conservative and churchman, and this hindered his success in Birmingham. He was a skilful surgeon, but sacrificed much practice to his public projects.

Besides numerous articles in the 'London Medical Gazette,' Cox published 'A Synopsis of the Bones, Ligaments, and Muscles, Blood-vessels, and Nerves of the Human Body,' 1831; a translation of Maingault on amputations, 1831; a letter to J. T. Law on establishing a clinical hospital at Birmingham, 1849; 'A Memoir on Amputation of the Thigh at the Hip Joint,' 1845; a reprint of the charter, &c., of Queen's College, 1873; and 'Annals of Queen's College,' 4 vols. 1873.

Contrary to expectation, Cox left nothing to the institutions he had founded, but bequeathed 3,000*l.*, with his medical library and instruments, to the cottage hospital at Moreton-in-the-Marsh, 12,000*l.* to establish and support dispensaries in several suburbs of Birmingham, 3,000*l.* each to build and endow a dispensary at Tamworth and Kenilworth, money to endow scholarships at King Edward's School, Birmingham, and Guy's Hospital, London, besides money to complete and endow a church he had built in Birmingham.

[Birmingham Daily Post, 28 Dec. 1875, 3 Jan. 1876; Lancet, 15 April 1876, p. 586; Annals of Queen's College; Photographs of Eminent Medical Men, Barker, 1865, i. 61, reprinted in Annals of Queen's College, iv. 155–60.] G. T. B.

COXE, FRANCIS (*fl.* 1560), a quack physician, who attained some celebrity in the sixteenth century, is best known by a curious volume of receipts entitled 'De oleis, unguentis, emplastris, etc. conficiendis,' London, 1575, 8vo. His practices having attracted considerable attention, he was summoned before the privy council on a charge of sorcery, and, having been severely punished, made a public confession of his 'employment of certayne sinistral and divelysh artes' at the Pillory in Cheapside on 25 June 1561. On

7 July following John Awdeley issued a broadside entitled 'The unfained Retractation of Fraunces Cox,' a copy of which is in the library of the Society of Antiquaries (LEMON, *Cat. Broadsides*, p. 16). Coxe subsequently published a grovelling and terror-stricken pamphlet entitled 'A Short Treatise declaring the Detestable Wickednesse of Magicall Sciences, as Necromancie, Coniurations of Spirits, Curiouse Astrologie, and such lyke' (London, Jhon [*sic*] Alde, n.d., black letter, 12mo), written, as he says in the preface thereto, 'for that I have myself been an offender in these most detestable sciences, against whome I have compilyd this worke.' The dates of his birth and death are not known.

[Coxe's Works.] E. H.-A.

COXE, HENRY OCTAVIUS (1811–1881), Bodley's librarian, eighth son of the Rev. Richard Coxe, was born at Bucklebury, Berkshire, 20 Sept. 1811. He was educated at Westminster, and under his elder brother Richard, then a curate at Dover. He entered Worcester College, Oxford, as a commoner in 1830. Here he worked hard, both in the classical school and on the river; but an accident forced him to content himself with the ordinary pass degree in 1833. While still an undergraduate he had been invited to enter the manuscript department of the British Museum, which he joined in May 1833. Soon after this he took orders, and was for two years curate of Archbishop Tenison's Chapel, and subsequently for two more years of St. Martin's-in-the-Fields, adding to his work in the museum zealous exertions among the London poor. In 1838 he was appointed an under-librarian at the Bodleian, where he spent the rest of his life, and was so devoted to his work that for the first thirty years he never once drew the full six weeks of his statutory vacation. The year after his appointment he married Charlotte, daughter of General Sir Hilgrove Turner, by whom he had five children, only two of whom survived him. His eldest son, William (Balliol College, Boden Sanscrit scholar, and assistant in the department of Egyptian and Assyrian antiquities in the British Museum), died in 1869, aged 29. In 1860 he succeeded Dr. Bandinel [q. v.] as chief librarian. As an under-librarian he was sent by Sir G. C. Lewis, then chancellor of the exchequer, in 1857, to examine the religious houses of the Levant, with a view to further discoveries of manuscripts, such as those which had rewarded the explorations of Tattam and Curzon. Coxe found a number of important codices at Cairo, Jerusalem, and Patmos, but the value of such treasures had unfortunately become known even to their ignorant owners, and the monks would not listen to any proposals for their purchase. A fever compelled his return home before he had been able to visit Mount Athos, but the results of his researches were already of considerable value, and appeared in an official report in 1858 (reissued 1880). This was the chief voyage of his life; but in his closing years he accompanied his daughter and her husband, the Rev. John Wordsworth (now, 1887, bishop of Salisbury), in several visits to Italy. During these journeys he was already suffering from the painful disease which, after seven years of suffering, bravely borne, caused his death (8 July 1881).

Coxe was at once a fine palæographer and editor of manuscripts, a hardworking country parson, and an admirable librarian. The catalogue of the Greek manuscripts at the Bodleian and that of the manuscript collections of the several Oxford colleges are his best known and the most generally useful works. He held successively various curacies in the neighbourhood of Oxford: Culham, 1839–48; Tubney, 1848–55; Yarnton, 1855; and in 1856 Wytham, of which in 1868 he became rector. He had a real gift for parish work, and was greatly beloved by his parishioners. He was also select preacher to the university in 1842, and Whitehall preacher 1868; in 1878 he presided at the first annual meeting of the Library Association at Oxford. As a librarian of the good old scholarly type he was helpful in the highest degree, and an inimitable guide to his library. The gigantic catalogue, in 723 folio volumes (each slip in triplicate), was compiled during his tenure of office between 1859 and 1880. He never suffered his private work to encroach upon his official time, and avoided interference in academic controversy, lest it might lead to the intrusion of party spirit into the management of the library. He showed perfect tact and consideration for his subordinates, who respected his authority the more because it was exerted without fuss or self-importance, and with a genial air of *camaraderie*. His personal charm was due to a rare combination of playfulness, dignity, and old-fashioned courtesy; and his wit and stores of anecdote were equally remarkable. He was an honorary member of the common rooms of Corpus and Worcester colleges, a chaplain of Corpus, a delegate of the press, and curator of the university galleries. His social powers and his unaffected sweetness of character made him a welcome guest in all society.

His published works are: 1. 'Forms of Bidding Prayer, with introduction and notes,' Oxford, 8vo, 1840. 2. 'Rogeri de Wendover

Chronica sive Flores Historiarum cum appendice,' 5 vols. 8vo (Eng. Hist. Society), 1841–4. 3. 'The Black Prince, an Historical Poem, written in French by Chandos Herald, with a translation and notes' (Roxburghe Club), 4to, 1842. 4. 'Poema quod dicitur Vox Clamantis, auctore Joanne Gower' (Roxburghe Club), 4to, 1850. 5. 'Catalogus Codicum MSS. qui in Collegiis Aulisque Oxoniensibus hodie adservantur, 2 partes,' Oxford, 1852, 4to. 6. 'Catalogi Codd. MSS. Bibliothecæ Bodleianæ pars 1' (codd. Græci), Oxford, 4to, 1853. 7. Id. 'Partis 2 Fasc. 1.' (codd. Laudiani), Oxford, 4to, 1853. 8. Id. 'Pars 3' (codd. Canoniciani), Oxford, 4to, 1854. 9. 'Report to H.M. Government on the Greek Manuscripts yet remaining in libraries of the Levant,' 1858, 8vo, and 1881. 10. 'Letter in Reports on the Antiquity of the Utrecht Psalter,' 1874. 11. 'The Apocalypse of St. John the Divine represented by Figures, reproduced in facsimile from a manuscript in the Bodleian Library' (Roxburghe Club), 4to, 1876.

[London Guardian, No. 1861, pp. 1089–90, signed J. W. B[urgon, Dean of Chichester]; Athenæum, 2803; Academy, 480; Times, 12 July 1881; Libr. Assoc. Trans., 1881–2, p. 13; information from Coxe's son and son-in-law; personal knowledge.] S. L. P.

COXE or **COCKIS, JOHN** (*fl.* 1572), translator, probably of Brasenose College, Oxford, where one of his name was allowed to determine Michaelmas term 1546, and determined 1547 (Boase, *Registrum Univ. Oxon.*), or, Wood says, possibly a student of Christ Church in 1555, translated Bullinger's 'Questions of Religion cast abroad in Helvetia by the Adversaries of the same . . . reduced into XVII Commonplaces' (black letter); H. Bynneman for G. Byshop, London, 1572, 8vo, in the British Museum; also his 'Exhortation to the Ministers of God's Worde in the Church of Christ;' John Alde, London, 1575 (Wood; Ames); and 'A Treatise on the Word of God by Anth. Sadull, written against the Traditions of Men,' printed for John Harison,' 1783, 8vo (Maunsell).

[Boase's Registrum Univ. Oxon. (Oxford Hist. Soc.), 213; Wood's Fasti (Bliss), i. 123; Tanner's Bibl. Brit. 205; Ames's Typogr. Antiq. (Herbert), 890, 972, 1156; Maunsell's Catalogue, 25, 94.] W. H.

COXE, PETER (*d.* 1844), poet, was a son of Dr. Coxe, physician to the king's household in the reign of George II, and a brother of the Venerable William Coxe, archdeacon of Wiltshire [q. v.] He was educated at Charterhouse School, which he entered at the age of ten on a presentation from George II, performed by George III, and left when only thirteen. He followed the business of an auctioneer in London, but having obtained a competency spent his later years in retirement. He was the author of an anonymous poem published in 1807, entitled 'Another Word or Two; or Architectural Hints in Lines to those Royal Academicians who are Painters, addressed to them on their re-election of Benjamin West, Esq., to the President's Chair;' of a political tractate published in 1809, entitled 'The Exposé; or Napoleon Buonaparte unmasked in a condensed statement of his Career and Atrocities;' and of 'The Social Day, a Poem in four Cantos,' published in 1823. He died 22 Jan. 1844.

[Gent. Mag. 1844, new ser. xxii. 652–3; Brit. Mus. Cat.] T. F. H.

COXE or **COX, RICHARD** (*d.* 1596), divine, matriculated as a pensioner of Christ's College, Cambridge, on 27 Nov. 1578, proceeded B.A. 1581–2, and on 16 Dec. 1583 was incorporated in that degree at Oxford, where he proceeded M.A. 1584 as a member of Gloucester Hall. On 17 May 1589 he was instituted to the rectory of Diss, Norfolk, on the presentation of Henry, earl of Sussex, but the earl's right being disputed, Coxe was ejected and an incumbent whom the earl had previously ejected re-entered. In November 1591 Coxe was reinstated, but before long was again turned out. At last, having obtained the queen's letters patent to void all other presentations, he was, on 2 Dec. 1593, instituted to the rectory for the third time, and held it until his death, which took place in 1596. He wrote 'Richard Coxe, his Catechisme,' printed by T. Orwin, 1591, 8vo, and, Wood believed, also published some sermons.

[Cooper's Athenæ Cantab. ii. 222; Wood's Fasti (Bliss), i. 225; Blomefield's Norfolk, i. 18; Ames's Typogr. Antiq. (Herbert), p. 1247.] W. H.

COXE, RICHARD CHARLES (1800–1865), archdeacon of Lindisfarne, was born in 1800, and educated at Norwich grammar school. He was elected scholar of Worcester College, Oxford, in 1818, and graduated B.A. in 1821 and M.A. in 1824. He was ordained deacon in 1823, and priest in the following year. After for some time acting as chaplain of Archbishop Tenison's chapel, Regent Street, London, he obtained in 1841 the vicarage of Newcastle-on-Tyne. In 1843 he was appointed honorary canon of Durham. From 1845 till he left Newcastle he received an an-

nual supplement of five hundred guineas to his income, subscribed by his parishioners. In 1853 he obtained the archdeaconry of Lindisfarne with the vicarage of Eglingham annexed, and in 1857 he was appointed canon of Durham. He died at Eglingham vicarage, Northumberland, 25 Aug. 1865. Coxe enjoyed a high reputation as an eloquent preacher, and was a strenuous opponent of latitudinarianism in doctrine and practice, as well as a strong upholder of the rights and privileges of the clergy. His untiring energy is evidenced in his voluminous publications, the quantity of which has probably to some extent aided to modify their quality. Besides numerous single sermons and addresses he was the author of the following theological works: 'Lectures on the Evidences from Miracles,' 1832; 'Practical Sermons,' 1836; 'Death disarmed of its Sting,' 1836; 'The Symmetry of Divine Revelation a Witness to the Divinity of Christ,' 1845; and 'Remorse: Remorse for Intellectual and Literary Offences: Retribution,' 1864. He also published 'Six Ballads,' 1842; 'The Mercy at Marsdon Rocks,' 1844; 'Poems, Scriptural, Classical, Miscellaneous,' 1845; 'The Snow Shroud, or the Lost Bairn o' Biddlestone Edge,' 1845; 'Leda Tanah, the Martyr's Child; Derwent Bank,' 1851; 'Woodnotes: the *Silvitudia* of M. Casimir Surbievius, with a translation in English verse; Musings at Tynemouth, ten sonnets; North and South, ten sonnets,' 1848; and 'Ballads from the Portuguese' in the second part of Adamson's 'Lusitania Illustrata.' He married Louisa, daughter of Rev. J. Maule of Dover, and left a daughter and two sons.

[Gent. Mag. xiv. new ser. (1865), pp. 513–14; Men of the Time, 6th ed.; Latimer's Local Records of Northumberland and Durham; Brit. Mus. Cat.]

COXE, THOMAS, M.D. (1615–1685), physician, a native of Somersetshire, was educated at Emmanuel College, Cambridge, where he graduated B.A. 1635, M.A. 1638. He took his M.D. degree, like Harvey, at Padua 12 Dec. 1641, and was afterwards incorporated at Oxford. He became a fellow of the College of Physicians 25 June 1649. In 1660 he delivered the Harveian oration, but did not print his composition. From 1676 to 1680 he was treasurer of the college, and in 1682 was elected president. He was one of the first list of fellows nominated by the council of the Royal Society in 1662. Of his practice nothing is known but that he was physician in the army of the parliament during the rebellion, and that at the bedside of Sydenham's brother he suggested the profession of physic to him, who became the greatest of English physicians. Coxe fell into difficulties in his old age, and flying from his creditors died of apoplexy in France in 1685.

[Munk's Coll. of Phys. 1878, i. 247; Wood's Athenæ Oxon.; Thomson's History of the Royal Society, 1812, p. 3.] N. M.

COXE, WILLIAM (1747–1828), historian, born 7 March 1747, in Dover Street, Piccadilly, was the son of Dr. William Coxe, physician to the king's household. He was sent to the Marylebone grammar school when five years old, and in 1753 to Eton. In 1764 he was elected to King's College, Cambridge, of which he became a fellow in 1768. In 1771 he was ordained deacon, and took the curacy of Denham, near Uxbridge. He soon left this to become tutor to the Duke of Marlborough's eldest son. Two years later he left this post to become travelling tutor to the son of the Earl of Pembroke. He travelled through Switzerland and afterwards in Russia, and published the results of his inquiries. He made a later continental tour, from which he returned in May 1786, with Samuel Whitbread, and another afterwards with H. B. Portman. In 1794 he made a tour to Hungary with Lord Brome, eldest son of Lord Cornwallis.

He had meanwhile been receiving preferment. In 1786 he took the college living of Kingston-on-Thames, which he resigned in 1788 on his presentation by Lord Pembroke to the rectory of Bemerton. Here he chiefly resided until his death. About 1800 Sir Richard Colt Hoare presented him to the rectory of Stourton, which he held until 1811, when he was presented by Lord Pembroke to the rectory of Fovant, Wiltshire. He was appointed archdeacon of Wiltshire by Bishop Douglas in May 1804, and had been a prebendary of Salisbury from 1791. Coxe, after publishing his various travels, put out a prospectus in 1792 for an 'Historical and Political State of Europe.' This came to nothing, and he devoted himself chiefly to a series of memoirs, which are of great value for the history of the eighteenth century. He was entrusted with many valuable collections of papers, and was a laborious and careful editor. His books contain also original documents, though his own writing is of the dullest and shows no higher qualities than those of the conscientious annalist. He wrote a few professional works, but his chief article of faith seems to have been the impeccability of the whigs. In person he was short, stout, and erect, healthy and active; he clearly had the amiability which makes friends of fellow-travellers, not the less when they are patrons

of livings, and seems to have been a really worthy man in his way.

He married in 1803 Eleonora, daughter of Walter Shairp, consul-general of Russia, and widow of Thomas Yeldham of the British factory at St. Petersburg. He died 16 June 1828, and was buried in the chancel of Bemerton.

His works are: 1. 'Sketches of the Natural, Political, and Civil State of Swisserland,' 1779 (French translation, 1781). 2. 'Account of the Russian Discoveries between Asia and America,' 1780 (4th edition, 1804; German translation, 1783). 3. 'Account of Prisons and Hospitals in Russia, Sweden, and Denmark,' 1781. 4. 'Travels into Poland, Russia, Sweden, and Denmark,' 3 vols. 1784 (in Pinkerton's collection, vol. vi.; French translations, 1786, 1791). 5. 'Travels in Switzerland,' 3 vols. 1789; 4th edition, 1801, with 'Historical Sketch and Notes on late Revolution,' reprinted separately in 1802 (Pinkerton's collection, vol. v.) 6. 'Letter on Secret Tribunals of Westphalia,' 1796. 7. 'Memoirs of Sir Robert Walpole,' 3 vols. 1798. 8. 'Historical Tour in Monmouthshire,' 1801 (with plates from drawings by his companion, Sir R. C. Hoare). 9. 'Memoirs of Horatio, Lord Walpole,' 1802, and, enlarged in 2 vols., 1808. 10. 'History of the House of Austria ... from 1218 to 1792,' 2 vols. 1807 (Bohn's Standard Library, 1807). 11. 'Memoirs of the Bourbon Kings of Spain ... from 1700 to 1788,' 3 vols. 1813. 12. 'Memoirs of John, Duke of Marlborough,' 3 vols. 1818, 1819. 13. 'Private and Original Correspondence of Charles Talbot, Duke of Shrewsbury,' 1821. 14. 'Memoirs of the Administrations ... of Henry Pelham' (posthumous), 1829. Besides these Coxe wrote a pamphlet against Dr. Price in 1789, and edited Gay's 'Fables' in 1796, with a 'Life of Gay,' published separately in 1797; also 'Anecdotes of Handel and J. C. Smith,' 1798; a pamphlet against J. Benett on 'Tithe Commutation,' 1814; 'Sketches of the Lives of Correggio and Parmegiano' (anon.), 1823; and a few sermons and religious tracts.

[Gent. Mag. for 1828, ii. 86–9; Annual Obituary for 1829, pp. 227–35.]

COXETER, THOMAS (1689–1747), literary antiquary, born at Lechlade in Gloucestershire on 20 Sept. 1689, was educated at Coxwell, Berkshire, and at Magdalen school in Oxford. On 7 July 1705 he was entered a commoner of Trinity College, Oxford. Having completed his course at the university, he came to London with the intention of engaging in the practice of the civil law; but in 1710, on the death of his patron, Sir John Cook, dean of arches, he abandoned the legal profession and devoted himself to literary and antiquarian pursuits. An elegy in a book entitled 'Astræa Lacrimans,' published anonymously in 1710, was probably written by Coxeter. In 1720 he contributed one or more of the indexes to Hudson's edition of 'Josephus;' and in 1739 he published a new edition of Baily's (or rather Dr. Richard Hall's) 'Life of Bishop Fisher.' Coxeter was a zealous collector of old English plays, and allowed the Shakespearean editor, Theobald, to make free use of his treasures. He also assisted Ames in the preparation of 'Typographical Antiquities.' In 1744 he circulated proposals for issuing an annotated edition of the dramatic works of Thomas May, but the scheme was never carried out. He stated in the prospectus that, having determined to 'revive the best of our old plays, faithfully collated with all the editions that could be found in a search of above thirty years,' he 'happened to communicate his scheme to one who now invades it,'—the reference being to Robert Dodsley, whose 'Select Collection of Old Plays' appeared in 1744. In the same prospectus he promised an edition (which was never published) of the works of Thomas Sackville, lord Buckhurst. In 1747 he was appointed secretary to a society for the encouragement of an essay towards a complete English history. He died of a fever on 19 April 1747, and was buried in the chapel yard of the Royal Hospital of Bridewell. His daughter, whose necessities were frequently relieved by Dr. Johnson, died in 1807.

Coxeter's manuscript collections were largely used in Cibber's 'Lives of the Poets' and in Warton's 'History of English Poetry.' His statements are to be received with caution, for he did not scruple to invent titles of imaginary books. In 1759 appeared, in four volumes, an edition of Massinger's works, 'revised, corrected, and editions collated by Mr. Coxeter.' Gifford pronounces a very severe judgment on his predecessor's labours. 'Though educated at the university,' he remarks, 'Coxeter exhibits no proofs of literature. To critical sagacity he has not the smallest pretension; his conjectures are void alike of ingenuity and probability, and his historical references at once puerile and incorrect.' If Coxeter's 'Massinger' had been issued during the editor's lifetime, Gifford's animadversions would not have been too strong; but as Coxeter did not see the edition through the press, and had left only a few scattered notes, the attack was hardly justifiable.

[Gent. Mag. li. 173–4; Nichols's Literary Anecdotes, ii. 512–13; Warton's Hist. of English Poetry, ed. Hazlitt, iv. 209–10; Boswell's Johnson, ed. 1840, pp. 171, 547; Introduction to Gifford's Massinger, 2nd edit. pp. lxxxix–xciii; Oldys's Annotated Langbaine, p. 353.] A. H. B.

COXON, THOMAS (*fl.* 1609–1636), artist. [See COCKSON.]

COXON, THOMAS (1654–1735), jesuit, was a native of the county of Durham. He entered the Society of Jesus in 1676, and became a professed father in 1694 (FOLEY, *Records*, v. 532, vii. 179). For many years (1695–1724) he was a missioner in England, and he died at the college of St. Omer on 6 May 1735. He prepared the splendid edition of Ribadeneira's 'Lives of the Saints,' London, 1730, fol., translated by the Hon. William Petre, whose version was first issued from the press of St. Omer's College in 1699 (OLIVER, *Jesuit Collections*, 77; LOWNDES, *Bibl. Man.* ed. Bohn, 2081).

[Authorities cited above.] T. C.

COYNE, JOSEPH STIRLING (1803–1868), dramatic author, was the son of Denis Coyne, port surveyor of Waterford, and his wife Bridget Cosgrave, who died at 13 Craven Street, Strand, London, about 1850. He was born at Birr, King's County, in 1803, educated at Dungannon school, and intended for the legal profession; but the favourable reception of a series of light articles written for the periodicals then published in Dublin induced him to change the pursuit of law for that of literature. His first farce, called 'The Phrenologist,' was brought out at the Theatre Royal, Dublin, in June 1835, and was so well received that in the following year he produced two farces, 'Honest Cheats' and 'The Four Lovers.' In 1836 he came to London with a letter of introduction from William Carleton to Crofton Croker, which at once procured him employment in connection with 'Bentley's Miscellany' and other magazines, and his name soon became familiar to the reading public. His amusing farce called 'The Queer Subject' was brought out at the Adelphi in November 1836, and in the same year he became one of the literary staff of the 'Morning Gazette,' a short-lived journal, which was the first cheap daily paper. For the Adelphi he wrote from time to time a number of pieces which became very popular, and there and at the Haymarket most of his more important productions were brought out. Among his best dramas may be mentioned 'The Hope of the Family,' 'The Secret Agent,' 'Man of Many Friends,' and 'Black Sheep.' Of his numerous farces the following still keep the stage: 'Binks the Bagman,' 'Did you ever send your wife to Camberwell?' 'Box and Cox married and settled,' 'Wanted 1,000 Young Milliners,' 'The Little Rebel,' 'Pas de Fascination,' and some others. His well-known farce, 'How to settle Accounts with your Laundress,' was translated into French and played in Paris at the Vaudeville under the title of 'Une femme dans ma fontaine,' and afterwards made its appearance on the German stage. His drama called 'Everybody's Friend' was first brought out at the Haymarket on 2 April 1859, when Charles Mathews and J. B. Buckstone appeared in it as Felix Featherley and Major Wellington de Boots. On its reproduction at the St. James's, 16 Oct. 1867, it was renamed 'The Widow Hunt,' and the chief parts were taken by Henry Irving and John Sleeper Clarke, since which time it has been repeatedly played at many of the London houses. Coyne's distinguishing attributes were a comic force and nerve and a true sense of humour. Actively contributing during the whole of this time to the newspaper press and magazines, he will also be remembered as one of the literary men who met at the Edinburgh Castle, Strand, London, in June 1841 to agree about the publication of 'Punch.' He was among the contributors to No. 1 of that paper on 17 July, but his connection with it was but of short duration (*Mr. Punch, his Origin and Career*, London, printed by James Wade, pp. 18, 20, 25, 31). In 1856 he was appointed secretary to the Dramatic Authors' Society, and continued to discharge the duties of that office with ability and zeal till within a few days of his decease. During some considerable period he was dramatic critic on the 'Sunday Times' newspaper. He lived for many years at 3 Wilmington Square, Clerkenwell, but then removed to 61 Talbot Road, Westbourne Park, London, where he died, 18 July 1868, aged 65, and was buried in Highgate cemetery on 21 July. He married, in June 1840, Anne Comyns, relict of Matthew Comyns, and daughter of Wilkins and Margaret Simcockes of Galway. She died at The Green, Richmond, Surrey, on 25 Jan. 1880, aged 68. He was the author of 'Scenery and Antiquities of Ireland,' 2 vols. 4to, 1842, which was elaborately illustrated by W. H. Bartlett; 'Pippins and Pies, or Sketches out of School,' 1855; and 'Sam Spangle, or the History of a Harlequin,' 1866. He contributed to Albert Smith's 'Gavarni in London,' 1848, as well as to his 'Sketches of London,' 1859, and to a work called 'Mixed Sweets from Routledge's Annual,' 1867. He was a most industrious writer, and no year passed in which he did not bring out one or

more pieces. At the time of his death he was the author of upwards of fifty-five dramas, burlesques, and farces, besides having written several plays in collaboration with H. C. Coape, Francis Talfourd, and H. Hamilton.

[Era, 26 July 1868, p. 10; Gent. Mag. (August 1868), p. 413; Illustrated Sporting News, v. 252 (1866), with portrait; Sunday Times, 26 July 1868, p. 8; information from his son, E. Stirling Coyne.] G. C. B.

COYTE, WILLIAM BEESTON, M.D. (1741?–1810), botanist, son of William Coyte, M.B., of Ipswich (1708–1775), by his wife, a daughter of the Rev. Edmund Beeston of Sproughton, graduated M.B. at Queen's College, Cambridge, in 1763. Like his father, he practised medicine at Ipswich, and interested himself in botany. His name appears in the lists of the Linnean Society from 1794 to his death. His garden at Ipswich was carefully tended, and a catalogue of its contents was published by him as 'Hortus Botanicus Gippovicensis, or a systematical enumeration of the Plants cultivated in Dr. Coyte's Botanic Garden at Ipswich,' Ipswich, 1796, 4to, followed by an 'Index Plantarum,' 1807. He contributed a paper to the 'Medical Transactions' (iii. 30) in 1785. He died at his residence 3 March 1810, in his sixty-ninth year. His younger brother, James (1749–1812), graduated B.A. at Caius College, Cambridge, in 1771, was rector of Cantley from 1779, and perpetual curate of St. Nicholas, Ipswich, from 1785 till 1812.

[Grad. Cantab.; Lists Linn. Soc. 1794–1809; Gent. Mag. lxxx. pt. 1. (1810), 389; Nichols's Lit. Illustr. vi. 877–8.] B. D. J.

COZENS, ALEXANDER (*d.* 1786), landscape-painter in water-colours, was a natural son of Peter the Great and an Englishwoman from Deptford. The czar took her to Russia, where Cozens was born (date unknown), and had another son by her, who became a general in the Russian army. Cozens was sent by his father to study painting in Italy, whence he came to England in 1746. In 1760 we find his name among the contributors to the first public exhibition in London of works by living artists, which was held in the great room of the Society of Arts. This was got up by a body of artists who afterwards divided into the 'Free Society' and the 'Incorporated Society of Artists.' Cozens contributed to the exhibitions of both societies. In 1761 he obtained a prize from the Society of Arts at the exhibition in the Strand of the former, but he was one of the original members of the latter, incorporated in 1766. He also exhibited eight works at the Royal Academy between 1772 and 1781. He was mostly employed in teaching, was drawing-master at Eton school from 1763 to 1768, and gave lessons to the Prince of Wales. He also practised at Bath. He married a sister of Robert Edge Pine [q. v.], by whom he left one son, John Robert Cozens [q. v.] He died in Duke Street, Piccadilly, 23 April 1786.

Of Cozens's art before he came to England there are fifty-four specimens in the British Museum. These drawings, mostly if not all Italian scenes, were lost by him in Germany on his way from Rome to England, and were recovered in Florence thirty years afterwards (1776) by his son. They show him as a highly skilled draughtsman in the style of the time, with much sense of scenic elegance in composition. Some are wholly in pen and ink in the manner of line engravings. Others show extensive landscapes elaborately drawn in pencil, and partly finished in ink. Others are washed in monochrome, and some in colour of a timid kind. One, a view of Porto Longano in the Isle of Elba, is very prettily tinted. In most there is no sky to speak of, but in one he has attempted a bold effect of sunlight streaming through cloud, and brightly illuminating several distinct spots in the landscape. Several broad pencil drawings on greenish paper heightened with white are very effective. Altogether these show that Cozens before his arrival in England was a well-trained artist who observed nature for himself, and was not without poetical feeling. After his arrival in England he appears, from some drawings in the South Kensington Museum, to have adopted a much broader style, aiming at an imposing distribution of masses and large effects of light and shade. Sir George Beaumont was his pupil at Eton, and so also was Henry Angelo, whose 'Reminiscences' give a lively description of his peculiar method of teaching: 'Cozens dashed out upon several pieces of paper a series of accidental smudges and blots in black, brown, and grey, which being floated on, he impressed again upon other paper, and by the exercise of his fertile imagination, and a certain degree of ingenious coaxing, converted into romantic rocks, woods, towers, steeples, cottages, rivers, fields, and waterfalls. Blue and grey blots formed the mountains, clouds, and skies.' An improvement on this plan was to splash the bottoms of earthenware plates with these blots, and to stamp impressions therefrom on sheets of damped paper. In 1785 he published a pamphlet on this manner of teaching, called 'A new Method of assisting the Invention in Drawing original loose positions of Land-

scape.' In 1778 he published by subscription 'Principles of Beauty relative to the Human Head' (a work of more ingenuity than value), with nineteen engravings by Bartolozzi. The list of subscribers shows that he was much in favour with the court and the aristocracy, and contains the names of Beckford (afterwards the patron of his son), Burke, Garrick, Flaxman, Reynolds (Sir Joshua), and other distinguished artists and men of culture. Thomas Banks [q. v.] exhibited in 1782, 'Head of a Majestic Beauty, composed on Mr. Cozens's principles.' Cozens also published 'The various Species of Composition in Nature,' and 'The Shape, Skeleton, and Foliage of Thirty-two Species of Trees' (1771, reprinted 1786).

[Redgrave's Dict. of Artists; Leslie's Handbook for Young Painters; Reminiscences of Henry Angelo; Edwards's Anecdotes; Library of the Fine Arts; Graves's Dict. of Artists.]

C. M.

COZENS, JOHN ROBERT (1752–1799), landscape-painter in water-colour, was the son of Alexander Cozens [q. v.] He was also probably his father's pupil, and he began to draw early, as Leslie mentions 'a very small pen-drawing of three figures on which is written "Done by J. Cozens, 1761, when nine years old."' Little is known about his life. He began to exhibit in 1767 at the Incorporated Society of British Artists, in Spring Gardens, and went to Switzerland in 1776 with Mr. R. P. Knight, where he made a number (fifty-four) of water-colour drawings, afterwards in the Townley collection, and now in the possession of the Hon. R. Allanson-Winn. In this year he sent from Italy his solitary contribution to the exhibitions of the Royal Academy, called 'A Landscape, with Hannibal, in his March over the Alps, showing his army the fertile plains of Italy,' a picture said to have been in oil colours, and so fine that Turner spoke of it as a work from which he learned more than anything he had seen before. After this he was in Italy with Mr. William Beckford [q. v.], where he executed for that gentleman a large number of water-colour drawings. He returned to England in 1783 and became deranged in 1794. Attended by Dr. Munro, and supported by Sir George Beaumont, he remained insane till his death in 1799. (There is some doubt about this date. Constable said 1796, other authorities 1799, but a correspondent of 'Notes and Queries,' 3rd series, xi. 294, had reason for believing he was alive after 1799.)

The drawings he made for Mr. Beckford were sold at Christie's. Ninety-two of them were sold in 1805, and four a few years before, and realised over 500*l.* They included views in the Tyrol, at Padua, Pæstum, Verona, Venice, Rome, Naples, and their neighbourhoods, showing that his travels in Italy were extensive. His drawings in the South Kensington Museum show that he visited Sicily and Elba. Leslie says he saw some noble drawings by him from Windsor Park, and he probably made many others in England, but it is on his Italian drawings that his fame rests. He was the first water-colour painter who sketched in Italy and the Alps, and he attained a skill in the rendering of atmosphere which had never been attained by any previous painter in water-colour. His drawings are little more than tinted monochromes, but they are delightful in tone, and his colour, though slight, is harmonious and suggestive. No one before had approached so near to nature with such slender materials, and in drawing and composition he was a master. It was, however, the tender, poetical sentiment which he managed to infuse into his drawings, his union of fidelity and fine style, his 'solemnity and sweetness,' his expression of the 'silent eloquence of nature,' his sympathy with his subject, whether mountain or plain, modern city or ruined temple, waterfall or leafy glade, his bold but gentle 'effects' of light and atmosphere, which mark him as one of the most original and imaginative of landscape-painters, and the greatest of all the precursors of Turner and Girtin in the English school of water-colour. These two artists studied his drawings at Dr. Munro's and Mr. Henderson's in the Adelphi, and a great number of Turner's copies of them are in existence, which testify to the large share they had in the education of his genius.

'Cozens,' said Constable, 'is all poetry,' and he went so far as to pronounce him 'the greatest genius that ever touched landscape.' Leslie says: 'So modest and unobtrusive are the beauties of his drawings, that you might pass them without notice, for the painter himself never says "Look at this or that," he trusts implicitly to your own taste and feeling; and his works are full of half-concealed beauties, such as nature herself shows but coyly, and these are often the most fleeting appearances of light.'

Mr. Henderson left a fine collection of drawings by Cozens to the British Museum; there are also several at South Kensington. Cozens executed two slight etchings.

[Leslie's Handbook; Redgraves' Century of Painting; Redgrave's Dict.; Graves's Dict.; Seguier's Dict.; Edwards's Anecdotes; Palgrave's Handbook to International Exhibition of 1862.]

C. M.

CRAB, ROGER (1621?–1680), hermit, a native of Buckinghamshire, was probably born about 1621. He says his mother had 20*l.* a year, or his father would not have married her. About 1641 he began to restrict himself to a vegetarian diet, avoiding even butter and cheese. From roots he got to a regimen of broth thickened with bran, and pudding made of bran and turnip leaves chopped together, and finally resorted to dock-leaves and grass. He drank nothing but water, and could live on three farthings a week. For seven years (probably 1642–9) he served in the parliamentary army, and during this period he induced one Captain Norwood to follow his regimen, with fatal effects. He states that while fighting for the parliament his skull was cloven to the brain, an injury which may account for some of his later eccentricities. The ground of his abstention from animal food seems to have been the supposed moral effects of a flesh diet. 'Butchers,' he observes, 'are excluded from juries; but the receiver is worse than the thief; so the buyer is worse than the butcher.' His asceticism was connected with a rude kind of mystical revolt against established notions in religion. He was 'above ordinances,' though sympathising neither with 'levellers nor quakers nor shakers nor ranters.' His views came to him by illumination; digging in his garden with his face to the east, he 'saw into the paradise of God.' His account of the seven spirits in man is original and curious. He says he had discussed his opinions 'with all sexes [sects?] and ministers in most counties of England.' Latterly he appears to have had some relations with the Philadelphian Society. His notions often got him into trouble. Parliament, he says, imprisoned him for two years; and he 'got sentence to death in the field from the Lord Protector.' Leaving the army he became 'a haberdasher of hats' at Chesham, Buckinghamshire; but he shut up his shop in 1651, and 'sold a considerable estate to give to the poor.' Settling on 'a small roode of ground' at Ickenham, near Uxbridge, he dwelt as a hermit in 'a mean cottage of his own building,' where he practised his austere regimen, wearing 'a sackcloth frock, and no band on his neck.' He dabbled in astrology and physic, having from a hundred to a hundred and twenty patients at a time. Godbold (or Godbolt), the minister of Uxbridge, told the people of Chesham he was a witch. The country justices twice had him up for sabbath-breaking. At the end of 1654 he came to London, to print an account of himself, staying with one Carter, a glover, at the sign of the Golden Anchor in Whitecross Street. Here he again got into trouble, and was committed to Clerkenwell prison on 17 Jan. 1655; his keeper gave him nothing to eat, but a dog brought him a bit of bread. He was assisted in bringing out his book by an unknown hand, which supplied some additional particulars by way of introduction. He returned to Ickenham, but was in London again in September 1657, on another publishing errand. This time he was brought up at Hicks's Hall, as before, for Sabbath-breaking; he gives an account of his trial. Ultimately he transferred his hermitage to Bethnal Green. His publications are rather coarse, but shrewd, and with occasional lapses into rhyme.

> When I was a digging parsnips
> for my meals,
> Then I discovered these cheats
> For which I sate six hours by the heels.

In his later days he does not seem to have been molested, and he acquired a reputation for sanctity and seership. He is said to have foretold the Restoration, and to have predicted that William of Orange would come to the throne. He died at Bethnal Green on 11 Sept. 1680, in his sixtieth year, and was buried on 14 Sept. in Stepney Church. His tomb is no longer to be seen, but the inscribed slab is let into the pavement.

Crab published: 1. 'The English Hermite, or Wonder of this Age, being a relation of the life,' &c., 1655, 4to (published 23 Jan.); reprinted in Harl. Miscell. iv. 478 (edit. of 1808). Prefixed to some copies is a full-length woodcut of Crab, with verse at foot. 2. 'Dagons-Downfall, or the Great Idol digged up Root and Branch,' &c., 1657, 4to. 3. A tract against quakerism (not seen; George Salter of Hedgerley-Dean, Buckinghamshire, published 'An Answer to Roger Crab's Printed Paper to the Quakers, &c.,' 1659, 4to; Salter's reply is temperately written, he gives the initials, but not the names of certain followers of Crab).

[Account of Stepney Parish in Lysons's Environs of London, 1792–6; Lempriere's Universal Biography, 1808; Granger's Biog. Hist. 1824, iv. 96; Smith's Cat. of Friends' Books, 1867, ii. 527; works cited above.] A. G.

CRABB, GEORGE (1778–1851), legal and miscellaneous writer, was born 8 Dec. 1778 at Palgrave, Suffolk. He was educated at a school at Diss and under a private tutor. He commenced the study of medicine, but being unable to endure the dissecting-room resigned his medical studies to become assistant to a bookseller. This he also in a short time resigned to study for the ministry at Northampton, but a sudden change in his religious views rendered it necessary for him

again to make choice of a new profession. In 1797 he came to London, and after his marriage to a Miss Southgate, who subsequently edited 'Tales for Children from the German,' became classical master at Thorp Arch School, Yorkshire. In order to acquire a mastery of the German language he went in 1801 to Bremen, where he supported himself at the same time by teaching English. On his return he published a 'German Grammar for Englishmen,' 'Extracts from German Authors,' and 'German and English Conversations,' all of which became very popular as instruction books, and passed through many editions. He also wrote an 'English Grammar for Germans.' In 1814 he entered Magdalen Hall, Oxford, as a gentleman commoner, and graduated B.A. in 1821 and M.A. in 1822, with mathematical honours. He was called to the bar at the Inner Temple in 1829, and adopted the practice of conveyancer and chamber counsel, but on account of his retiring manner was not very successful, although his ability as a lawyer is sufficiently shown by his various legal publications. The principal of these are a 'History of English Law,' 1829, founded on Reeves's 'History of English Law;' 'Digest and Index of all the Statutes at Large,' 4 vols., 1841–7; 'Law of Real Property,' 2 vols., 1846; 'Series of Precedents in Conveyancing and Common and Commercial Forms,' 3rd ed. 1845. He was also the author of various dictionaries which obtained wide popularity, including a 'Dictionary of English Synonymes,' 'Universal Technological Dictionary,' a 'Universal Historical Dictionary,' and a 'Dictionary of General Knowledge;' and the 'New Pantheon or Mythology of all Nations.' His later years were passed in eccentric seclusion, and he died 4 Dec. 1851.

[Gent. Mag. xxxvii. new ser. (1852), pp. 307–308; Brit. Mus. Cat.] T. F. H.

CRABB, HABAKKUK (1750–1794), dissenting minister, was born at Wattesfield, Suffolk, in 1750, being the youngest but one of fifteen children. His father was a deacon of the congregational church at Wattesfield, a man of private property, who latterly became a maltster. Habakkuk was a pupil of John Walker, congregational minister at Framlingham, and in 1766 proceeded to Daventry Academy under Caleb Ashworth [q.v.] He injured his constitution by close study. Leaving Daventry in 1771 he became minister at Stowmarket, where he was ordained on 3 June 1772. In 1776 he removed to Cirencester, and thence to Devizes, as assistant to his brother-in-law, John Ludd Fenner, in 1787. On 25 Feb. 1789 he undertook the pastorate at his native place, but his theology (he was probably an Arian) was too latitudinarian for the congregationalists of Wattesfield; he resigned the charge on 15 Aug. 1790, and became minister at Royston. The more orthodox portion of the congregation quietly seceded. Crabb was much beloved by his own people, and esteemed by all. Robert Hall speaks of his character as 'too well established to have anything to hope from praise, or to fear from censure.' He died after a short illness on 25 Dec. 1794. In 1778 he married Eliza Norman of Stowmarket, who died in childbed in 1792, and left seven children. Henry Crabb Robinson, the diarist, was his nephew.

A posthumous publication was 'Sermons on Practical Subjects,' Cambridge, 1796, 8vo (published by subscription for the benefit of his family).

[Funeral sermon, by S. Palmer, with funeral oration by Robert Hall and elegy by J. T. R. [John Towill Rutt], 1795; Brief Memoirs, by Hugh Worthington, prefixed to posthumous sermons, 1796; Prot. Diss. Mag. 1795, pp. 31, 40, 120, 1796, p. 121; Monthly Repos. 1822, p. 196; Browne's Hist. Cong. Norf. and Suff. 1877, pp. 473, 535.] A. G.

CRABB, JAMES (1774–1851), Wesleyan methodist preacher, was a native of Wilton, Wiltshire, where his father was a cloth manufacturer. He learned the business of his father, for whom he travelled for two years, but afterwards became a teacher of a school at Romsey, Hampshire. Here he married a Miss Radden, whose pious beliefs led him to become a preacher among the Wesleyan methodists, and he ultimately became pastor of a chapel in Southampton, while at the same time retaining his school. At an early period he took an active interest in the welfare of the gipsies in the New Forest, whom he occasionally gathered together and entertained at his house, these 'gipsy festivals' being attended by many of the neighbouring gentry. Among various institutions in Southampton which owed their origin to efforts which he initiated were the Hampshire Female Penitentiary, the Kingsland Place Infant Schools, the earliest of the kind in the country, and a Bethel for sailors, with a school for children near the quay. He expounded the needs of the gipsies in a tractate entitled the 'Gipsies' Advocate,' and he was also the author of 'Address to the Irvingites, in which many of their errors are exposed,' 1838, and 'Account of the Life and Experience of Captain John Bazin,' 1838. Crabb is the missionary referred to by Legh Richmond as having brought the 'Dairyman's daughter to a sense of religion.' He died 17 Sept. 1851.

[Gent. Mag. 1851, vol. xxxvii. new ser. i. 659–660.] T. F. H.

CRABBE, GEORGE (1754–1832), poet, was born at Aldeburgh, Suffolk, 24 Dec. 1754. His grandfather, George Crabbe, had been a village schoolmaster and parish clerk in Norfolk, and afterwards settled in his native town, Aldeburgh, where he married a widow named Loddock. He had by her six children, of whom George was the eldest, and rose through inferior offices to be 'saltmaster,' i.e. collector of salt duties. He was a man of great physical strength, imperious character, and strong passions; he had remarkable powers of calculation, and came to be for many years the 'factotum of Aldeburgh.' Robert, his second son, became a glazier. John, the third, was in command of a slave ship, when the slaves rose and sent him adrift with his crew in an open boat, nothing more being ever heard of them; the fourth, William, went to sea, was taken prisoner by the Spaniards, and settled in Mexico, where he married and prospered. He was forced by religious persecution to abandon his family and property, and was last heard of in 1803 on the coast of Honduras. His story is turned to account in Crabbe's 'Parting Hour' ('Tales' No. 2). There were two daughters, one of whom married a Mr. Sparkes, and died in 1827; the other's death in infancy threw her father into fits of gloomy misery, which strongly impressed her brother's imagination. George Crabbe, the son, was brought up at Aldeburgh amid scenery and characters afterwards most vividly described in his writings. He was chiefly self-educated. His father took in 'Martin's Philosophical Magazine' for the sake of the mathematical part, and handed over the poems to the son. Crabbe's bookish tastes induced his father to send him to school at Bungay, and afterwards to a school kept by Richard Haddon, a good mathematician, at Stowmarket. He was taken home and set to work for a time in a warehouse on the quay of Slaughden (described in his poems) till in 1768 he was bound apprentice to a village doctor at Wickham Brook, near Bury St. Edmunds, who employed him as errand boy and farm labourer. In 1771 he was transferred to Mr. Page, a surgeon at Woodbridge. Here he joined a small village club; one of its members introduced him to Sarah Elmy, then residing with her uncle, a substantial yeoman, at Parham, near Framlingham. Crabbe fell in love; his love was returned; and love led to poetry. He contributed verses to 'Wheble's Magazine' for 1772; won a prize for a poem on 'Hope;' celebrated 'Mira,' and planned epic poems and tragedies. He published anonymously at Ipswich in 1774 a didactic poem called 'Inebriety,' showing a close study of Pope and some satirical power. He tried vainly at Miss Elmy's bidding to learn the flute, and was at the same time acquiring a taste for botany. At the end of 1775 Crabbe returned to Aldeburgh. He was forced to set to work again in the repulsive duties of the warehouse. His father had acquired a love of the tavern in canvassing for the whig candidate at Aldeburgh during a contested election in 1774. He was now so violent as to be a terror to his meek wife, and had painful scenes with his son. The younger Crabbe continued his medical studies energetically in spite of these distractions, and the father sent him to London to 'pick up a little surgical knowledge.' He returned to Aldeburgh and became assistant to a surgeon named Maskill, and, upon Maskill's leaving the town, set up in practice for himself. His profits were small. His patients argued that a man who gathered plants in the ditches, presumably for medical purposes, could sell his drugs cheaply. The Warwickshire militia, quartered in the town in 1778, brought him some practice, and he was patronised by their colonel, H. S. Conway [q. v.] The Norfolk militia succeeded, and brought another gleam of prosperity. His engagement to Miss Elmy continued; it was approved by his parents and tolerated by her relations; but his practice fell off; his health was bad; Miss Elmy prudently declined to marry upon nothing, and Crabbe finally resolved to try his chances in literature. He borrowed five pounds from Mr. Dudley North, 'brother to the candidate for Aldeburgh,' and after paying his bill sailed to London with a box of surgical instruments, three pounds in cash, and some manuscripts. Crabbe took lodgings in the city 24 April 1780, near a friend of Miss Elmy's, wife of a linendraper in Cornhill. He bought a fashionable tie-wig from his landlord, Mr. Vickery, a hairdresser, and tried to dispose of his manuscripts. A poem called 'The Candidate' was published early in 1780. It was addressed to the 'Authors of the Monthly Review,' and received a cold notice in the number for August. The failure of the publisher deprived him of a small anticipated gain. He applied by letter vainly to Lord North, Lord Shelburne, and Thurlow. A cold letter from the last provoked a strong remonstrance in verse, which was unanswered. (William Cowper had a curiously similar passage with Thurlow two years later [see COWPER, WILLIAM].) From the others he heard nothing. A journal addressed to Miss Elmy from 21 April to 11 June 1780 gives a vivid description of his difficulties. At last, in the beginning of 1781, he wrote a letter to Burke, describing his

history, and saying that he would be in a debtor's prison unless within a week he could pay a debt of 14*l*. He had vainly applied to all his friends, including Lord Rochford, of whose late brother he had some knowledge. Burke, though a complete stranger, came to the rescue. He read Crabbe's poems, and persuaded Dodsley to publish the 'Library,' the whole profits of which were liberally given by Dodsley to the author. Burke took Crabbe to stay with him at Beaconsfield, where the poet worked upon his next publication, the 'Village.' Through Burke he also became acquainted with Reynolds and Johnson. Thurlow soon afterwards asked him to breakfast and gave him a bank-note for 100*l*., while apologising frankly for former neglect.

The success of the 'Library,' hastened by Burke's warm advocacy, at once gave Crabbe a position in literature. Burke meanwhile advised him to take orders, as offering the most suitable career, and at the request of Burke, backed by Dudley North and Mr. Charles Long, Bishop Yonge of Norwich admitted Crabbe to deacon's orders 21 Dec. 1781. He was licensed as curate to Mr. Bennet, the rector of Aldeburgh, and took priest's orders the following August. Crabbe was well received in his native town, where his father took pride in his success. His mother had died during his absence. We are told that Crabbe had not altogether escaped some youthful temptations, and was too well known in the Aldeburgh tavern; but his conduct had been habitually pure, and he practised henceforth an exemplary morality.

Burke soon obtained for Crabbe the offer of a chaplaincy to the Duke of Rutland; and he accordingly went to reside at Belvoir in 1782. The duke and duchess, a celebrated beauty, were leaders of society and lived in a style of splendour little congenial to Crabbe's homely manners. They treated him kindly, however; and he finished the 'Village,' which Johnson read, applauded, and, after suggesting some trifling corrections, returned with a prophecy of success. It appeared in May 1783, and succeeded as it deserved. Thurlow again asked him to dinner, and, telling him with an oath that 'he was as like Parson Adams as twelve to a dozen,' presented him to the small livings of Frome St. Quentin and Evershot in Dorsetshire. The Archbishop of Canterbury gave him the degree of LL.B. to qualify him for the preferment. At the beginning of 1784 the Duke of Rutland went to Ireland as lord-lieutenant. Crabbe preferred to remain at Belvoir, which the duke asked him to consider as a home till something could be found for him. He was now able to marry without imprudence; Miss Elmy became his wife in December 1783; the first child was born at Belvoir; but in 1785 Crabbe took the curacy of Stathern, and settled in the village parsonage. In 1784 he published a brief memoir of Lord Robert Manners, his patron's brother (killed in Rodney's victory, 12 April 1782), in the 'Annual Register,' and in 1785 he published the 'Newspaper.' Twenty-two years of silence followed.

Crabbe was intellectually active during all this period, and also wrote voluminously. But he had a system (less common than might be wished) of periodical 'incremations.' His children helped him at intervals to burn masses of manuscript too vast to be safely consumed in the chimney. Among the destroyed papers was an 'Essay on Botany,' so nearly ready that he had already proposed the publication to Dodsley. Davies, vice-master of Trinity College, Cambridge, protested against an English publication upon such a subject, and it was therefore burnt.

The death of the Duke of Rutland in October 1787 deprived Crabbe of a patron; but the duchess persuaded Thurlow to allow of the exchange of the Dorsetshire livings for two better livings near Belvoir. Crabbe thus became rector of Muston and Allington, and settled at the Muston parsonage 25 Feb. 1789. In October 1792 his wife's uncle, Tovell, died, leaving Crabbe as his executor. Tovell's fortune also came ultimately to Crabbe. Upon Tovell's death he removed to Parham, leaving a curate in his own parish and becoming himself curate of Sweffling and Great Glemham. In 1796 he became the tenant of Dudley North at Great Glemham Hall. Here he led a retired life. His frugal habits made him an unpopular successor to the convivial Tovell; he was wanting in political zeal and therefore unjustly suspected of Jacobinism. Domestic troubles strengthened his habits of retirement. Five out of seven children died, and on the death of the last Mrs. Crabbe fell into a nervous disorder, which produced extreme depression, relieved by occasional intervals. Crabbe found consolation in botanical and literary work, three novels being 'incremated' at this time as well as the botanical treatise. His health was greatly improved by recourse to opium for digestive weakness. His preaching attracted large congregations. He was a clergyman of the old-fashioned school, a good friend to the poor, for whose benefit he still practised medicine, and a preacher of good homespun morality. But he was indifferent to theological speculations, suspicious of excessive zeal, contemptuous towards 'enthusiasts,' and heartily opposed to

Wesleyans, evangelicals, and other troublesome innovators. His laxity in regard to residence now attracted official notice, and Pretyman, bishop of Lincoln, insisted about 1801, in spite of applications from Dudley North, that he should return to Muston. Crabbe obtained leave of absence for four years longer, which were spent at Rendham, a neighbouring village, Great Glemham Hall having been sold by North. In October 1805 he returned to Muston and found that dissent had thriven during his absence. He seems to have attacked it with more fire than prudence. The 'Parish Register' was finished at the end of 1806, having been begun eight years before. He offered the dedication to Fox, who had met him at Beaconsfield and afterwards in 1794 or 1795 at North's house in Suffolk, and shown him much courtesy. Fox, though now breaking, fulfilled a previous promise by reading and correcting it. The story of 'Phœbe Dawson' was one of the last pieces of poetry which gave pleasure to the dying statesman. The 'Parish Register,' with 'Eustace Grey' and other poems, appeared after Fox's death (September 1807) with a dedication to Lord Holland. It had a great success, and was followed by the equally successful 'Borough' in 1810. Some attacks upon the Huntingtonians in this poem produced a controversy with the editor of the 'Christian Observer,' which ended amicably. In 1812 appeared 'Tales in Verse,' which led to friendly communications with Scott, who had already written kindly of the 'Parish Register.'

On 31 Oct. 1813 Mrs. Crabbe died, and the simultaneous occurrence of other troubles caused a severe illness. Crabbe had remained upon friendly terms with the Rutland family and occasionally visited Belvoir, where he was much pleased among other things with the talk of Beau Brummell [q. v.] The Duke of Rutland now offered him the living of Trowbridge, Wiltshire, to which was added, in order to make up for a mistake as to value, the living of Croxton, near Belvoir. He was inducted to Trowbridge Church on 3 June 1814. Here he had to encounter some opposition from the parishioners, who had pressed the claims of another candidate upon the patron, and was even mobbed at a contested election, when he showed unflinching firmness. He was welcomed by the chief people, and his liberality and independence gradually won general popularity. His son mentions certain flirtations which prove that he was still sensitive to feminine charms and capable of attracting feminine devotion. He was now famous, and on a visit to London in 1817 was welcomed at Holland House and received many attentions from Rogers, Moore, Campbell, and others. In 1819 he published the 'Tales of the Hall.' Murray paid him 3,000*l.* for these and the copyright of his previous poems, and Crabbe insisted upon carrying the bills about in his waistcoat pocket to show to 'his son John.' On a later visit to London (1822) he met Scott, and the same autumn visited Edinburgh, where he unluckily arrived during the welcome of George IV. He stayed at Scott's house and was introduced to the literary celebrities. Lockhart showed him the sights, and Scott occasionally entrusted him to a 'caddie,' as Colonel Mannering provided for Dominie Sampson. Crabbe showed equal simplicity, and was one day found discoursing in execrable French to some highland chiefs whose costume and Gaelic had suggested some indefinite foreign origin.

Crabbe led a retired life in later years, varied by occasional visits to his son George, now vicar of Pucklechurch, to the house of Samuel Hoare at Hampstead, where he met Wilberforce, Joanna Baillie, Miss Edgeworth, Mrs. Siddons, and others, and to seaside places. He saw Horace Smith, author of the famous parody in 'Rejected Addresses,' and spoke good-humouredly to his 'old enemy.' His second son, John, became his curate at Trowbridge at the beginning of 1817, having just married a Miss Crowfoot, and lived with him till his death. He suffered much from tic douloureux, but took great pleasure in his grandchildren, kept up his old habits of observation, performed services, and became increasingly liberal. His strength declined gradually, and he died 3 Feb. 1832.

A monument, with a statue by Baily, was erected in the church at Trowbridge at the cost of the parishioners. Portraits were painted by Pickersgill and Phillips. An engraving from the latter, painted for Mr. Murray and copied for Lord Holland, is prefixed to his works.

Horace Smith, in a note to 'Rejected Addresses,' called Crabbe 'Pope in worsted stockings.' Byron, in 'English Bards and Scotch Reviewers,' says that he is, 'though nature's sternest painter, yet the best.' The resemblance to Pope consists chiefly in the fact that Crabbe retained the old form of verse, and in his first poems adopted the didactic method. His 'stern painting of nature' was the power to which he owes his permanent interest. The 'Village' was intended as an antithesis to Goldsmith's idyllic sentimentalism. Crabbe's realism, preceding even Cowper and anticipating Wordsworth, was the first important indication of one characteristic movement in the contemporary school

of poetry. His clumsy style and want of sympathy with the new world isolated him as a writer, as he was a recluse in his life. But the force and fidelity of his descriptions of the scenery of his native place and of the characteristics of the rural population give abiding interest to his work. His pathos is genuine and deep, and to some judgments his later works atone for the diminution in tragic interest by their gentleness and simple humour. Scott and Wordsworth had some of his poetry by heart. Scott, like Fox, had Crabbe read to him in his last illness (Lockhart, ch. lxxxiii.) Wordsworth said that the poems would last as long as anything written in verse since their first appearance (note to 'Village,' bk. i. in *Collected Works*). Miss Austen said that she could fancy being Mrs. Crabbe. Jeffrey reviewed him admiringly, and in later years E. FitzGerald, the translator of 'Omar Khayyám,' wrote (1882) an admiring preface to a selection in which he says that Lord Tennyson appreciates them equally with himself. Cardinal Newman speaks of the 'extreme delight' with which he read 'Tales of the Hall' on their appearance. Thirty years later he says that a fresh reading has touched him still more, and a note, after a further lapse of twenty years, endorses this opinion. 'A work which can please in youth and age seems to fulfil (in logical language) the accidental definition of a classic' (*The Idea of a University*, ed. 1875, p. 150).

His works were: 1. 'Inebriety,' Ipswich, 1775. 2. 'The Candidate, a poetical epistle to the author of the "Monthly Review,"' 1780. 3. 'The Library,' 1781 and (with the author's name) 1783. 4. 'The Village,' 1783. 5. 'Character of Lord Robert Manners,' in 'Annual Register' for 1783. 6. 'The Newspaper,' 1785 (this has been translated into German, 1856, and Dutch, 1858). 7. 'The Parish Register,' 1807, in a volume including reprints of the 'Library,' the 'Village,' and the 'Newspaper,' also (for the first time) 'Sir Eustace Grey,' and some shorter poems. 8. 'The Borough,' 1810. 9. 'Tales,' 1812. 10. 'Tales of the Hall,' 1819. All the above are published, together with some posthumous 'Tales,' in the collected edition of his works (8 vols. 1834, and in 1835 and at later dates in one volume), with life by his son. Besides these Crabbe published two separate sermons, and contributed an account of the natural history of the vale of Belvoir to the 'History of Leicestershire.'

George Crabbe, the poet's son, born 16 Nov. 1785, received his whole education from his father, except a few months under Mr. King at Ipswich, entered Trinity College, Cambridge, in 1803, graduated B.A. 1807, became curate of Allington in 1811, married Caroline Matilda, daughter of Thomas Timbrell of Trowbridge, in 1817, and became curate of Pucklechurch. In 1834 he was presented by Lord Lyndhurst to the vicarages of Bredfield and Petistree in Suffolk, and built a parsonage at Bredfield, where he lived till his death, 16 Sept. 1857. Besides the life of his father (1834) he published a book upon natural theology. He inherited his father's humour, was a sturdy, old-fashioned gentleman, enjoying long walks amidst fine scenery or to objects of antiquarian interest, and professing a hearty contempt for verse, except, apparently, his father's (*Gent. Mag.* 1857, ii. 562, and *Life of G. Crabbe*).

[Crabbe's Life by his son George, an excellent piece of biography, is the main authority for his life. See also Brief Notices of the Rev. G. Crabbe . . . by James Hews Bransby, Carnarvon, 1832; Cuttings from Crabbe, with a Memoir (by Mr. Taylor, a parishioner; see Life of Crabbe, 1861, p. 73); Autobiographical Sketch in New Monthly Magazine, 1816, republished in the Annual Biog. and Obituary for 1833. The Leadbeater Papers (1862), ii. 337–403, gives the full correspondence with Mary Leadbeater, daughter of Burke's friend, Shackleton.] L. S.

CRABTREE or **KRABTREE, HENRY** (*fl.* 1685), astrologer, would scarcely deserve mention here but for the fact that he has sometimes been confounded with William Crabtree the astronomer. He was born either at Norland or at Sowerby, in the parish of Halifax, and is said to have been a schoolfellow of Archbishop Tillotson. He became curate of Todmorden in Lancashire, and in 1685 published 'Merlinus Rusticus, or a Country Almanack' (London, printed for the company of Stationers). From the long description of the contents given in the title-page (which is copied in the anonymous 'History of Halifax') it appears that the object of the book was mainly astrological. No copy of it is found in the library of the British Museum.

[Hist. of the Town and Parish of Halifax (Halifax, 1789), p. 320; Notes and Queries, 3rd ser. v. 192.] H. B.

CRABTREE, WILLIAM (1610–1644?), astronomer, son of John Crabtree, a 'husbandman' of fair estate, was born at Broughton, near Manchester, in 1610, and baptised at the collegiate church of Manchester on 29 June that year. He was educated, it is presumed, at the Manchester grammar school, but did not go to Cambridge, as is sometimes stated. In due time he engaged in the business of a clothier or chapman (equivalent to a merchant of to-day), and seems to have been in comfortable circumstances. In his twenty-

third year (14 Sept. 1633) he married Elizabeth, daughter of Henry Pendleton of Manchester, of a family of local repute and good position.

He early took up the pursuit of astronomy with great ardour. He was an exact calculator, discovered defects in the tables of Lansberg and other continental astronomers, and simplified the Rudolphian tables and converted them into decimals. When he entered into correspondence in 1636 with Jeremiah Horrox [q. v.], he was able to encourage and instruct that extraordinary youth in his celestial observations. Horrox, who was eight or nine years younger than Crabtree, frequently refers to him in his writings in terms of praise or friendliness. After frequent consultation Horrox and Crabtree prepared to observe the transit of Venus on Sunday, 24 Nov. 1639, the former at Hoole and the latter at Broughton. As is well known, the observations were successful, and the two friends were the first human beings that ever witnessed the phenomenon. It is narrated by Horrox that 'a little before sunset, namely at 35 m. past 3, certainly between 30 and 40 min., the sun burst forth from behind the clouds. He [Crabtree] at once began to observe, and was gratified by beholding the pleasing spectacle of Venus upon the sun's disc. Rapt in contemplation, he stood for some time motionless, scarcely trusting his own senses through excess of joy.'

Crabtree corresponded with William Gascoigne (inventor of the micrometer), Christopher Towneley, and Foster of Gresham College. One of his letters to Gascoigne, dated 7 Aug. 1640, was printed by W. Derham in the 'Philosophical Transactions,' No. 330 (vol. xxvii., or vol. v. of Hutton's 'Abridgment'). It is on the nature and appearance of sun spots, and contains some interesting references to astronomical books which he had read. The death of Horrox in January 1640, on the day before he had arranged to visit Broughton, was a great blow to him, as he himself touchingly records. Little is heard of him after the breaking out of the war, and it is uncertain when he died. In the Manchester church register is the entry '1644, Aug. 1. William Crabtree of Broughton, chapman,' and this is assumed to be the astronomer. Wallis, when editing the 'Opera Posthuma,' supposed him to have died a few days after Horrox, but later he was informed, as the result of local inquiries, that he lived till 1652 or 1653. If this is correct, he must have been buried elsewhere than at Manchester. He left a son and two daughters.

Crabtree's observations (dated 1 Aug. 1636 to 18 Sept. 1638) are comprised in Horrox's 'Opera Posthuma,' edited by Wallis and published in 1672 and again in 1673 and 1676. They extend from page 405 to 439, and have this special title: 'Excerpta ex Schediasmatis Guliel. Crabtrii, de Observationibus ab ipso institutis, Broughtonæ propè Mancestriam.' Sherburne says that they amount to not a tenth part of what he had made; but the unprinted papers have now been lost. In the Chetham Library there is a manuscript believed to be in his hand, entitled 'A True and p'fect Booke of all the Rates and Taxacons w^{ch} concerne this county of Lanc.,' dated 1650. A similar volume is among the Lansdowne MSS. in the British Museum.

One of the fine series of frescoes in the large room of the Manchester town hall has for its subject the observation of the transit of Venus by Crabtree. It was painted in 1883 by Mr. Ford Madox Brown.

[Palatine Note-book, ii. 262, iii. 17, 52, where Mr. J. E. Bailey has most carefully noted all the information that is available about Horrox and Crabtree; Horroccii Opera Posthuma; Hevelii Mercurius in Sole visus Gedani, 1662, pp. 117, 140; Flamsteed and Wallis's Letters in Corresp. of Scientific Men of the Seventeenth Century (Rigaud), 1841, vol. ii.; Sherburne's Sphere of M. Manilius, 1675, appendix, pp. 92, 117; Worthington's Diary (Chetham Soc.), i. 125, ii. 366, 383; Whatton's Memoirs of Horrox, 1859; Hutton's Mathem. Dict. 1815, i. 375; Grant's Hist. of Physical Astronomy, pp. 421, seq., 454–5; Manchester Quarterly, 1882, i. 313; Gent. Mag. xxxi. 225.] C. W. S.

CRACE, FREDERICK (1779–1859), a well-known collector of maps and views of London, was born on 3 June 1779. He followed the profession of his father as an architectural decorator, and was extensively employed on work at the royal palaces and other buildings. About 1818 he began to collect maps and views of London, a pursuit probably suggested to him by the circumstance that as a commissioner of sewers he often had occasion to consult old plans of the metropolis. During the last thirty years of his life he collected systematically. His magnificent collection was purchased in 1880 by the trustees of the British Museum from his son, Mr. John Gregory Crace, and is described in the 'Catalogue of Maps, Plans, and Views of London, Westminster, and Southwark, collected and arranged by Frederick Crace. Edited by his son, John Gregory Crace,' London, 1878, 8vo (another edition, 1879, 8vo). The whole collection consists of between five and six thousand prints and drawings, arranged in a series of fifty-seven portfolios. There are also eighteen large rollers with maps and plans, three volumes of maps, and a volume of 'Illustra-

tions of Frost Fairs on the Thames.' The greater part of these maps, plans, and views were arranged and uniformly mounted on tinted paper by Crace himself during his leisure hours. The maps, some of which are very rare or unique, form a continuous series, illustrating the growth of London from 1560 to 1859. Many of the plans are of important properties, such as the Grey Friars, the Grosvenor estates, the Bank, &c.; it is said that the production by Crace in the court of chancery, in 1858, of the plan of the Pest-house, Craven Hill estate, decided the question of the ownership of the property. The views of London are very numerous, and often incidentally illustrate bygone manners and customs. They include examples by Vischer, 1620; W. Hollar, 1647; Kip, 1748; and Buck, 1749. Many of the drawn views have artistic as well as antiquarian interest; among them are works by W. Capon, P. Sandby, T. Sandby, R. B. Schnebbelie, Major Yates, J. Findlay, J. Buckler, and G. Shepherd. Crace's ambition was to have an illustration of every noteworthy London building; and under his auspices T. H. Shepherd made several hundred water-colour drawings for the collection. A selection of 1,743 specimens from the Crace collection was exhibited to the public in the king's library of the British Museum in 1880 and following years. A very large number of the illustrations in Thornbury and Walford's 'Old and New London' (see note, vi. p. ii) are derived from the collection, the whole of which was, at one time, placed at the disposal of Messrs. Cassell, the publishers, by the collector's son. Mr. Crace, whose 'kind and genial disposition gained him a large circle of friends,' died at Hammersmith on 18 Sept. 1859, in his eighty-first year. He had continued, in spite of failing health, to work at his much-loved collection till the last. He married in 1804 Augusta, daughter of Mr. John Gregory of Chelsea, treasurer of the Whig Club.

[J. G. Crace's Catalogue of the Crace Collection; Guide to the Exhibition Galleries, Brit. Mus. 1884, pp. 30–5; Brit. Mus. Parliamentary Return, 1881, pp. 7, 45; Gent. Mag. vii. 3rd ser. 435.] W. W.

CRACHERODE, CLAYTON MORDAUNT (1730–1799), book and print collector, came from an ancient family long resident in Essex, the name of Mordaunt being derived from an alliance in the sixteenth century with the Mordaunts of Turvey in Bedfordshire. His father, Colonel Mordaunt Cracherode, had command of the marines in Anson's voyage round the world; his mother was Mary, daughter of Thomas Morice, paymaster of the British forces in Portugal, and sister of William Morice, high bailiff of Westminster, who married Atterbury's eldest daughter. Clayton Cracherode was born at Taplow, Buckinghamshire, on 23 June 1730, and admitted at Westminster School in 1742, whence he was elected second to Christ Church, Oxford, in 1746. He was in the head election at Westminster when Cumberland was at the school, who asserts that Cracherode, though 'grave, studious, and reserved as he was through life,' was also 'correct in morals, elegant in manners . . . pleasant to those who knew him.' While he lived he was a regular attendant at all Westminster meetings, and the second edition of Welch's 'Alumni Westmonasterienses' was much indebted to his manuscript notes in his copy of the first issue at the British Museum. He took the degree of B.A. on 4 May 1750, and that of M.A. on 5 April 1753, retaining his studentship at Christ Church until his death. His sole writings were some specimens of Latin verse in the 'Carmina Quadragesimalia,' composed by the students of his house, and printed in 1748; and a set of Latin verses in the collection of the university of Oxford on the death of Frederick, prince of Wales, in 1751. Cracherode took orders in the English church, and for some time held the curacy of Binsey, near Oxford, but he neither sought nor obtained any further preferment. On the death of his father in 1773 he inherited an ample fortune, which was estimated on his own death at 800*l.* a year from landed property and 2,300*l.* a year in long annuities. The days of this shy recluse passed away among the treasures in his own house or in adding to his stores from his favourite bookshops. He was never on horseback, and never travelled further from London than to the university. So slight was his curiosity that he never saw, except in a drawing, a celebrated chesnut tree on his own estate in Hertfordshire. His manor of Great Wymondley was held from the crown subject to the service of presenting to the king the first cup from which he drinks at his coronation, and the dread of the timid book-lover lest he should at any time be called upon to undertake this service embittered his whole life. Cracherode was both F.R.S. and F.S.A., and in 1784 he was elected a trustee of the British Museum. From the sale of Askew's books in 1775 he was the chief book-buyer of his age. It was his daily habit to walk to Elmsly's, a bookseller in the Strand, and then to the more noted shop of Tom Payne, by the Mewsgate. Though he often declaimed against the high prices which ruled in his

day, his purchases never ceased. An agent was buying prints when Cracherode lay on his deathbed, and on his farewell visit to Mewsgate, about four days before his death, he carried away in his ample pockets a 'Terence' and a 'Cebes.' He died 'after a severe struggle, in great pain,' at Queen Square, Westminster, on 5 April 1799, and was buried on 13 April near his mother, in the east cloister of Westminster Abbey. He had never married, and his will, which was drawn up by himself very precisely, though not couched in legal terms, was dated 9 April 1792, and proved on 17 April 1799 by his sister Anne Cracherode (who died on 17 July 1802), sole executrix and residuary legatee, to whom came the whole of his land and personalty, with the exception of 1,000*l.* for Christ Church, Oxford, 1,000*l.* for Westminster School, some charitable bequests and slight legacies to Cyril and William Jackson. In the course of his life he had amassed the choicest specimens of the earliest editions in classical and biblical literature, the rarest coins and gems, and the most exquisite prints which money could purchase. He left behind him 4,500 volumes, all of which were remarkable either for the rareness or the excellence of the impression, seven portfolios of drawings, one hundred portfolios of prints, with coins and gems, 'worthy of an imperial cabinet.' The whole of these collections were left by his will to the British Museum; two books only, the Complutensian Polyglot, and the *princeps* Homer which formerly belonged to De Thou, were excepted. The former he gave to Shute Barrington, bishop of Durham, and the latter to Cyril Jackson; but even these volumes ultimately came to the national collection, as Jackson would not dissever his gift from its former companions, and Barrington, on his death, left his possession to the Museum. His collection of prints comprised splendid examples of Rembrandt and Dürer, and it was the theft by Robert Dighton, a caricaturist, from these treasures which led to the dismissal of Beloe from his post at the Museum. Fortunately an appeal to the virtuosos who had purchased from the thief secured the return of most of the prints. The only likeness of Cracherode, which was taken after his health became impaired, is a drawing in blacklead made by Edridge by the order of Lady Spencer, but the subject of the sketch expressly ordered that it should not be engraved. It was reproduced in Clarke's 'Repertorium Bibliographicum,' and subsequently in Dibdin's 'Bibliographical Decameron.' Cracherode's name is introduced into the 'Pursuits of Literature' by Mathias. The poet Akenside was numbered among his friends, and there is preserved at the Bodleian a copy, formerly the property of Douce, of the following brochure: 'Fragments of a tragedy lately acted at the British Museum. Scene, the shades below, Mr. Cracherode, Mr. Townley, Mr. Steevens, and Mr. Quin . . . Roger and Thomas Payne,' 4to, pp. 3, on which Douce has written 'From the author, St. Weston, 1806, Aug.'

[Dibdin's Bibliog. Decameron, iii. 326–36; Nichols's Illustr. of Lit. v. 616, 625, vi. 773–81, viii. 195–7; Nichols's Lit. Aneed. iii. 147, viii. 150, 524, ix. 666–7; Edwards's Brit. Mus. ii. 417–22; Gent. Mag. 1799 pt. i. 354–6, 373, 395, 1813 pt. ii. 210; Wright's Essex, i. 644–5; Chester's Registers of Westminster Abbey, 439, 461, 467; Welch's Alumni Westmon. (1852), 246, 326, 337–8; Forshall's Westminster School, 235; Cumberland's Memoirs, 49; Fagan's Collectors' Marks, pp. 21–6, and plate C. No. 110.]

W. P. C.

CRADOCK, EDWARD (*fl.* 1571), alchemist, a native of Staffordshire, was educated at Christ Church, Oxford, where he graduated B.A. 11 Jan. 1555–6 and M.A. 10 Feb. 1558–9. He was elected Lady Margaret professor on 24 Oct. 1565, and later in the same year took both the degrees in divinity. In 1571 he published 'The Shippe of assured Safetie, wherein we may sayle without Danger towards the Land of the Liuing, promised to the true Israelites,' 16mo; 2nd edit. 1572, 8vo. Some Latin sapphics by Cradock are prefixed to Peterson's translation of Della Case's 'Galateo,' 1576, 4to. He spent many years in searching for the philosopher's stone, and wrote: 1. 'A Treatise of the Philosopher's Stone,' preserved among the Ashmolean manuscripts (1445), written in English verse and dedicated to Queen Elizabeth. 2. 'Tractatus de Lapide Philosophico' (Ashmolean MS. 1415), written in Latin verse and dedicated to Queen Elizabeth. 3. 'Documentum et Practica' (Ashmolean MS. 1408), which also deals with the philosopher's stone. He resigned his professorship in 1594.

[Wood's Athenæ, ed. Bliss, i. 632–3; Fasti, ed. Bliss, i. 146, 154; Black's Catalogue of the Ashmolean Manuscripts.]

A. H. B.

CRADOCK, JOHN (1708?–1778), archbishop of Dublin, born about 1708, was a native of Wolverhampton. Having received his education at St. John's, Cambridge, where he graduated B.A. in 1728, he was elected to a fellowship of his college, which he held with the rectory of Dry Drayton, Cambridgeshire. Subsequently he became rector of St. Paul's, Covent Garden, London, and chaplain to John, fourth duke of Bedford. The degree

of B.D. had been conferred on him in 1740, and that of D.D. in 1749. Accompanying the Duke of Bedford to Ireland on his appointment to the office of lord-lieutenant, he was soon after promoted, in November 1757, to the bishopric of Kilmore; and having held that see for fourteen years, he was translated to the archbishopric of Dublin, by patent dated 5 March 1772. In 1777 he incurred the vituperative attacks of Dr. Patrick Duigenan, who, in his 'Lachrymæ Academicæ,' took occasion to censure him severely because he had, as visitor of Trinity College, Dublin, spoken rather favourably of Provost Hutchinson, against whom that publication was specially directed. Cole says of him that he was 'a portly, well-looking man, of a liberal turn of mind, and a social and generous disposition.' His publications are: 1. 'A Sermon before the University of Cambridge,' 1739. 2. 'Sermon before the House of Commons,' 1752. 3. 'Fast Sermon,' on Jeremiah vi. 8, 1758. 4. 'A Charge delivered at his Primary Visitation in St. Patrick's Cathedral, Dublin,' 1772. He died at his palace of St. Sepulchre's, in the city of Dublin, 10 Dec. 1778, and was buried in the southern aisle of St. Patrick's, but there is not any inscription to his memory. His only son, John Francis Cradock, changed his name to Caradoc, and was raised to the Irish peerage in 1819, with the title of Baron Howden; and his widow, Mary Cradock, died 15 Dec. 1819, aged 89, and was buried in the Abbey Church, Bath.

[Graduati Cantabrigienses; Cotton's Fasti Ecclesiæ Hibernicæ, ii. 26, iii. 169; D'Alton's Memoirs of the Archbishops of Dublin, p. 344; Watt's Bibl. Brit.] B. H. B.

CRADOCK, Sir JOHN FRANCIS (1762–1839). [See Caradoc.]

CRADOCK, JOSEPH (1742–1826), man of letters, was the only surviving son of Joseph Cradock of Leicester and Gumley, and was born at Leicester 9 Jan. 1741-2. He was inoculated in spite of the prevailing prejudice. His father was threatened by the mob, and had to pay the surgeon 100*l.* His mother died in 1749, and his father afterwards married Anne Ludlam (*d.* 1774), sister of two well-known mathematicians. Cradock was educated at the Leicester grammar school. He lost his father in 1759, and was soon afterwards sent to Emmanuel College, Cambridge, of which Richard Farmer, his schoolfellow, was then tutor. He had already acquired a taste for the stage and for London society, and left Cambridge without daring to face the examination for a degree. In 1765 he married Anna Francesca, third daughter of Francis Stratford of Merivale Hall, Warwickshire. During his honeymoon the Duke of Newcastle, as chancellor, conferred upon him the M.A. degree. He took a house in the fashionable quarter, Dean Street, Soho; became known to the wits, and an enthusiastic playgoer. In 1766 Farmer dedicated to him the well-known essay on the 'Learning of Shakespeare.' Cradock soon afterwards settled at a mansion which he had built at Gumley, and upon a scale which led to embarrassment. He was high sheriff of Leicestershire in 1766 and 1781. In 1768 he was elected F.S.A. He gave private theatricals at Gumley, where Garrick offered to play the Ghost to his Hamlet, and in 1769 took a conspicuous part at the Stratford jubilee. He collected a fine library and amused himself with landscape gardening. A little book, called 'Village Memoirs' (1774), gives his views upon this subject, and upon religion and life in general. His musical skill procured him a welcome at Lord Sandwich's seat at Hinchinbroke, where Miss Ray sang in oratorios, while Lord Sandwich performed on the kettledrum. He was a patron of the music meetings at Leicester, originated in 1771 for the benefit of the infirmary. There was a great performance in 1774, when an ode written by Cradock, set to music by Boyce, was performed, and among the audience were Lord Sandwich and Omai, the native of Otaheite. In 1771 a tragedy by Cradock, called 'Zobeide,' founded on Voltaire's 'Les Scythes,' was performed at Covent Garden with success. Voltaire acknowledged the work in a note dated Ferney, 9 Oct. 1773, in which he says:—

> Thanks to your muse, a foreign copper shines,
> Turned into gold and coined in sterling lines.

In 1773 he wrote a pamphlet called 'The Life of John Wilkes, Esq., in the manner of Plutarch,' a Wilkite mob having broken his windows in Dean Street. In 1777 he published 'An Account of some of the most Romantic Parts of North Wales,' having ascended Snowdon in 1774. From 1783 to 1786 he travelled through France and Holland, his wife's health having failed. After his return his own health compelled him to withdraw from society, though he took part in various local movements. In 1815 he published 'Four Dissertations, Moral and Religious.' His wife died 25 Dec. 1816. In his later years he was very intimate with John Nichols, the antiquary. In 1821 he published a little novel against gambling, called 'Fidelia.' In 1823 growing embarrassments induced him to sell his estate and library and retire to London on a small

annuity. In 1824 he published his tragedy, 'The Czar,' which had got as far as a rehearsal fifty years before. Its reception was good enough to induce him to publish in 1826 his 'Literary and Miscellaneous Memoirs,' followed by a second volume including his travels. He died in the Strand 15 Dec. 1826. He is described as being 'a sort of twin brother' of Garrick, both in mind and body. He had a talent for acting, and was a lively, cultivated, and volatile person. His friend, George Dyer, speaks favourably of the generosity of his feelings, and adds that he was strictly temperate, living chiefly on very small quantities of turnips, roasted apples, and coffee, and never drinking wine. He had for some reason to be constantly bled, and was 'cupped sometimes twice a day;' yet he lived to be eighty-four.

[Brief Memoirs, prefixed by John Bowyer Nichols to Literary and Miscellaneous Memoirs by J. Cradock, 4 vols. 1828. The four volumes include all Cradock's works as mentioned above. His own Memoirs in the first volume are a rambling collection of reminiscences, some of which, especially of Goldsmith and Johnson, are interesting.] L. S.

CRADOCK, MARMADUKE (1660?–1716), painter (erroneously called 'Luke' by Walpole), was born at Somerton, near Ilchester, Somersetshire, about 1660, and was sent to London. After the expiration of an apprenticeship to a house-painter, he became a skilful painter from nature of animals, birds, and still life, but did not meet with success, and worked for dealers. He died in March 1716, and was buried on 24 March in St. Mary's, Whitechapel, having resided in Colchester Street. After his death the merits of his pictures were recognised, and they rose in value. Some very spirited groups of birds were engraved and published in 1740–3 by Josephus Sympson. Walpole praises some pictures by Cradock. One is at Knowsley Hall.

[Redgrave's Dict. of English Artists; Nagler's Künstler-Lexikon; Walpole's Anecdotes of Painting, ed. Dallaway and Wornum; Sarsfield Taylor's State of the Arts in Great Britain and Ireland; Scharf's Catalogue of the Pictures at Knowsley Hall; Registers of St. Mary's, Whitechapel.] L. C.

CRADOCK, MATTHEW (*d.* 1641), first governor of the Massachusetts Company, was of a Staffordshire family. One Matthew (son of George) Cradock of Stafford was mayor of that town in 1614; married Elizabeth Fowler of Harnedge Grange, Shropshire, 28 April 1612; built a mansion on the site of Caverswall Castle, Staffordshire; and had a son George, who entered the Inner Temple in 1632, and died in 1643. The identity of this Matthew Cradock with the colonial merchant is possible. In 1618 the latter was settled in London, and is described as an 'adventurer' trading to the East Indies. He purchased 2,000*l.* stock in the East India Company in 1628. When the company for colonising Massachusetts was formed (4 March 1627–8), Cradock, who subscribed largely to the funds, was chosen the first governor on 13 May 1628. He was very zealous in the performance of his duties; sent John Endicott to represent the company in the colony, and in a letter to Endicott dated 16 Feb. 1628–9, 'from my house in St. Swithen's Lane, near London Stone,' warned the colonists against the peaceful advances of the Indians, and recommended them to employ themselves in building ships. In 1629 the government perceived signs of prosperity in the Massachusetts Company, and Cradock, a strong parliamentarian, was resolved that Charles I should take no share of the profits. He therefore recommended the transference of the headquarters of the company to New England. John Winthrop was elected governor in his place, and sailed to Massachusetts at the close of 1629. Cradock, who took leave of the emigrants off the Isle of Wight, remained behind to assist the company in England, but sent servants and agents and secured a plantation for himself at Medford. 'On the east side of Mistick river is Mr. Cradock's plantation, where he hath impaled a park, where he keeps his cattle till he can store it with deer. Here likewise he is at charges of building ships. The last year one was upon the stocks of a hundred tons. That being finished, they are to build one twice the burden' (Wood, *New England's Prospect*, 1633, cap. x.) In 1630 Cradock and others petitioned the council for permission to export provisions freely to the colonists, who were represented as being in great straits from want of food and the attacks of the Indians, 29 Sept. 1630 (*Cal. State Papers*, Colonial, 1574–1660, p. 121). Six letters written by Cradock to Winthrop in 1636 show the value attached to Cradock's advice and monetary aid. In one letter Cradock promises 50*l.* to the projected Harvard College. At the close of 1640 Cradock was returned as M.P. for London to the Long parliament. In the opening session he denounced the king's plan of fortifying the Tower, and declared that the city would not contribute to the taxes till the royalist garrison was removed. On 4 May 1641 he announced a rumour that the army in the north was being armed with a view to active service. Ten days later he was on a committee

for recusants. He died suddenly, in the midst of his parliamentary labours, on 27 May 1641 (Smith, *Obituary*, Camd. Soc. p. 18). In 1628–9, when Sir Edward Dering was wooing the rich widow, Mrs. Elizabeth Bennett, daughter of William Cradock of Stafford, he sought the aid of Cradock, who was the lady's cousin (*Proceedings in Kent*, Camd. Soc. pref.) One Rebekkah Cradock, described as widow of Matthew Cradock, was in 1670 the wife of Benjamin Whichcot, D.D., and her son, Matthew Cradock, was alive in 1672.

[Alexander Young's Chronicle of Massachusetts, 128–37 (Cradock's letter to Endicott); Massachusetts Hist. Soc. Coll. 4th ser. vi. 118–30 (Cradock's letters to Winthrop); Deane's Death of Cradock, 1871, repr. from Mass. Hist. Soc. Proc. 1871–3, pp. 171–3; J. B. Felt's Annals of Salem, i. 56; Hutchinson's Hist. of Massachusetts, i. 18, 22; Winthrop's Hist. i. ii.; Gardiner's Hist. of Engl. vii. ix.; Cal. of State Papers (Colonial), 1618–30; William Salt, Archæolog. Coll. v. ii. 100.] S. L. L.

CRADOCK, SAMUEL, B.D. (1621?–1706), nonconformist tutor, was born about 1621. He was an elder brother of Zachary Cradock, D.D. [q. v.] He entered Emmanuel College, Cambridge, as a pensioner from Rutland, and was elected fellow of Emmanuel in 1645. On 10 Oct. 1649 he was incorporated M.A. at Oxford. His public performance on taking his B.D. in 1651 at Cambridge was 'highly applauded,' says Calamy. He resigned his fellowship in 1656 on accepting the college living of North Cadbury, Somersetshire, a rectory then worth 300*l.* a year. Here he devoted himself most assiduously to the work of the ministry, till he was ejected by the Uniformity Act of 1662. By the death of George Cradock he had become next heir male to Walter Cradock of Geesings, in the parish of Wickhambrook, Suffolk, who, dying shortly after Cradock's ejectment, left him his estate. Hereupon he took as his motto, 'Nec ingratus nec inutilis videar vixisse.' Some years later he took his family to Geesings, and on the declaration of indulgence (15 March 1672) he obtained a license (2 April) for himself as a 'presbyterian teacher,' and for his house as a place of worship. For twenty-four years he continued his ministrations gratuitously, living in good style as a country gentleman, and on excellent terms with Cowper, the vicar of Wickhambrook. He was never molested, and even when he opened under his own roof, prior to the Toleration Act, an academy for training young men in philosophy and theology, he escaped the interferences with which other nonconformist tutors were visited. Sons of presbyterian peers and gentry frequented his academy. Calamy, who was his pupil in philosophy (1686–8), gives a list, not exhaustive, of twelve who were his contemporaries, including his classmate Timothy Goodwin, then studying with a view to medicine, eventually promoted to the archbishopric of Cashel. The question arose whether nonconformist tutors were not violating their graduation oaths by prelecting outside the universities. Cradock drew up his reasons for believing that the oath referred simply to lectures in order to a degree. All the early nonconformist tutors lectured in Latin. Cradock's lectures were compilations, the systematic arrangement being his own; each student was expected to transcribe them. Calamy speaks very highly of the moral effect of Cradock's discipline, which was wise and friendly, and not too severe. The tutor was a pleasant and genial man, who enlivened his conversation with a spice of humour. Provision having been made on an adjoining estate in 1695 for the performance of dissenting worship at Wickhambrook, Cradock removed in 1696 to Bishop's Stortford, where he continued to preach, and soon became pastor of a congregational church in the neighbouring village of Stansted-Mountfitchet (meeting-house erected about 1698). He was able to preach twice every Sunday till within a fortnight of his death on 7 Oct. 1706, in his eighty-sixth year. He was buried at Wickhambrook 11 Oct.

He published: 1. 'Knowledge and Practice,' &c., 1659, 8vo; reprinted, 1673, 4to; supplement, 1679, 4to; enlarged edition, 1702, fol. (portrait). Dedication to master and fellows of Emmanuel, dated 5 May 1659; recommendatory epistle by Edward Reynolds, afterwards bishop of Norwich; written for his congregation at North Cadbury, and a copy presented to every parishioner; Doddridge and Orton speak of it, with reason, as one of the best manuals for a young minister. 2. 'The Harmony of the Four Evangelists,' &c., 1668, fol.; reprinted 1669, 1670, 1684, 1685 (revised by Tillotson, whose 'care had preserved it from the flames' in September 1666, during the great fire). 3. 'A Catechism,' &c., 1668 (Palmer). 4. 'The Apostolical History,' &c., 1672, fol. reprinted 1673. 5. 'A Serious Dissuasive from . . . Sins of the Times,' &c., 1679, 4to. 6. 'The History of the Old Testament methodised,' &c., 1683, fol.; reprinted 1695, translated into Latin, Leyden, 1685, 8vo. 7. 'A Plain and Brief Exposition and Paraphrase on the Revelation,' &c., 1690, 8vo; reprinted 1692, 1696.

[Funeral Sermon, by S. Bury, 1707; Calamy's Account, 1713, p. 581; Continuation, 1727, i.

177, ii. 731; Hist. Acc. of My own Life, 2nd ed. 1830, i. 132; Wood's Fasti, 1692, ii. 752; Birch's Life of Tillotson, 2nd ed. 1753, pp. 271, 363; Palmer's Nonconf. Mem. 1803, iii. 178 (portrait); Davids's Annals of Evang. Nonconf. in Essex, 1863, pp. 474, 602; Browne's Hist. Cong. Norf. and Suff. 1877, p. 518; information from the Master of Emmanuel.] A. G.

CRADOCK, WALTER (1606?–1659), puritan divine, was born of a gentleman's family at Trevela, in the parish of Llangwmucha, Monmouthshire, where, from his ancestors, he derived an estate of 60*l.* a year. He was educated at Oxford, and became curate first at Peterston-upon-Ely, Glamorganshire, and afterwards to William Erbury, vicar of St. Mary's, Cardiff. In consequence, however, of his puritanical opinions, he was deprived of his curacy by the Bishop of Llandaff, who described him as 'a bold, ignorant young fellow.' He then went to Wrexham, where he officiated as curate for nearly a year. Afterwards he appears to have resided at Llanvair Waterdine, Herefordshire, under the patronage of Sir Robert Harley of Brampton Briars. Thence he made excursions into the neighbouring counties, establishing in some of them settled congregations. Subsequently he succeeded the Rev. William Wroth as pastor of the congregational church at Llanvaches, Monmouthshire, and about 1646 he was appointed preacher at Allhallows-the-Great, London. He was one of the commissioners or triers appointed on 20 March 1653–4 for the approbation of public preachers. He died at Trevela on 24 Dec. 1659, and was buried in the chancel of the church of Llangwmucha.

He was the author of: 1. 'The Saints Fulnesse of Joy in their fellowship with God,' a sermon preached before the House of Commons 'in Margarets Westminster,' 21 July 1646, being the day appointed for thanksgiving for the surrender of Oxford, London, 1646, 4to. 2. 'Gospel-Libertie,' a collection of twelve sermons, Lond. 1648, 4to. 3. 'Divine Drops distilled from the Fountain of Holy Scriptures,' Lond. 1650, 4to. 4. 'Gospel-Holinesse, or, the saving sight of God,' Lond. 1651, 4to.

His collected 'Works' were published at Chester, 1800, 8vo, by the Rev. T. Charles of Bala and the Rev. P. Oliver of Chester.

[Life prefixed to Works; Williams's Eminent Welshmen; Wood's Athenæ Oxon. (Bliss), iii. 360, 878, Fasti, ii. 124; Hanbury's Memorials, iii. 422; Cat. of Printed Books in Brit. Mus.; Rees's Nonconformity in Wales, 2nd ed. p. 46.] T. C.

CRADOCK, ZACHARY (1633–1695), provost of Eton, was brother of Samuel Cradock [q.v.] His father was settled in Rutlandshire. He was educated at Emanuel, and Queen's College, Cambridge, and elected fellow of the latter 2 Aug. 1654. In 1656 Ralph Cudworth recommended him to secretary Thurloe as resident chaplain at Lisbon, and he held the post for several years (Thurloe, *Papers* v. 522; *Cal. State Papers*, 1657, p. 466). He became canon of Chichester 11 Feb. 1669–70, and fellow of Eton College in December 1671. He was also chaplain in ordinary to Charles II. On 24 Feb. 1680–1 he was elected provost of Eton, in succession to Richard Allestree [q.v.], and in opposition to Edmund Waller the poet, who, according to Wood, 'had tugged hard for it.' In June 1695 it was reported that the deanery of Lincoln was offered him. He died in September 1695, and was buried in Eton college chapel. He was very celebrated as a preacher. Evelyn the diarist was acquainted with him and frequently visited him at Eton. A sermon by him was preached before the king, 10 Feb. 1677–8, was published in 1678, and went through five editions before 1695. It was reissued in 1740 and in 1742. Another sermon was issued posthumously in 1706.

[Wood's Athenæ Oxon. (Bliss), iii. 1272; Harwood's Alumni Etonienses, 29; Evelyn's Diary, ii. 353, 355, iii. 19; Luttrell's Relation, i. 68, iii. 489, 536, 538.] S. L. L.

CRAFT, WILLIAM H. (*d.* 1805?), enamel-painter, a prolific artist, was employed at the Battersea enamel works. He was probably a relation, perhaps a son, of Thomas Craft, who was employed at the porcelain works at Bow, and executed the bowl now in the British Museum, to which he affixed an account of its production, rendering it one of the few pieces of Bow china that have been authenticated. William Craft exhibited numerous enamels at the Royal Academy in the years 1774–1795. They were mostly decorative subjects, but there were some portraits, including one of Major André. Enamels by him on copper signed 'W. H. Craft' are sometimes met with, but are not common. Lady Charlotte Schreiber notes some vases dated 1787–8, and snuff-boxes with heads of Nelson and others; also a memorial piece of Britannia between Howe, Nelson, Duncan, and St. Vincent. In 1862, at the Archæological Institute, an enamel on gold by Craft was exhibited by Mr. J. P. Fischer, and a large enamel on copper, representing a rural scene, by Mr. Wilson; the latter is now in the possession of Mr. Octavius Morgan, F.S.A. A portrait of Sir William Hamilton, dated 1802, is in the possession of Mr. A. W. Franks, F.S.A.;

it is hard, but clever in execution. Earl Spencer has a miniature of Lavinia, countess Spencer, after Reynolds, signed and dated 1787, which was exhibited at the Exhibition of Miniatures in 1865. Craft is stated to have died in 1805.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Chaffers's Marks and Monograms on China; Journal of the Archæological Institute, 1862; Catalogue of the Special Exhibition of Miniatures, 1865; Royal Academy Catalogues; private information.] L. C.

CRAGGS, JAMES, the elder (1657–1721), postmaster-general, was the eldest son of Anthony Craggs of Holbeck, in the parish of Wolsingham, Durham, and Anne, daughter of the Rev. Ferdinando Morecroft, rector of Stanhope in Weardale, and prebendary of Durham. He was born at Wyserley, and on 10 June 1657 was baptised at Wolsingham, in the county of Durham. He was educated at the free school at Bishop Auckland, and on attaining the age of twenty-one joined with his father in cutting off the entail and selling the whole of the small family property. At the age of twenty-three he went up to London, where he obtained employment in various capacities. His early career is involved in considerable obscurity, and though the assertion that he commenced life as a country barber is probably untrue, it is quite likely that his earlier occupations were not of the very highest character. In 1684 he was steward to the Duke of Norfolk. He afterwards became attached to the household of the Duke of Marlborough, where his shrewdness and administrative ability attracted the attention of the duchess, who entrusted him with the management of her business affairs.

On 4 March 1695, Craggs, who was at this time engaged in business as an army clothier, refused to submit his books to the commissioners appointed to examine the public accounts of the kingdom. Three days afterwards being ordered to attend the House of Commons, he was committed to the Tower for obstructing the inquiry into the disposal of the public moneys (*Parl. Hist.* vol. v. cols. 892–5).

Through the influence of the duchess he was returned in 1702 as one of the members for the borough of Grampound, which he continued to represent until the dissolution of Anne's fourth parliament in August 1713. In 1702 he was one of the committee of the East India Company, and for several years held the posts of clerk of the deliveries, and secretary of the ordnance office, over which his patron, the Duke of Marlborough, presided. Though he lost these last two appointments in the last year of the queen's reign, he was reappointed clerk of the deliveries on 19 Nov. 1714, and in the early part of the following year was made joint postmaster-general with Charles, fourth lord Cornwallis. Though not a director of the South Sea Company, when the crash came, Craggs was deeply involved in its transactions. He was examined before the secret committee of inquiry appointed by the House of Commons at the beginning of 1721. From their third report, which was not considered by the house until after his death, it appeared that no less than 40,000*l.* of South Sea stock had been taken in and paid for out of the cash of the company for his use and benefit, and that 30,000*l.* of this had actually been transferred to him. An act was afterwards passed by which all the property which he had acquired since 1 Dec. 1719 was confiscated for the relief of the sufferers by the collapse of the bubble. One of the recitals of this act (7 Geo. I, c. 28) sets out that 'James Craggs the elder, esquire, was a notorious accomplice and confederate with the said Robert Knight, and some of the late directors of the South Sea Company, in carrying on their corrupt and scandalous practices; and did by his wicked influence and for his own exorbitant gain promote and encourage the pernicious execution of the late South Sea scheme.' Craggs died on 16 March 1721, and was buried in the churchyard at Charlton in Kent, where there is a monument to his memory. He is supposed by some to have committed suicide by taking poison, but the cause of his death is stated to have been 'a lethargick fit.' His death was probably accelerated by his grief at the loss of his son, for whom he had been amassing a huge fortune, and the anxiety of mind occasioned by the impending disclosures. He is reported to have left behind him an estate valued at one million and a half. Craggs was a man of great energy of character, extraordinary financial ability, and marvellous assurance. He was also remarkable 'for his talent in reading men, and by a peculiar way of gaining on the minds of those he dealt with.' Troubled with few scruples he was the beau idéal of a successful speculator and floater of bubble companies. 'Once when he was entrusted with Lord Sunderland's interests while the latter attended the king to Hanover, Walpole and his party got hold of some story very much against Lord Sunderland, which it was impossible to counteract by any common means. Old Craggs sent to Sir Robert Walpole to see him, and acknowledged the fact, but told him if the least use was attempted to be made of it he would

that moment go before the lord mayor and swear that he, Walpole, had a conversation with the Pretender. Walpole said that it was a gross falsehood. Craggs said that might be, but he would swear it, and accompany it with such circumstances as would make it believed, and that Walpole knew he was able and capable of it' (*Life of William, Earl of Shelburne*, 1875, i. 40–1). Craggs married Elizabeth, daughter of Jacob Richards, and sister of Brigadier Michael Richards, surveyor-general of the ordnance. She died on 20 Jan. 1711, and was buried at Charlton. By her he had three sons and three daughters. James [q. v.], who afterwards became secretary of state, was the only son who survived infancy. His three daughters all married well. Margaret became the wife first of Samuel Trefusis, and secondly of Sir John Hinde Cotton, bart.; Elizabeth married Edward Eliot of Port Eliot; and Anne was successively the wife of John Newsham, John Knight, and Robert, first earl Nugent [see Nugent, Robert]. As his son predeceased him, the manors of Kidbrooke and Catford in the county of Kent, which he had purchased from the trustees of Ralph, first duke of Montagu, descended to his daughters as coheiresses. The portrait of Craggs which was painted in 1709 by Sir Godfrey Kneller has been engraved by Vertue. Another portrait by Sir James Thornhill is in the possession of the Earl of St. Germans at Port Eliot.

[For authorities see under James Craggs the younger.] G. F. R. B.

CRAGGS, JAMES, the younger (1686–1721), secretary of state, second son of James Craggs the elder [q. v.], was born in the city of Westminster on 9 April 1686. He was sent to school at Chelsea, but before he had completed his education went to travel on the continent. He visited the courts of Hanover and Turin, spending a considerable time at the former court, where, through the influence of the Countess of Platen, he gained the favour of the elector. He was afterwards appointed resident to the king of Spain at Barcelona, and was in Flanders at the commencement of the campaign of 1709. In September 1713 he was returned to the House of Commons for the borough of Tregony, and on the day before the queen's death was despatched by the council to Herrenhausen to inform George of the measures which had been taken by them to secure his succession to the throne.

Some months after the journey he was rewarded with the post of cofferer to the Prince of Wales. At the general election in January 1715 Craggs was again returned for Tregony, and on 13 April 1717 was appointed secretary at war in the place of William Pulteney, afterwards earl of Bath. Upon Addison's retirement Craggs succeeded him as one of the principal secretaries of state, with the charge of the southern department, and on the same day (16 March 1718) was sworn a member of the privy council. Though his political career had been remarkably rapid, Craggs's wonderful mastery of detail and readiness in debate enabled him quite to hold his own against Walpole in the House of Commons. Oldmixon relates that Addison 'was pleased to say of his successor to me, that he was as fit a man for it as any in the kingdom; and that he never knew any man who had a greater genius for business, whether in parliament or out of parliament, than young Mr. Craggs, as (continu'd he) will appear by his conduct' (*History of England*, 1735, p. 659). Unfortunately for his reputation he became implicated in the affairs of the South Sea Company. There is, however, but little evidence against him in the seven reports of the secret committee, and the most that can be laid to his charge is that at his suggestion the Duchess of Kendal and other ladies were bribed with presents of stock in order to facilitate the passing of the company's bill through parliament.

On 4 Jan. 1721 Shippen, who had on a previous occasion denounced 'the contrivers and executors of the villainous South Sea scheme as the parricides of their country,' declared in the house that 'in his opinion there were some men in great station, whom in time he would not be afraid to name, who were no less guilty than the directors.' Upon this Craggs immediately rose and replied that 'he was ready to give satisfaction to any man who should question him either in that house or out of it.' After considerable uproar, which was occasioned by this reply, he explained that 'by giving satisfaction he meant clearing his conduct.'

A few weeks after this incident he was taken ill with small-pox, which was then very prevalent, and died on 16 Feb. 1721, in the thirty-fifth year of his age. He was buried at Westminster Abbey on 1 March, Spencer Compton the speaker being one of the pall-bearers. Though buried in the north aisle of Henry VII's Chapel, where his coffin rests upon that of his friend Addison, his monument stands in the baptistery. The unflagging interest which Pope took in the erection of this monument, and his opinion that Guelfi's work would make the finest figure in the place, will be found in his letters to Craggs's sisters. The epitaph, written by Pope, partly in Latin and partly in English, is given in

Johnson's 'Life of Pope' (JOHNSON, *Works*, 1810, xi. 205–6), accompanied by a severe criticism on 'the absurdity of joining in the same inscription Latin and English, or verse and prose.' The verses were not, however, originally written by Pope for this occasion, but were taken, with one or two necessary alterations, from the conclusion of his 'Epistle to Mr. Addison occasioned by his Dialogues on Medals.' Handsome in appearance, with charming manners and a ready tongue, Craggs was everywhere a popular favourite. While on his deathbed, Addison in a delightful letter, which was probably the last he ever wrote, dedicated his works to him and implored his patronage for Tickell, his literary executor. Pope, with whom he was very intimate, was never tired of singing his praises, and nearly twenty years after his death makes a graceful allusion to him in the epilogue to the 'Satires' (*Dialogue*, ii. lines 66–9). Gay also speaks of him as 'Bold, generous Craggs, whose heart was ne'er disguised' (*Mr. Pope's Welcome from Greece*, st. xiii.) Horace Walpole, it is true, sneers at him as 'a showy vapouring man,' but the young politician whom Sunderland had selected to oppose his father in the House of Commons was naturally a fit object for Walpole's depreciation. Craggs never married. His natural daughter, Harriot, married Richard Eliot on 4 March 1726. Their eldest son, who was created Baron Eliot in 1784, took the additional name of Craggs by royal license dated 15 April 1789. Her second husband, the Hon. John Hamilton, brother of James, first viscount Hamilton, was drowned off Portsmouth on 18 Dec. 1755. Her only child by her second marriage succeeded his uncle as the second viscount, and was afterwards created marquis of Abercorn. She died in 1769, and was buried at St. Germans. Three portraits of Craggs, by Sir Godfrey Kneller, are in the collection of the Earl of St. Germans at Port Eliot, one of which was exhibited in the second loan collection of national portraits in 1867 (*Catalogue*, No. 225). Among the Ashburnham manuscripts, reported on in the eighth report of the Historical MSS. Commission (app. ii.), are a number of letters addressed to Craggs by the Duke and Duchess of Marlborough and many of the leading politicians of the day.

[In addition to the books referred to in the articles on the two Craggs, the following works, among others, have been consulted: Miscellanea Genealogica et Heraldica, ii. 34–9, 43, 46; Hasted's Kent (1778), i. 42, 73–4; Lord Mahon's History of England (1839), i. 393, 448, ii. 29–30; Macaulay's History of England, iv. (1885), 547; Coxe's Memoirs of Sir Robert Walpole (1798); Horace Walpole's Letters (1857); Roscoe's Works of Alexander Pope (1824); Addison's Works (Bohn's edit.); The Letters and Works of Lady M. W. Montagu (1837), i. 38–40, 116–19, ii. 155; Private Correspondence of the Duchess of Marlborough (1838); The Marlborough Despatches, ed. Sir G. Murray (1845); Granger's Biographical History (Noble, 1806), iii. 176–80; Georgian Era (1832), i. 536; Parl. History, vols. v. and vii.; Historical Register for 1714 and 1721; Stanley's Westminster Abbey (1882), pp. 219–21; Haydn's Book of Dignities (1851); Eighth Report of the Historical Manuscripts Commission; Calendar of Treasury Papers, 1708–14, 1714–19; Official Return of Lists of Members of Parliament, pt. i. p. 600, pt. ii. pp. 1, 9, 19, 30, 38.] G. F. R. B.

CRAIG, ALEXANDER (1567?–1627), poet, born at Banff about 1567, was educated in the university of St. Andrews, where he took his degree of master of arts in 1586. At the accession of James he came to London in the hope of obtaining preferment, and in 1640 published 'The Poetical Essayes of Alexander Craige, Scots-Britane,' 4to, in which he pays many fulsome compliments to the king and queen. There is a sonnet by Sir Robert Aytoun, in the author's praise, at the end of the book. Craig's flattery was not applied in vain, for on 9 Dec. 1605 he received from James a pension of 600 merks, or 400*l.* Scots money. At the next meeting of the Scottish parliament an act of ratification of the pension was passed, on 11 Aug. 1607. Having been successful in his pilgrimage, he returned to Scotland and settled at a spot that he calls Rose-Craig, probably situated in the neighbourhood of Banff. In 1606 appeared 'The Amorose Songes, Sonets, and Elegies of Mr. Alexander Craige, Scots Britane,' 8vo, dedicated to Queen Anne. The best things in this dull collection are some verses in imitation of Marlowe's 'Come live with me and be my love,' and of Sir Walter Raleigh's 'If all the world and love were young.' It was followed in 1609 by 'The Poetical Recreations of Mr. Alexander Craige of Rosecraig,' Edinburgh, 4to, dedicated to the Earl of Dunbar. One of the pieces is a 'Complaint to his Majestie,' in which the poet deplores his poverty. In 1623 Craig published at Aberdeen another volume of 'Poeticall Recreations,' 4to, consisting chiefly of epigrams. From some copies of verses in this collection (addressed to the Earl of Mar) it appears that the poet had some difficulty in getting his pension regularly paid. Craig died in 1627. A posthumous poem entitled 'The Pilgrime and Heremite, in forme of a Dialogue' (of which a unique copy, wanting sig. B, four leaves, is preserved at Britwell), was published by William Skene in 1631 at Aberdeen, 4to. Some verses in Alexander

Gardyne's 'Garden of Grave and Godlie Floures,' 1609, are addressed to Craig, who perhaps wrote the first of 'Certaine Encomiastick Poesies to the Author,' prefixed to that work. Among the complimentary verses (not found in ed. 1709, but preserved in the author's manuscript) prefixed to Gardyne's 'The Theatre of the Scotish Kings,' is a copy of verses by Craig, who also contributed some prefatory verses to 'The Famous Historie of the Renowned and Valiant Prince Robert, surnamed the Bruce, King of Scotland,' Dort, 1615. Some verses of Craig are in John Adamson's 'The Muses' Welcome,' 1618, and he wrote some commendatory verses to 'The Staggering State of Scots Statesmen,' by Sir John Scot of Scotstarvet, first printed in 1754. Dr. William Barclay, in 'Nepenthes, or the Vertues of Tobacco,' 1614, addresses a short poem to Craig. In 1873–4 a collective edition of Craig's poems, which are very rare and very worthless, was issued by the Hunterian Society, with an introduction by David Laing.

[David Laing's Introduction to the Hunterian reprint of Craig's poems.] A. H. B.

CRAIG, JAMES (*d.* 1795), architect, was the son of William Craig, merchant in Edinburgh, and Mary, youngest daughter of the Rev. Thomas Thomson of Ednam, Roxburghshire, and sister of James Thomson the poet [q. v.] Craig was a pupil of Sir Robert Taylor [q. v.], and in 1767 sent in a 'plan of the new streets and squares intended for the city of Edinburgh' for a competition instituted by the authorities of that city, who were desirous of extending it by buildings laid out in a more modern style. Craig adopted as the keynote of his design some lines from his uncle's poem on 'Liberty:'—

August, around, what public works I see!
Lo! stately streets! lo! squares that court the breeze!
See! long canals and deepened rivers join
Each part with each, and with the circling main
The whole enlivened isle——;

and therefore planned a series of exact squares and parallelograms, in which the North Loch was preserved as a long canal with formal buildings on each side. This plan, though utterly destitute of inventive ingenuity or any regard for the natural features of the ground, was accepted with acclamation by the magistracy of Edinburgh; they presented Craig with a gold medal bearing the city arms and the freedom of the city in a silver box, and his plan was engraved by P. Begbie and published in 1768 with a dedication to George III. Hence arose that portion of Edinburgh known as the New Town. One of the principal buildings erected by Craig, as part of this design, was the Physicians' Hall, 'a chaste Grecian edifice,' the foundation-stone of which was laid by Dr. Cullen [q. v.] in 1774, and which was destined to be an enduring monument of Craig's architectural genius. It has been since pulled down to make way for the Commercial Bank of Scotland. Craig subsequently modified his original design by introducing a circus in the centre of George Street, and in 1786 issued a quarto pamphlet with engravings, containing a scheme for a further remodelling of the Old Town. Fortunately the mania for improvement died out before this could be carried into execution. Craig died in Edinburgh 23 June 1795. There is a portrait of him seated among his architectural designs in the Scottish National Portrait Gallery.

[Redgrave's Dict. of Artists; Wilson's Memorials of Edinburgh; Nagler's Künstler-Lexikon; Gent. Mag. (1795), lxiii. 615.] L. C.

CRAIG, SIR JAMES GIBSON (1765–1850), politician, second son of William Gibson, merchant, was born in Edinburgh on 11 Oct. 1765. His ancestor, Sir Alexander Gibson, lord president of the court of session in the reign of James VI, married the eldest daughter of Sir Thomas Craig of Riccarton, the feudal lawyer of Scotland [q. v.] In 1823 James Gibson succeeded under entail to the estate of Riccarton (Midlothian), and took the additional name of Craig.

He was educated at the high school, Edinburgh. In 1786 he was admitted a writer to the signet, and for sixty-four years he carried on the business of a law agent with eminent success, gaining the confidence of many who, on public grounds, were ardently opposed to him. His political activity dated from his early manhood, and at that time a bold adherence to the whig cause was not without sensible dangers. In a biographical sketch of his friend Allen [see ALLEN, JOHN, M.D.], he describes a dinner given in Edinburgh to celebrate the fall of the Bastille, in the organisation of which he and Allen took a leading part. After every effort had been made to prevent this demonstration, the guests as they entered had their names taken by the police, while the sheriff of the county and another person were subsequently discovered in an adjoining room noting down as much of the proceedings as could be heard through the partition. Cockburn in his life of Jeffrey, paying a warm tribute to Craig's public services, declares he was 'so prominent in our worst times that it is difficult to understand how Thomas Muir could be transported

and James Gibson (his original name) not be even tried.'

Craig was soon recognised as the natural leader of the Scotch whigs, and in Scotland no one bore so great a part in the struggles of the pre-reform era. His personal appearance harmonised with the mental qualities by which he impressed himself on his contemporaries. A giant frame and massive features were the complement of a courageous, enthusiastic, and energetic nature. It was remarked of him that the very tramp of his top boots seemed to inspire confidence and the hope that springs from resolute exertion. When public discussion was necessary he generally avoided all prominent positions: he was content by previous management to insure that the practical outcome was to the purpose. All the needy patriots in Scotland resorted to him; he helped them alike with money and personal influence. Craig and Jeffrey, though staunch friends and colleagues, had their differences; Jeffrey did not always sympathise with Craig's zeal, and Cockburn records that he had not infrequently, especially when lord advocate, to check his 'interference.' Craig was, indeed, somewhat wilful and fond of his own way, though his wilfulness was tempered by sound judgment.

He was one of the victims of the scurrilous 'Beacon' newspaper, whose quarrels, taken up by the 'Sentinel,' led to the fatal duel between James Stuart and Sir Alexander Boswell [see BOSWELL, SIR ALEXANDER]. Shortly before this event, on the discovery of the prominent members of the tory party who had provided funds for the 'Beacon,' Stuart opened a plainly hostile correspondence with the lord advocate, and this Craig followed by a communication of a similar character to Sir Walter Scott. A duel in the latter case was only prevented by Scott's friends, who came forward with 'a proposal that this and all similar calls should be abandoned on an assurance that Scott had no personal accession to any of the articles complained of, and that the paper should be discontinued' (COCKBURN, *Memorials*). Nine years later (1830) Craig is found in a more gratifying relation to Scott by taking a leading part in restoring to him, after his bankruptcy, his library furniture and other personal possessions at Abbotsford.

After the passing of the first Reform Bill Craig's political activity abated. The government of Lord Grey made him (1831) a baronet —the only reward he ever received for his services. During the remainder of his life his public appearances were infrequent, and some of the questions that prompted his intervention were local, though involving important principles. He thus found occasion to maintain with equal tenacity the claims of protestant dissenters and Roman catholics to all the privileges and honours of citizenship. In the controversy which ended in the disruption of the church of Scotland in 1843 he separated himself from his political friends, not on the original question (the appointment of ministers contrary to the wishes of congregations), but because he thought the 'spiritual independence' claimed by the free church party a danger to the state. He died at Riccarton on 6 March 1850, in his eighty-fifth year. His sons William and James are separately noticed.

[Scotsman, 9 March 1850; Encyclop. Brit. 8th ed. vii.; Cockburn's Life of Jeffrey, i. 250–2; Cockburn's Memorials of his Time, pp. 381–3; Lockhart's Life of Scott, chap. lxxix.; Allen's Inquiry into the Rise and Growth of the Royal Prerogative in England, 1849 (biographical sketch prefixed to).] J. M. S.

CRAIG, SIR JAMES HENRY (1748–1812), general, was the son of Hew Craig, for many years civil judge at Gibraltar and judge-advocate-general to the forces stationed there, who was a member of the family of the Craigs of Costarton and Dalnair. He did not enter the army as a private in the guards, as has been falsely asserted, but was gazetted to an ensigncy in the 30th regiment at the age of fifteen, on 1 June 1763. This regiment was then stationed at Gibraltar, but Craig was allowed to go on leave to complete his military education, which he did in the best military schools on the continent. On returning to Gibraltar he was appointed aide-de-camp to General Sir Robert Boyd, K.B., the lieutenant-governor of the fortress, and was promoted lieutenant in his own regiment on 19 July 1769, and captain into the 47th on 14 March 1771. He resigned his staff appointment in 1774 to accompany his regiment to America, and was severely wounded in his first action, the battle of Bunker's Hill. In 1776 the 47th was transferred to Canada, and Craig commanded his company in the action of the Trois Rivières and the advanced guard of the English army in the expulsion of the American troops after their failure before Quebec. In 1777 he was present at the capture of Ticonderoga and of Hutchestown, where he was again wounded, as he was in the action at Freeman's Farm, and he distinguished himself so much in the early part of Burgoyne's advance upon Saratoga, that the general sent him home with the despatches announcing his early successes. For this news he was promoted

major without purchase into the newly raised 82nd regiment, with which he at once sailed for Nova Scotia. He served in Penobscot in 1779, and in North Carolina under Lord Cornwallis in 1781, either with his regiment or in command of light troops, and showed (to quote his biographer in the 'Scots Magazine') 'such fertility of resources and remarkable clearness of military judgment' that he was promoted lieutenant-colonel of the 82nd. On the conclusion of the war and the reduction of his regiment he was transferred to the lieutenant-colonelcy of the 16th regiment, which he commanded in Ireland until 1791, and in 1790 he was promoted colonel. During this period Craig spent much time on the continent, studying the Prussian tactics and discipline, and he corresponded upon military subjects with David Dundas, whose new system of exercises was first made use of in the 16th, Craig's own regiment. When the war with France broke out, Craig filled for a few months the posts of commandant of the troops at Jersey, and then of lieutenant-governor of Jersey, but in 1794 he was transferred to the staff of the army in the Netherlands, and made adjutant-general to the Duke of York's army.

In this capacity he gave the greatest satisfaction to the duke, but the English army was in an utterly disorganised state, and it was not in Craig's power to restore its efficiency in the face of the enemy. For his services he was promoted major-general on 3 Oct. 1794 while with the army, and on the conclusion of the disastrous war in the Netherlands he was appointed to command a force which was to sail from England, and co-operate with an army from India in the capture of the Dutch colony of the Cape of Good Hope. When Craig reached Simon's Bay he found that the army from India had not arrived, but he determined nevertheless to effect a landing with the few troops under his command, namely, the 78th regiment and some marines. Rear-admiral Keith Elphinstone vigorously supported him and lent him a thousand sailors, and after disembarking at Simon's Bay on 14 Aug. 1795 he began to advance along the coast upon Capetown. He stormed the Dutch camp at Mayzenberg, and took up his position there; but his situation soon became most critical, for the Dutch governor collected all the Boer militia, and prepared to attack him with a far superior force. Fortunately at this juncture Major-general Alured Clarke arrived from India with reinforcements, and the Dutch governor surrendered the colony to him on 14 Sept. When Major-general Clarke returned to India he left the civil government and military command of the Cape to Craig, who remained there until the arrival of Lord Macartney in 1797, when he was invested with the order of the Bath by a special commission from the king. On returning to England he was at once given the command of a division in Bengal, and on his arrival in India he took up the command of the troops in the Benares district. The difficulties of his position were very great, for the discontent of the company's officers was driving them into open mutiny, and that their loyalty was restored without actual mutiny was largely due to the firmness of Craig [see Abercromby, Sir Robert]. He did not participate in any actual warfare in India, though he was nominated for the command of an expedition to Manilla, which did not take place, and he returned to England in 1802, on the news of his having been promoted lieutenant-general on 1 Jan. 1801. He took command of the troops in the eastern district until 25 March 1805, when, although in very bad health, he was made a local general in the Mediterranean, and ordered to proceed thither with a powerful army of over seven thousand men.

The history of this expedition to the Mediterranean is best told by Sir Henry Bunbury, who was Craig's quartermaster-general, in his 'Narrative of some Passages in the Great War against France,' and in the appendix to his book are to be found Craig's instructions and despatches (pp. 415–34), which show how vague were the projects of the ministry, and how great were the difficulties with which the general had to contend. His instructions were to co-operate with a Russian army in Italy, to land in the kingdom of Naples, and to march northward in order to act upon the flank of the great army of Napoleon, which was to be attacked in front by the combined Austrians and Russians. Craig disembarked his army of 7,300 men at Castellamare on 26 Nov. 1805, and General Lacy disembarked his thirteen thousand Russians at the same time, but the allied generals immediately received the news of the surrender of General Mack at Ulm, and of the retreat of the Archduke Charles. Craig at once saw how hopeless it was to attempt to defend the Neapolitan territory, yet at the earnest request of Lacy he consented to march on 9 Dec. and to take up a position with him on the northern frontier. Here, however, he received the news of the battle of Austerlitz, and then, in spite of the furious resistance of the queen, supported by the British minister, Hugh Elliot, he insisted upon returning to Castellamare and leaving Italy. He had no intention of leaving the Mediterranean, but he saw that, though Naples itself was indefen-

sible, Sicily could be successfully held against the French. In spite, therefore, of the queen and Elliot, he left Castellamare on 19 Jan. 1806, and disembarked at Messina on the 22nd. Subsequent experience showed how wise Craig had been, for Sicily became the headquarters of the English in the Mediterranean, and was successfully defended against all the attacks of the French. Craig's health, however, became worse and worse, and in March 1806 he left Sicily, and handed over the command to Major-general John Stuart, afterwards to be known as the Count of Maida. The voyage to England did him good, and on 21 Aug. 1807 he was made a local general in America, and on 29 Aug. appointed captain-general and governor-general of Canada. Here too he had a difficult post to fill. The discontent of the United States at the naval policy of England was growing to a height that threatened war, and the population of Canada was too French in its origin to be well affected to the government. Nevertheless, here, as everywhere else, Craig proved himself to be an able administrator; he avoided a collision with the United States, and made himself loved and respected by the Canadians. He resigned his government in October 1811, and on his return to England was promoted general on 1 Jan. 1812. He did not long survive this last promotion, and died at his house in London on 12 Jan. 1812.

Craig was a general who showed his ability in many places and many commands, but his fame has been overshadowed by that of the Duke of Wellington and of the duke's lieutenants in the Peninsula. The following passage, by one who had served under him and knew him well, deserves quotation: 'Sir James Craig was a man who had made his way by varied and meritorious services to a high position in our army. He had improved a naturally quick and clear understanding by study, and he had a practical and intimate acquaintance with every branch of his profession. In person he was very short, broad, and muscular, a pocket Hercules, but with sharp, neat features, as if chiselled in ivory. Not popular, for he was hot, peremptory, and pompous, yet extremely beloved by those whom he allowed to live in intimacy with him; clever, generous to a fault, and a warm and unflinching friend to those whom he liked' (Bunbury, *Narrative*, p. 182).

[Scots Mag. for March 1813, pp. 165–7, which makes no mention of his having served as a trooper, a mistake adopted from the Gentleman's Magazine by Ross, the editor of the Cornwallis Correspondence, and others; for the expedition to the Cape see Allardyce's Life of Lord Keith, and for his command in the Mediterranean Sir Henry Bunbury's Narrative of some Passages in the Great War against France.]

H. M. S.

CRAIG, JAMES THOMSON GIBSON (1799–1886), antiquary, was the second son of Sir James Gibson Craig [q. v.], the first baronet of Riccarton. He received his education at the high school and the university of Edinburgh, and afterwards became a writer to the signet. He was the friend of Scott and Jeffrey, of Cockburn and Macaulay, of antiquaries from the time of Kirkpatrick, Sharpe, and David Laing, to the time of George Scharf, of artists from the days of Sir Henry Raeburn and the elder Nasmyth to those of Sir William Fettes Douglas. An original member of the Bannatyne Club he was known for his literary and antiquarian tastes, and for his extensive collection of works in various languages. In 1882 he issued in an edition of twenty-five copies a sumptuous series of facsimiles of historic and artistic bookbindings in his collection, and in 1883 a facsimile reprint of the 'Shorte Summe of the whole Catechisme,' by his ancestor, John Craig, accompanied with a memoir of the author by Thomas Graves Law and a preface by Mr. W. E. Gladstone. He died at Edinburgh on 18 July 1886. A first part of his valuable library was sold in London in June 1887.

[Academy, 24 July 1886; Times, 26 July 1886; Lockhart's Life of Scott.] T. C.

CRAIG, JOHN (1512?–1600), Scottish divine, was born about 1512, and next year lost his father, one of the Aberdeenshire family of Craigs of Craigston, at Flodden. Educated at St. Andrews, and dependent on his own exertions for his support, Craig became tutor of the children of Lord Darcy, the well-known English warden of the north. Returning to St. Andrews after two years, he joined the Dominican order, but soon fell under suspicion of heresy and was imprisoned. On his release he went in 1536 to England, where he hoped to get a place at Cambridge through Lord Darcy's influence. Failing in this he proceeded to Rome, where the patronage of Cardinal Pole obtained his admission to the Dominican convent at Bologna as master of novices. He was employed in various missions on behalf of his order in Italy and the island of Chios, and on returning to Bologna became rector, an office he held for several years. Chance having thrown in his way a copy of the 'Institutes of Calvin,' it was said in the library of the Inquisition, his attention was again directed to the tenets of the reformed church, and this becoming

known he was sent to the prison of the Inquisition at Rome. Condemned to be burnt, he escaped execution of his sentence by the jubilee at the accession of a new pope on the death of Paul IV, or by a riot which set free the prisoners of the Inquisition. He was on the point of being re-arrested when wandering in the neighbourhood of Rome, and owed his escape to the commander of a band of soldiers, who recognised him as a monk who had rendered him services when lying wounded in Bologna. After a short stay in Bologna and Milan he went to Vienna, having received the necessary viaticum, according to a story told by his widow, but probably legendary, from a dog, which insisted, though repulsed, in forcing on him a purse it had found. At Vienna he preached as a Dominican, and was befriended by Maximilian, then archduke, who showed some leaning towards the reformed doctrines. Pius IV wrote, requiring the restitution of the two escaped prisoners of the Inquisition, but Maximilian, who had become his friend, gave him a safe-conduct through Germany to England. Reaching England in 1560, Craig preferred returning to his native country, where the reformation had been accomplished. Offering his services to the reformed church, he preached in Latin with much acceptance in the chapel of St. Magdalene, in the Cowgate of Edinburgh, and the following year was appointed minister of Holyrood. In April 1562 Knox requested that he might become his colleague in the high church, and this was carried out in 1563. His bold preaching against the nobles who seized the revenues of the church, so that 'we can nocht discern the earl from the abbot,' provoked the anger of Lethington, and in the memorable conference between that statesman and Knox in 1564 Craig backed his colleague's argument with a telling precedent of a discussion in the university of Bologna, where he had been present in 1554, and heard the thesis maintained 'that all rulers, be they superior or inferior, may and ought to be refused or deposed by them by whom they are chosen, empowered, and admitted to their office, as oft as they break their promise made by oath to their subjects, because the prince is no less bound to his subjects than subjects to their princes.' This had been applied, he said, in the case of a pope, whose governor had exceeded his limits and attempted to alter the law in part of his temporal dominions. 'Then started up,' narrates Knox, 'ane lawbreaker of that corrupt court, and said, "Ye know nocht what ye say, for you tell us what was done in Bononia; we are ane kingdom and thou are but ane commonwealth;" to which Craig had the ready answer, "My lord, my judgment is that evrie kingdom is, or at least should be, ane commonwealth, albeit that evrie commonwealth be nocht ane kingdom."'

Craig's name appears with that of Knox in the list of persons privy to Rizzio's death, sent by the Earl of Bedford and Randolph to Cecil. Proof of actual complicity is wanting, but there can be little doubt that the ministers of the reformed church approved the act after it was done, as Mary did the assassination of her brother Moray. The refusal by Craig to publish the banns between Mary and Bothwell is probably the act of his life most widely known. It certainly showed courage to remonstrate when Edinburgh was in the hands of Bothwell's followers. At an interview with Bothwell and the privy council Craig laid to his charge 'the law of adultery, the law of ravishing, the suspicion of collusion between him and his wife, the sudden divorcement and proclaiming within the space of four days, and last, the suspicion of the king's death, which her marriage would confirm.'

He got no explanation on any of these points, but a letter from Mary having been shown him denying that she was under restraint, he in the end proclaimed the banns with a protest that 'he abhorred and detested the marriage.' In the general assembly Craig was blamed by some of his brethren for his compliance, but a resolution was passed absolving him, while Adam Bothwell, the bishop who performed the ceremony, was suspended.

In 1571 Knox, who had quarrelled with Mary, left Edinburgh for St. Andrews, but Craig, of a more conciliatory disposition, remained, and even lamented in a sermon 'that there was no neutral man to make agreement between the two parties, seeing whatsoever party shall be overthrown the country shall be brought to ruin.' Although he gave offence by this lukewarm attitude, he was chosen by the convention of the kirk at Leith one of the deputies to wait upon the queen's friends in the castle. The outspoken part he took in the conference, when he was again pitted against Lethington, is recorded in the 'Memorials of Bannatyne,' who was himself present. Next year he was sent by the assembly to Montrose 'for the illuminating the north, and when he had remained two years thence to Aberdeen to illuminate those dark places in Mar, Buchan, and Aberdeen, and to teach the youth of the college there.' In Aberdeen Craig remained six years, acting as a sort of superintendent of that district. Always a member of assembly, he was twice moderator. As a member of the committee of the assembly of 1575, to consider the question of

the episcopal office, he reported against it, and this report was followed by the abolition of episcopacy in 1581. In 1579 Craig, having been appointed one of the king's chaplains, returned to Edinburgh, when he took part in the composition of 'The Second Book of Discipline' and 'The National Covenant' of 1580.

In 1581, to meet a panic of a revival of papacy caused by the arrival of the Duke of Lennox from France, he wrote: 'Ane Shorte and Generale Confession of the true Christian Fayth and Religion, according to God's Worde and Actes of our Parliamentes.' This confession was signed by the king and his household, from which circumstance it received the name of the king's confession. It was required to be signed by all parish ministers, and in 1585 by all graduates. It was confirmed in 1590 and 1595, and became the basis of the covenant of 1638 as well as the solemn league and covenant of 1643. In October 1581 Craig was sent by the assembly to intimate their approval of the seizure of the king by the Earl of Gowrie in the raid of Ruthven, and boldly rebuked James for his conduct, drawing tears from him as Knox had done from Mary.

When parliament in 1584 passed the Black Acts restoring episcopacy and recognising the royal supremacy, Craig denounced them from the pulpit, and in answer to Arran and the court declared that 'he would find fault with everything that is repugnant to the word of God.' A conference at Falkland, where he was summoned by the king, gave rise to a stormy scene between him and Arran, who then ruled the court. Interdicted from preaching and threatened with banishment for refusing submission to the royal ordinance, Craig again tried to act the part of a mediator between the king and the extreme presbyterian party led by Melville, and proposed an addition to the oath required as to the king's supremacy in matters ecclesiastical 'as far as the word of God allows.' This compromise was accepted by the king, and the oath was so taken by Craig and the other royal chaplains, Erskine of Drum, and many of the ministers of the north. In 1585 a sermon he preached before parliament from the text, 'God sitteth among the assembly of the gods,' from which he deduced the duty of obedience to kings, was severely condemned. A curious discussion of it between the Earl of Angus and David Hume of Godscroft is given by Calderwood (*History*, iv. 466).

Craig was now in the decline of life, and his moderation did not please more youthful zealots. But he showed no signs of departing from the reformed doctrines. In 1590 he composed, at the request of the assembly, 'A Form of Examination before Communion,' and in 1593 James requested the assembly to choose a list from which he might select two in respect 'of Mr. Craig's decrepit age,' but he continued to hold his office of chaplain for some time longer. He died on 12 Dec. 1600. His wife and his son William were named executors of his will, but are requested to take the advice of his relative, Thomas Craig, advocate [see CRAIG, SIR THOMAS]. This son was a professor in the college of Edinburgh in 1599, but in the year of his father's death went to St. Andrews as professor of divinity, from which he afterwards returned to Edinburgh, where he died in 1616.

[Knox's History of the Reformation; Calderwood's History of the Kirk; Richard Bannatyne's Memorials; Craig's Catechism, reprinted with a valuable introduction by Mr. T. Graves Law, librarian of the Signet Library, 1885.]

Æ. M.

CRAIG, JOHN, M.D. (*d.* 1620), physician, third son of Sir Thomas Craig [q. v.], the eminent lawyer, was born in Scotland, graduated M.D. at Basle, settled in his native country, and became first physician to James VI, whom he accompanied to this country on that monarch's accession to the throne of England as James I. In 1604 he was admitted a member of the College of Physicians of London. He was incorporated M.D. at Oxford 30 Aug. 1605; was named an elect of the College of Physicians on 11 Dec. the same year; was consiliarius in 1609 and 1617; and died before 10 April 1620, when Dr. Argent was chosen an elect in his place.

He was the author of 'Capnuraniæ seu Comet. in Æthera Sublimatio,' a manuscript addressed to his friend Tycho Brahe. Some of his letters to that famous astronomer are printed in Rudolf August Nolten's 'Commercium litterarium clarorum virorum,' 2 vols. Brunswick, 1737–8.

Craig is generally believed to have been the person who gave John Napier of Merchiston the first hint which led to his great discovery of logarithms. Wood states that 'one Dr. Craig . . . coming out of Denmark into his own country called upon John Neper, baron of Murcheston, near Edinburgh, and told him, among other discourses, of a new invention in Denmark (by Logomontanus, as 'tis said) to save the tedious multiplication and division in astronomical calculations. Neper being solicitous to know farther of him concerning this matter, he could give no other account of it than that it was by proportionable numbers. Which hint Neper taking he desired him at his return to call upon him again. Craig, after some weeks

had passed, did so, and Neper then shew'd him a rude draft that he called "Canon mirabilis Logarithmorum,"' which, with some alterations, appeared in 1614. There seems, however, to be no foundation in fact for this oft-repeated story. It is a remarkable circumstance, not generally known, that Napier himself informed Tycho Brahe of his discovery twenty years before it was made public.

His son, JOHN CRAIG, M.D., became a fellow of the College of Physicians, and physician to James I and to his successor Charles I, both before and subsequently to his accession to the throne. He died in January 1654–5, and was buried in the church of St. Martin-in-the-Fields.

Craig attended James I in his last illness, and gave great offence at court by giving free expression to his opinion that his royal patient had been poisoned.

[Wood's Athenæ Oxon. (Bliss) ii. 491; Fasti, i. 310; Sloane MS. 2149, p. 63; Mark Napier's Memoirs of John Napier, pp. 361–5; Munk's Coll. of Phys. (1878), i. 116, 170; Burnet's Own Time (1823), i. 29; Gardiner's Hist. of England, v. 313.] T. C.

CRAIG, JOHN (*d.* 1731), mathematician, said to have been a Scotsman who settled in Cambridge, was a distinguished mathematician and a friend of Newton. He wrote several papers in the 'Philosophical Transactions,' and published two mathematical treatises, 'Methodus Figurarum . . . Quadraturas determinandi,' 1685, and 'Tractatus . . . de Figurarum Curvilinearum Quadraturis et locis Geometricis,' 1693. These writings were of some importance in the development of the theory of fluxions, and involved him in a controversy with James Bernoulli. In 1699 he published his curious tract, 'Theologiæ Christianæ Principia Mathematica.' He applies the theory of probabilities to show how the evidence is gradually weakened by transmission through successive hands. He argues that in 1699 the evidence in favour of the truth of the gospel narrative was equal to that represented by the statement of twenty-eight contemporary disciples; but that in the year 3144 it will diminish to zero. He infers that the second coming (at which period it is doubtful whether faith will be found on the earth) must take place not later than the last epoch. He afterwards calculates the ratio of the happiness promised in another world to that obtainable in this, and proves it to be infinite. In spite of his vagaries Craig was in 1708 collated by his countryman Bishop Burnet to the prebend of Durnford in the cathedral of Salisbury, which in 1726 he exchanged for the prebend of Gillingham Major. This had been held from 1698 to 1720 by a William Craig, who may probably have been a connection. He is said to have been 'an inoffensive, virtuous man,' and he showed his simplicity by living in London in his later years in hopes of being noticed for his mathematical abilities. The hope was disappointed, and he died in London 11 Oct. 1731. Besides the above he published 'De Calculo Fluentium libri duo,' 1718.

[Hutchins's Dorsetshire, iii. 218, 220, iv. 420; General Biographical Dictionary, 1761; Le Neve's Fasti, ii. 665, 668, 669; Hutton's Math. Dict.; Montucla's Histoire, iii. 127–8, 130; De Morgan's Budget of Paradoxes, pp. 77–8.]

CRAIG, SIR LEWIS, LORD WRIGHTSLANDS (1569–1622), judge, eldest son of Sir Thomas Craig [q. v.] of Riccarton, by Helen, daughter of Heriot of Traboun, born in 1569, was educated at Edinburgh University, where he graduated M.A. in 1597. He studied the civil law at Poitiers, was admitted advocate at the Scotch bar in 1600, knighted and appointed an ordinary lord of session in 1604–5. He died in 1622.

[Brunton and Haig's Senators of the College of Justice.] J. M. R.

CRAIG, ROBERT (1730–1823), political writer, born in 1730, was the second son of James Craig, professor of law in the university of Edinburgh. He was admitted to the Scotch bar in 1754, and about 1756 he was appointed one of the judges of the Edinburgh commissary court. This office he resigned in 1791. For many years he and his elder brother Thomas lived together, neither ever marrying. On his brother's death in 1814 he succeeded to the estate of Riccarton, being the last male heir in the descent of Sir Thomas Craig the feudal lawyer [q. v.] He was a whig in politics. In 1795 he published anonymously 'An Inquiry into the justice and necessity of the present War with France.' This pamphlet is a vindication of the right of nations to remodel their institutions without external interference. He died in Edinburgh on 13 Feb. 1823 in his ninety-third year.

[Scots Mag. xii. 647; Anderson's Scottish Nation, i. 687.] J. M. S.

CRAIG, SIR THOMAS (1538–1608), Scottish feudalist, was the eldest son of William Craig of Craigfintray in Aberdeenshire, according to Mr. Tytler, or of William Craig, a citizen of Edinburgh, descended from the Craigfintray family, according to his earlier biographer and relative, Burnet. He was sent by his father at the early age of fourteen to St. Leonard's College, St. Andrews, where he received his education in

arts, which included Latin, logic, rhetoric, ethics, and physics. In 1555 he went to the university of Paris, then at the summit of its reputation, where he studied law—the canon under Peter Rebuffius and the civil under Francis Balduinus. Returning home in 1561 he completed his education under the advice of John Craig, afterwards the coadjutor of Knox, who had just come back from the court of Maximilian to Scotland, and been appointed minister of Holyrood. Having attained a proficiency in classical learning greater than was usual even in that age, Craig was admitted advocate in February 1563, and in the following year received the appointment of justice-depute, whose duty it was, as the representative of the justice-general, then an hereditary office in the family of Argyll, held by Archibald, fifth earl, to preside in the trial of criminal causes. In the exercise of this office Craig held the courts on 1 April 1566 in which Thomas Scott, sheriff-depute of Perth, and Henry Yaire, a priest, servant of Lord Ruthven, were condemned to death for a subordinate part in the murder of Rizzio and treasonable seizure of the queen's person, for which the principal actors were pardoned at the intercession of Darnley; and less than two years later (3 Jan. 1568) he presided over the trial of Stephen Dalgleish, Hay, and Powrie, who met the same fate for their share in the murder of Darnley. He was saved from the ignominy of presiding at the mock assize which acquitted Bothwell, by Argyll in person undertaking that duty. About this time Craig married Helen Hunt, daughter of the laird of Trabroun in Haddingtonshire, a relative of the mother of George Buchanan. His zeal for law and letters probably kept Craig, who continued through life a diligent student, free from the political intrigues of this corrupt age. On the birth of James VI he published his first work, the 'Genethliacon,' a copy of complimentary verses on that event. In 1573, when he was appointed sheriff-depute of Edinburgh, Craig appears to have resigned his office as criminal judge. Neither appointment was inconsistent with practice at the bar, of which Craig enjoyed a fair share. We find him acting as counsel for the king along with the king's advocate in 1592. Three years previously he was one of a committee appointed to regulate the curriculum of the high school of Edinburgh, whose labours resulted in a very learned report (McCrie, *Life of Melville*), and he also served in the assembly of 1589. A considerable portion of his time must have been devoted to preparations for his legal treatises of the 'Jus Feudale,' published in 1603; a 'Treatise on the Right of James VI to the Succession to the English Crown,' and a 'Treatise on the Union,' written between 1603 and 1605, and a tract, 'De Hominio,' in 1605. The only one of these published during his life was the 'Jus Feudale,' a very learned work, written with the avowed object of showing that the feudal law of Scotland and England had a common origin. It was republished by Mencken at Leipzig in 1716, and for the third time by James Baillie at Edinburgh in 1732, with a preface by Robert Burnet (afterwards Lord Crimond), a Scottish judge, and a brief life of Craig by James Baillie. No clearer statement of the feudal system in its legal relations exists, and it is still, although the law has been much altered, the standard authority in Scotland as to the original condition of its feudal landlaw, probably as complete as that of any European country. The 'Treatise on the Succession,' like all Craig's works written in Latin, was published in an English translation after his death by James Gatherer in 1703. It was an answer to the jesuit Parsons, who, under the assumed name of Doleman, had written in 1594 'A Conference about the next Succession to the Crown of England,' in which he supported the title of the infanta of Spain. This work was rigidly suppressed, and the possession of a copy declared high treason. The peaceful accession of James I was probably deemed by Craig to render the publication of his own work unnecessary. The 'De Hominio,' designed to prove that Scotland had never done homage to England, was also translated after his death by George Redpath and published by Thomas Rymer. The 'Treatise on the Union' is still in manuscript (*Adv. Lib.* A. 2, 12).

Besides his graver labours Craig found time for occasional efforts in Latin verse, and his poems, the 'Parræneticon of James VI leaving Scotland,' the 'Propempticon to Prince Henry' on the same occasion, and the 'ΣΤΕΦΑΝΟΦΟΡΙΑ on the Coronation,' originally printed in 1603 in Edinburgh, are included in the 'Delitiæ Poetarum Scotorum,' Amsterdam, 1637. While elegant and spirited, the verses of Craig do not raise him to the first rank of the Latin poets of his time, which was very prolific in this now forgotten department of letters. His fame as an author rests on the 'Jus Feudale.' Few events of note have been recorded in the later part of Craig's life. He went with James VI to England in 1603, and was present at his coronation. He is said through modesty to have declined the honour of knighthood, but the king directed that he should receive the title without the usual ceremony. In 1604

he was one of the commissioners appointed by the parliament of Scotland to treat of the union, and attended the conference at Westminster for that purpose in the autumn of that year. This was the occasion of his 'Treatise on the Union,' of which, as was natural in an official of James, he was a strenuous advocate. But his Scottish patriotism was moved by the disparagement to Scottish rights which he found prevalent amongst English lawyers, and a passage in the then recently published 'Chronicle of Holinshed,' asserting that homage had been rendered to England from the earliest times, induced him to write his 'Treatise on the Homage Question.' In this controversy, again renewed at the time of the union under Queen Anne by Attwood, who was censured by Anderson, and which has now passed out of the hands of lawyers into those of historians (Mr. Freeman and Mr. E. W. Robertson being the champions of their respective countries), the verdict of impartial writers has been given in favour of the contention of Craig, that nothing of the substance of homage was paid by the smaller kingdom, except for the short periods that it was treated as a conquered country by William the Conqueror, Rufus, and Edward I.

On his return to Scotland Craig was nominated one of the Inner House advocates, a distinction attempted, but soon afterwards abandoned, in order to secure the attendance of the leaders of the bar on the full court. His name is second in the list, which probably indicates his eminence in the profession. Next year he was one of six advocates named by the court as qualified to fill a vacancy on the bench. Shortly before his death he was made advocate for the church, and as such defended in 1606 the six ministers who were tried for treason for holding a general assembly at Aberdeen. In 1607 he was appointed by parliament member of a commission for settling a Latin grammar for use in schools. That of Alexander Hume was selected, but failed to secure universal acceptance. This seems to have been Craig's last public duty. He died on 26 Feb. 1608 in his seventieth year, leaving three sons and two daughters. His eldest son, Louis, became a judge, and founded the family of Riccarton. The second, James Craig of Castle Craig and Craigston, was killed in the Irish war in 1641. He died unmarried, and the third son, Thomas, physician to James VI and Charles I, succeeded to the Aberdeenshire estates. His eldest daughter, Margaret, married Sir Alexander Gibson of Durie, a distinguished Scottish judge; and the second, Elizabeth, became the wife of James Johnston of Warriston, whose son, Sir James, a judge of the court of session, was the celebrated leader of the presbyterians. Sir Thomas Craig's granddaughter, Rachel Johnston of Warriston, married Robert Burnet, afterwards Lord Crimond, the father of Bishop Burnet, the historian. This number of notable descendants, especially of men of mark in his own profession, was a frequent occurrence in the Scottish noblesse de robe, of which the families of Hope, the lord advocate of Charles I, and of Lord Stair are other examples. It was in part due to hereditary talent, but persons of good family connection got a favourable start in their profession then, as those of good business connection now. The character of Craig is a pleasing one and contrasts with that of many of his contemporaries at the bar, of whom Mr. Tytler has given sketches in his 'Life of Craig.' A protestant by conviction, he was free from the intolerance which disgraced many of his presbyterian contemporaries. His father had remained a catholic till old age, when his late conversion is said to have given much satisfaction to his son. He was a zealous student of the law, fond of it for its own sake, and not over-anxious about the emoluments or honours it conferred upon its practitioners. To this was probably due the fact that he never reached the bench of the supreme court, to which he had a fair claim. It is related of his son, Sir Lewis, who is separately noticed, that he always uncovered when his father was pleading before him, although the judges then usually wore their hats on the bench. His hospitality and charity are specially noted by those who have sketched his life. 'He kept an open table,' says one of them, 'not only for the poorer sort of gentlemen and all good men, especially for all men of learning, but even many of the best rank of the kingdom were entertained at it, he thereby lessening his own estate, or at least making but a small addition to it, for he was not desirous of riches.' Yet he seems to have been able to leave competent fortunes to his sons [see Craig, Sir Lewis; Craig, John, *d.* 1620]. He had inherited, besides landed property, some houses in the High Street, opposite St. Giles's Church, which he rebuilt of square stones, with a large pavement of the same stones towards the street, which continued for long after to go by the name of Craig's plain stones, an anecdote trifling in itself, but marking that the Edinburgh of his day was recovering from the effects of Hertford's raid.

His writings had all a public and patriotic end—to promote the union and to allay the jealousies of both nations. In that respect

he may be compared to Bacon, who laboured earnestly for the same object from the English side. For this service his name deserves to be remembered when his legal treatise has passed into the early oblivion which awaits almost all works on positive law.

[Craig's Works, of which the editions are noted in the text; Baillie's Life prefixed to the Jus Feudale; Tytler's Life of Craig, with sketches of his contemporaries.] Æ. M.

CRAIG, WILLIAM, Lord Craig (1745-1813), Scottish judge, son of William Craig, minister, of Glasgow, was born in 1745. He studied at the university of Edinburgh, and was admitted advocate at the Scottish bar in 1768. Partly on account of his literary tastes and pursuits, his success was not so rapid as his undoubted legal talents might have guaranteed. In 1784 he discharged the duties of advocate-depute along with Blair and Abercromby, and in 1787 he became sheriff-depute of Ayrshire. In 1792 he was on the death of Hailes raised to the bench with the title of Lord Craig. Though he had not held a prominent position at the bar, his elevation was fully justified by his career as a judge. In 1795 he succeeded Lord Henderland as a judge of the court of justiciary, an office which he held till 1812. He retained his office in the civil court till his death 8 July 1813. Craig along with other advocates was a member of a literary society called the 'Tabernacle,' who met at a tavern for reading essays and discussing literary matters. On the suggestion of Craig they ultimately resolved to start a periodical for the publication of the essays, upon which they changed the name of the society to the 'Mirror Club,' the name given to the publication being the 'Mirror.' It was published by Creech on Tuesdays and Saturdays, the first number appearing on Saturday 23 Jan. 1779, and the last (the 110th) 27 May 1780. Next to those of Henry Mackenzie the contributions of Craig were the most numerous, among them being a paper in the thirty-sixth number which assisted to bring into notice the poems of Michael Bruce. Craig was also a frequent contributor to the 'Lounger' (1785–6–7), published by the same club. He was cousin-german of Mrs. Maclehose, the 'Clarinda' of Robert Burns. Both publicly and privately he was held in much esteem for his upright conduct and courteous manners.

[Kay's Original Portraits, i. 302–4, ii. 380; Haig and Brunton's Senators of the College of Justice, 540–1; Chambers's Dictionary of Eminent Scotsmen (Thomson), i. 392–3.] T. F. H.

CRAIG, Sir WILLIAM GIBSON, (1797–1878), lord clerk register of Scotland, eldest son of Sir James Gibson Craig, bart., of Riccarton [q. v.], was born 2 Aug. 1797. He was educated at the high school of Edinburgh and a private school in Yorkshire, and was called to the Scotch bar in 1820. His connection with the bar was, however, merely nominal, and after devoting some time to foreign travel he, on his return to Edinburgh, turned his attention to politics and other matters of public interest. In 1834 he served on the commission to inquire into church property in Ireland, and in the same year as a member of the general assembly of the church of Scotland he gave his support to the Veto Act. In 1835 he contested Midlothian with Sir George Clerk, but was defeated by a small majority. He was, however, returned in 1837, and in 1842 he exchanged the representation of the county for that of the city of Edinburgh, his parliamentary career closing in 1852. From 1846 to 1852 he was a lord of the treasury. In the public affairs of Edinburgh he took an active and prominent interest. He was one of the chief originators of the scheme for the water supply of the city, and through his suggestion a commission was in 1847 appointed to inquire into the whole subject of art in Scotland, the result of its deliberations being the erection of the National Gallery. In 1854 he was appointed to one of the unpaid seats at the board of supervision for the administration of the poor law in Scotland. In 1862 he was appointed lord clerk register and keeper of the signet in Scotland, and the following year was elected a privy councillor. The duties of lord clerk register he discharged gratuitously, in order that meanwhile inquiry might be made in regard to the functions of the office, the result being that in 1871 the salary of 1,200*l.* attached to it was restored. It is to his initiative that we owe the publication of the documents of the register office, of the privy council records, and of an index volume to Thomson's 'Acts of Parliament.' Craig was a leading member of the Highland and Agricultural Society, of which he became treasurer in succession to Sir Thomas Dick Lauder. In 1848 he became deputy-lieutenant of Midlothian. Privately he secured general and cordial esteem, and was well known for his hospitality to men distinguished in politics or letters. He died 12 March 1878. By his wife, a daughter of Mr. H. Vivian, M.P., he left issue, and he was succeeded in the baronetcy by his eldest son.

[Men of the Time, 9th ed.; Scotsman, 13 March 1878.] T. F. H.

CRAIG, WILLIAM MARSHALL (*fl.* 1788–1828), miniature-painter, said to have been a nephew of Thomson the poet,

was drawing-master to the Princess Charlotte of Wales, miniature-painter to the Duke and Duchess of York, and painter in water-colours to the queen. As early as 1788 he exhibited at the Academy, being then resident at Manchester. In 1791, when he exhibited two figure subjects, he had settled in London. In 1792 he began as a miniature and portrait painter, varying this by occasional rustic figures, landscapes, and domestic scenes. He contributed little after 1821, and ceased to exhibit altogether in 1827. In the first quarter of the century he shared with John Thurston the honour of being one of the principal designers on wood; and many of the popular engravers, e.g. Thomas Bewick, Luke Clennell, Charlton Nesbit, Branston, Austin, Hole, Lee, worked for a commonplace 'Scripture Illustrated,' which he put forth in 1806. He also made most of the drawings for the 'British Gallery of Pictures,' 1808. Others of his works were 'An Essay on the Study of Nature in drawing Landscape,' 1793; 'The Complete Instructor in Drawing,' 1806; 'The Sports of Love,' in six etchings [1807]; 'Lectures on Drawing, Painting, and Engraving,' delivered at the Royal Institution, 1821; and 'A Wreath for the Brow of Youth,' a book said to have been written for the Princess Charlotte. From the second edition of this, which is dated 1828, Craig must have been living in that year. He was a mediocre illustrator; but his water-colours are skilfully finished. One of them, 'The Wounded Soldier,' is included in the William Smith gift to the South Kensington Museum.

[Redgrave; Craig's Works.] A. D.

CRAIGHILL, Lord (*d.* 1656). [See Hope, Sir John.]

CRAIGIE, DAVID, M.D. (1793–1866), physician, was born near Edinburgh in June 1793, took his medical degree in the university of that city in 1816, and in 1832 became a fellow of the Edinburgh College of Physicians. He never attained great practice, nor was famous as a teacher; but in 1828 he published a bulky 'Elements of General and Pathological Anatomy,' of which a second edition appeared in 1848. It shows that he had read many books on morbid anatomy, and the facts repeated from previous writers are often well arranged by Craigie, so that it may occasionally be looked into with profit. The part describing morbid changes in the pancreas is perhaps the best section of the book. Its defect is a want of that familiarity with diseased structures which can only be acquired in the post-mortem room. Craigie was physician to the Edinburgh Infirmary, but was more of a writer than of an observer. He became the owner of the 'Edinburgh Medical and Surgical Journal,' and edited his periodical himself. He wrote 'Elements of Anatomy, General, Special, and Comparative,' and in 1836 'Elements of the Practice of Physic.' He helped Thomson in his 'Life of Cullen,' and published thirty separate papers on medical subjects. They remain almost unread, but are at least evidence of his persevering labour through many years; his 'Morbid Anatomy' is his best work, and deserves a place in every large medical library. After a long period of failing health he died in September 1866.

[Lancet, 8 Sept. 1866; Works.] N. M.

CRAIGIE, ROBERT (1685–1760), judge, son of Lawrence Craigie of Kilgraston, born in 1685, was admitted advocate in 1710, appointed lord advocate in 1742, and president of the court of session in 1754. He is described by Lord Woodhouslee as a lawyer of great acumen, profound knowledge, and immense industry. He died on 10 March 1760.

[Brunton and Haig's Senators of the College of Justice.] J. M. R.

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